Tirupoovanum Oct. 5-1846

Rufus Anderson D.D.
Rev & Dear Sir

Your private letter to me I received in due time & for your expressions of confidence & good will I am grateful. As I am necessitated to correspond with you I have regretted that I was obliged to leave home without seeing your face But your letter does much towards removing this want of personal acquaintance. An occasion is now presented for my writing a private letter in return. In yours to me you express your opinion that the mission has become somewhat "excitable". If by that you mean as I suppose you do, undue anxiety & fear about missionary matters, it is, perhaps, in a measure true, as well as your remark that "it is not wonderful". The reduction of its number by death & removals, the too great amount of labor devolved on the remainder, a want of fresh hands to keep up acquaintance & interest in home, & the want of medical aid as well as internal troubles, too long neglected, have all tended to such a result. That they have borne these things without fainting, though troubled, I believe the judge will declare to their praise, when he shall give to all according to their works. The worst evils coming from the weak state of the mission may have passed; yet I fear that the board & the mission may in future have occasion to regret that reinforcements for the mission could not have come to it with more regularity so as to have secured some new members several years ago. The older ones will soon be outnumbered even should they live, & new ones cannot be, though they should prove themselves the best of men, soon at home in their work here as they would be in the ministry in our own country. But while I have admitted, as existing, in my opinion, failings in my older brethren, which are incident to human nature, I must say that I am constrained to regard them as men of excellent spirit, hard laborers, & with the exception of difficulties now laid before you, well united; & though there are things which at times they cannot understand, as they know there must be, they have in general strong confidence in the wisdom & integrity of the board. You will not I am sure expect that your missionaries will, in all respects, be as angels or perfectly sanctified souls. Though the views of the board may

be correct, I believe the popular impression in America, derived in part from the greatness & sacredness of the missionaries' undertaking, & in part from memoirs of some missionaries, in which virtues only are prominent, & defects of which I heard when I came on the missionary ground, are excluded, is not altogether correct. Though the best plants may be culled from the Lord's garden at home the transfer of them from their native to a foreign soil & ungenial clime almost necessarily causes some green leaves to fade. While you will, I am sure, make some allowances of this kind, you will not demand or wish that all our misjudgments & little foibles should be reported to you or the public. One climate may favor graces somewhat different from those which are cultivated with great success in another. As individuals let us have grace to overcome striving to be perfect as our father in heaven is perfect, & towards each other let us cultivate enlarged forbearance & charity.

Because my name is with others at the end of the mission letter of Feb. 13th you will not regard me as a witness to the truth of every statement in that letter, but rather as uniting in the request which stands at the head of the letter. Such a witness I cannot be for two reasons. One is I have been here but a short time & cannot therefore speak of those charges which are general & embrace a long period of time. I may add also that being sick at the time the Cera-Malie land was sold & when the meeting of the mission was held in which that business was chiefly considered, I have been from the first quite ignorant of that complicated affair. The other is the fact that the dealings of the mission with Br. Lawrence have never taken the form of a trial. I knew, soon after I arrived, that there was trouble & learning somewhat of ~~this~~ its nature, wished for the sake of truth & peace that regular charges should be made out & evidence brought pro & con in a regular trial. But the brethren seemed disposed to err, if at all, on the side of clemency & forbearance, & determined that the business should first assume the shape of a plain talk. Such was the character & _form_, so far as it related to him, of our meeting on the Pulneys. It was in no sense a trial & Br. L's "appeal from the judgment of the mission" cannot be regarded as an appeal from its decision, on trial. In that meeting one brother stated one thing as a reason for his lack of confidence, & ~~another~~ another stated other things, & Br. L. made such statements & gave such explanations on his part as he saw fit. But not

once, as in a trial it would have been, was it decided whether this or that ^what^ Br. stated was ~~sustained~~ sustained, or whether the explanations were satisfactory. Each one formed his own opinion & expressed it or not as he saw fit. This, as I was chairman of that meeting, & was frequently called on to decide points of order & propriety, I ought to state, that Br. L. more than once, & especially at our communion service on the next sabbath, thanked the brethren for what he believed to be the kindness of their intentions as well as for their kindness ^in^ the manner of their dealing with him. One thing, more especially, I ought to state respecting a remark made by Br. North in that meeting. While speaking with freedom about the habitual failings in Br. L's temper of mind & while addressing him directly he remarked, in substance that it would be of no use, in respect to the general impression on the minds of the brethren, for him to disprove or explain away this or that specific thing, that it was a radical change alone which would secure confidence. This was written down by Br L. as a declaration that it would be of no use to disprove charges made against him. Though Br. N. explained his meaning at the time, the same version of it has been repeated since & probably to you. But it is a great misrepresentation.

After this meeting he wrote to me privately, asking whether he had not better refer his troubles with the mission to a Comm. of the three missions, I told him in substance that I knew not what he would refer. It would not be in the province of a Comm. to decide whether the brethren had full confidence in him, that they had brought no charges against him, & that he had not himself stated what he would refer. I did tell him more than once that he could ask if he saw fit for a regular trial. But this he did not ask for. From our meeting, when the letter containing the charges against him was made out, he absented himself, so that there has still been no trial. My opinion indeed is that a trial would have sustained the charges in all essential points, & that they are for the most part set forth with moderation.

With Br. L. I have ^had^ no personal difficulty. I have spent some time pleasantly, none unpleasantly, in his society & believe that he has qualities which might have made him one of the best in the mission. But aside from the testimony of

brethren in the mission to the truth of the charges in the letter, his conduct towards the mission, especially since the meeting on the Pulneys, has been such as to render it impossible for him to remain in it without a great change.

What he will do when he has left us I know not. But he has given some intimations that he regards some in the mission as extravagant. Whether it is true or not, so long as the salaries of all are alike, & all live within it, one expending no more for personal conveniences than another, simply because there is a difference of taste & judgment respecting the way of expending it, especially in this country where there is an endless variety of methods, it does not become one brother to accuse another, or one mission or its members to accuse another mission or its members, ~~unless~~ it can be. If this is done, & countenance is given to it unless much grace is possessed, hard feelings are the natural result. I am sorry to find that some unpleasant feelings have arisen in this way, but none I believe which may not be easily removed, or none which may not be prevented in future, by adhering to right principles in the case. Your missionaries do not expend their outfit money alike in Boston, neither can it be expected that they will their salaries when in the field. If any complain of others, they should be reminded that here is ground for charity, & if they still cannot exercise it in the case in hand let the accused have due notice, & let the accuser bring forward his figures & not his guesses. I have said that no unpleasant feelings have arisen, as I believe, which may not be removed. Some members do feel that they have been abused & the mission implicated in what is wrong, not so much by what has been said or written, as by its being heard by you, & allowed to influence your mind, while they have been in the dark except as the result has appeared. Frankness & directness in your inquiries of us, in your directions or in your rebukes, after matters are understood, will do good. Hearsay may, with propriety, serve as a guide to inquiries of us, then if we will not tell you the truth we ought to be called home as unworthy of trust. Do not be afraid, where you have doubts, to deal with us directly & plainly. Sometime since you sent us a list of questions to returned brethren from Jaffna & Madras, & more recently, a report of a Sub Comm. of the P. Comm. which concerned not one, but in part the three missions. As a matter of fact

those papers, having subjects ~~thus~~ pertaining to the different missions thus mingled, never received much attention in the mission, not so much as they should, or would, had what was meant for us come to us & no more. Your recent letters respecting the seminary have been plain & directly to the point. ~~Such kind of letters~~. Such kind of letters about either our personal or mission extravagancies, or any thing else, will secure confidence & affection, as well as most speedily secure the correction of abuses. Forgive me, a young member of the mission, for writing thus boldly, perhaps presumptiously, but I know to whom I write, & that this is not a public letter, & I think this is a point on which some members feel sore, I suppose they will write, & believe that full satisfaction will be given.

Respecting Br. North I am constrained to say a few words. I believe nearly all who meet with him on slight acquaintance, are somewhat prejudiced against him, but that on more thorough acquaintance they become his warm friends. He has a large library of books, most of them obtained from the English & some of them such as are not common in America. He has been & still is, though perhaps not so much so now as formerly, a great reader. Not having received a liberal education at home, but being possessed of a strong & active mind, & being thus self-educated, chiefly in this country, destitute also, in the mean time, of extended intercourse with civilized society, he is often blunt & seemingly harsh, if not heterodox in his expressions & opinions. His letters also often partake of the same character. Perhaps as perfect a specimen as can be found of his want of a smooth agreeable style you have in his letter to you a short time since on the subject of keeping books in India. But in all these things I think close inspection will show that it is the manner rather than the matter or spirit that is objectionable. Those who know him do not notice it. I am ~~mis~~ mistaken, if on the close acquaintance which you will seek on his arrival, you do not become attached, in your feelings, to him. For largeness of view, correctness of reasoning on all great principles, historical deductions, & the relations & bearings of leading movements, there is no one in the mission who can take his place. His loss in this respect I fear would be a loss not only to us, but to the three missions & to the cause. On minor points, where detail in little things

are concerned, his judgment is not so much to be trusted, and as our mission is now constituted, I think you need not fear that he cannot be controlled where his peculiarities would lead him astray. He knows that it is his duty to submit to mission authority & the mission is not afraid to say to him either yes or no. His piety in its developement has pleased me from my first acquaintance with him. It is deep sound & steady, & of the uniformly general correctness of his moral & religious influence I cannot doubt. I agree with Br. L. in his saying at our last meeting, that Br. N. in a mission that can control him (he thinks we cannot) will be an excellent member & that if he is to be in the mission he is now in his proper place — the seminary. I should not myself appro of having him there alone, but with Br. Gray, or in case of his death, some other of like spirit at its head, I think no other one we have, could, by considerable, make his place good. I am persuaded that their united influ is better than would be that of either alone, & that those in other missions who are prejudiced against him do not know him. I know you will not allow mere impressions, not backed by evidence of delinquency in essential qualifications to weigh against him, especially where those impressions have been given by members of other missions who do not know him. As an individual I have no occasion to complain, but there is a feeling in the mission that the brethren of others have used their tongues & pens about us & against us in matters which did not belong to them & about which they knew nothing rightly. That this has sometimes been done, & that too in a manner by no means proper, we do know. But there is no man that liveth & sinneth not. On several accounts I am glad you have invited Br. N. to visit you. In some respects, not all, he is the best man for it, so far as the interests of the mission are concerned. There is I believe, a strong impression here, that a visit from you is greatly needed, or in default of that that you should at least have a representation from us.

He will give you a very correct view of our state, will have some of his own impressions corrected, & if allowed to return it will have a good influence on the mission. He has not been so long in the mission as some others, but he has been long in this eastern world, he has our confidence & esteem, & his coming back would be in some respects, after acquaintance with you, like a visit from you. If he is not allowed to return, unless satisfactory reasons are given, since doubts are expressed about him when we know not why, I fear the effect will be bad. But it is well that the Lord will direct. His ways are not our ways.

P. S. Your last letter which speaks of the coming of more missionaries has made our hearts glad. It puts a new phase on our affairs. I have read your sermon at the ordination of Br. Webb with interest & profit. I like the sentiments, only, in practice, the line of distinction between the pastor & the missionary should not, in all cases, be drawn too close. It is pleasant to find on pages 8, 9, & 10 that you appreciate the source of our greatest trials. The only source of consolation is also exhibited there.

Yours affectionately
H. S. Taylor

Jan 14th 1847

I have kept this letter on hand because the brethren thought they ~~should~~ i.e. private letters on this subject, should be kept & the whole subject come before you at once. The death of Mr. L. changes the state of the question yet it may be of service to you to have the whole.

H. S. Taylor

Tirupoovanum, Oct. 5, 1846

Rec^d April 21.

Ans^d June 24

Mr. North.

Care of Mr. J. Lyman
No. 2 Tornwheel Lane.
Cannon St. London.

~~Understand of letter~~
~~exchange~~

Rev. R. Anderson D.D.
Missionary Rooms
Boston Mass.
U. S. A

Overland via Northampton

Tirupoovanum Oct. 7. 1846

Rev. R. Anderson D.D.
Dear Sir

In my last report I gave you some account of a tour through a part of my out station at Maloor. Since then as I learn from my helpers, the work goes on with a good degree of steadiness. There has been reported no case of turning back, & operations have been commenced in an additional village, located among others of a roman catholic population all of low caste. The man who has been for thirteen years their teacher in this system of delusion, heads, as I hope, under God, this movement, & now preaches that faith which he once labored to destroy. The old man of whom I wrote, & his family continue with us. Whether he is truly converted may be somewhat doubted, but he and all in that region would quickly feel the influence of a missionary stationed at Maloor. My head catechist at Maloor is dead. In energy & efficiency he excelled. On his death bed he appeared composed, as one who trusted in God, showed a good understanding of the scriptures, as his preaching had before & clear views of the ground of a christian's hope. But it was painful to find, after his death, that he had expended twentythree rupees of mission money, entrusted to him in a way which showed in him a measure of that laxness of principle so universal in native character.

I informed you in my last of the birth of a daughter, in Madura. Soon after Mrs. T. was taken with fever & an abscess formed in her breast. This was before we were able to return to our station, & she was soon brought & kept so low that to go back was impracticable, & after two months lingering, with the consent of the mission, she was taken to our sanatorium on the Pulneys. On reaching the cold air her strength was at once greatly increased & in two months restored. During all this time I was able to take some care of my station, & occasionally to visit it, & while Mrs. T. was on the mountain

I spent most of the time there alone. But a serious break has been caused by her sickness in my work. This I regret & the more so inasmuch as there is some reason to believe that her long illness might have been prevented could a physician have had her case in charge in season. With a physician, we should at least have remained at Tirupoovanam at the first & not have left it for Madura on Mrs. T's account.

Respecting the work more immediately at my station I can report encouragement. I have taken one more christian village & one village, near by, which has before refused a christian free school, has lately applied for one & their boys now attend our sabbath meeting. The number of women who attend our regular meetings is increased, & at times there seems to be serious attention to the preaching of the gospel. All the boys in the Boarding school go regularly to their closets, either in small companies or alone to read the scriptures & pray. The christian villages under my care suffer somewhat for want of catechists, but in this I believe I am not alone. I have been taking measures, now nearly completed, for giving most of them libraries. Out of the money appropriated for their benefit, I have had made small book cases, at an expense of about six rupees each. In these I place copies of the different parts of scripture, all the books I can find for children, larger works for adults as Rhenius's Body of Divinity, Watt's Scripture Catechism, Pilgrim's Progress, Indian Pilgrim, bound volumes of the Morning Star & Tamil Magazine, & design to add as soon as may be copies of all the good religious books in tamil which I can find. This system of lending the books as they are from libraries at home, will make the number of books necessary less than the way of giving promiscuously to all who need them. It will give the catechists & intelligent persons in our villages much increased facilities for improvement, as they can thus be much better supplied with the means than they otherwise would be, & by supplying the children in the christian school of the village with books as in sabbath school in America their knowledge will be increased & in time it will create in them a taste for reading that may be relied on as a source of good. It will also make the christian village more important

in the view of the people, & help us to concentrate our efforts there. This plan I hope will help to lengthen the cord & strengthen the stake.

Yours in the gospel H. S. Taylor

Seen by the Mission

Overland via Northampton

Care of Mr. J. Lyon
No. 2 [illegible] Lane
Cannon St. London.

Rev. R. Anderson D.D.

Missionary Rooms

Boston Mass.
U. S. A.

[illegible], Oct. 7, 1846
Rec. Feb. 22, 1847
Ack. Feb. 26

Tirupoovanum April 27th 1847

Rev. R. Anderson D.D.

Dear Sir

At the meeting of our mission in January, the out station of Maloor, & its villages, was, at my request, taken off my hands, & put in the charge of Br. Muzzy, who first commenced operations there. This measure enables me to turn my attention to what properly belongs to this station, the largest part of which has not been visited by a missionary, nor has native agency been employed in it.

Two months, of the last quarter, the mission moonshe was with me, when I devoted myself as exclusively to the study of the language as I could, & keep the machinery of the station in operation.

In the course of the quarter, I made a number of excursions to villages near by, &, though I have but a very inadequate knowledge of the language, I can generally make them understand the great truths to be communicated. In no case have I gone out thus without returning with a gladened heart. On one occasion, when returning from a distant place, I met some of the leading men of a village three miles from here, who inquired where I had been & what had been my business. On being informed, they expressed surprise that I had gone so far, while there were many villages nearer, & said "if you do not preach to us how can we tell which is right your religion or ours"! I told them I would come & preach to them if they wished. With one voice they said "come". The promise to do so was afterwards fulfilled, though under unfavorable circumstances, in company with Brethren Muzzy & Rendall. Br. Whittlesey, of the Jaffna Mission, during the short time he was at the station, went out with me twice. He expressed himself strongly respecting our encouragements to this kind of labor, noticed particularly the attendance & attention of the women, as well as, that of the men, & said he had not before seen such readiness to hear & assent to the truth.

In the forepart of March I made a tour of about seventy miles, taking along with me four native helpers & one of the boys of the seminary, & passed partly into that section of the field where labor has not been before bestowed. One evening, while in this part, not being able to reach in season the place we had appointed for lodging, we halted before a large sized village, five miles short of it. A crowd soon collected & recommended their place as convenient & furnishing all that would be necessary for us. They commended also the public road which the government had made past their village. From that the conversation was turned upon the road from this world to heaven. "That road", said they all, "is not known to us". They were pointed to a large idol of stone which stood prominently before us, as their way. Most of them assented that was vain, & no way, but a few defended it. The conversation soon waxed warm, my helpers falling in & taking the lead, for they could talk as fast & as loud as the defenders of idolatry. I stood by only to decide some disputed points, & help by a word now & then. This conversation lasted a full hour, bring under review the leading points of both our system & theirs, when we parted for the night. They were evidently convinced on most points, yielded many & parted friendly. In the morning I left before the light, but my helpers wished to remain & converse more with those people, feeling confident that good would come from it, I readily assented but was as much surprised as they were rejoiced, to find, when they came up that the whole village had promised to leave their religion idolatry & embrace our religion. I had not before seen my helpers so animated as they were at this time. I immediately drew up & sent to them a short ~~conf~~ & simple confession of faith, & the usual agreement, which we make with the people of our christian villages that they should, in case of again drawing back to idolatry, refund the money expended for their benefit.* In the agreement, as none of them were previously acquainted with us, some of them thought they saw a snare, & pointed to the judge in Madura, in whose hands they might soon be, in case they should sign it. Their conclusion was that I was laying on them a burden

* This ~~act~~ measure, at that time, was indiscreet. They should have been fed with milk before receiving this piece of strong meat.

which they could not assume, though they still affirmed that if I would send them a teacher their children should learn, & they also would both learn & do according to the best of their ability. I have not since heard from them, & the circumstances of my family prohibit my return to them soon. The christian villages of the station, I visited on this tour, & found them not without drawbacks, but showing signs of progress.

In conclusion I wish to express my fears that our stations are too far removed from each other, & our work spread out over too much ground. With suitable cultivation, I do believe a noble harvest may soon be gathered from nearly all parts of it. But I fear the Board cannot send the men or means. Had we these, I believe the people would soo come in great numbers, saying we will go with you, as they have already done in the field immediately south of us, & as they are, indeed, beginning to come, at all our stations, especially in the Dindigul valley. Our recent reinforcements encourage us, but they are inadequate. We greatly need two families at each station. I believe triple the amount of direct missionary labor might be accomplished by two that can be by one, & that success would be proportionally great. For this belief I will now give but three reasons.

I. The two families would be a stimulus to each other in the work.

II. The different kinds of work immediately at the stations might receive the needed constant supervision.

III. One of the Brethren might be most of the time, & sometimes the two in company, visiting the villages to preach the gospel, establish new congregations & strengthen the old.

Yours, in the gospel

H. S. Taylor

Seen by the Brethren

Overland via South Hampton

Rev. R. Anderson D.D.

Missionary House

33 Pemberton Square.

Boston Mass.

U. S. A.

Care of Symn Esq
2 Turn Wheel Lane
Cannon St London

Peabody, 2

Erzeroum, 27 Apr. 1847

Rec'd July 17,

Ans'd Oct. 13

Tirupoovanum July 6. 1847

Rev. R. Anderson D.D.

Dear Sir

About a year ago, I think, I informed you of my long detention in Madura on account of the sickness of Mrs. Taylor & expressed the opinion that that sickness might have been prevented could we early have had the services of a physician. I am happy now to inform you that through the blessing of God on the prompt attention of Dr. Scudder, the same threatened tedious consequences to Mrs. T. after the birth of a son, on the 6th of June, have been entirely obviated & she has now the prospect of a speedy & entire recovery of former health & strength.

In my last quarterly I noticed a proposal from the people of a village to come over to us entire, leaving in a body their idolatry that they might learn & embrace our religion. While I am sorry to say that their father investigation ~~of the subject~~ resulted in a determination not to turn, I still regard the serious consideration of the subject by them & their proposition to leave the religion of their fathers, & adopt what they saw to be a more rational system of faith, as an encouraging indication that the time when the kingdom of heaven shall here come with power is near. As father indication of the same prospect I have to state that people in eight more villages have since come to us, ~~the~~ in three from romanism & in five from idol-

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atry. In two of these villages, but four families have joined us; In five of them from ~~5 to 8~~ five to eight families have come over & in one sixteen. Here in a short time has appeared been a great gain, & I cannot but think there has in reality been a lasting gain to our cause, but a little experience & consideration serve to shorten those expectations which might otherwise be too sanguine. Though our their coming operations were commenced in their villages, having in view their instruction & edification we ought not nor our friends in America to be disappointed & discouraged should they all soon go back to their former position in Romanism & idolatry. We do no receive them as christians, nor do they come to us as such. They come to us as learners & when they understood that christianity imposes a cross on those who receive it, it will not be strange if they leave. Coming to us, as they do, very ignorant of christianity & destitute of its sustaining power, can we reasonably suppose that they will, all, through great tribulation remain steadfast in their professions? I am led to look on these villages not as little churches of faithful disciples, at this time, but rather as convenient positions for preaching the gospel & the people composing these congregations as far more likely to become the subjects of saving grace than those heathen who stand aloof from us. Yet should all these reject that truth which brings salvation, laboring in these villages & going out from them in all directions we may find those whom God has chosen that they may be his.

There is one other consideration which makes me less sanguine than I otherwise might be. Before

expect to receive from us a religion like that of their relatives there. They know that we have tolerated caste as did Swartz. Caste catechists from Tanjore are employed by us, & though faithful instruction may have been given on the subject, its practical renunciation has not been required of those received into our churches, our boarding school or our seminary. Hence I fear that the idea of christianity which we & others have given has so much of hindooism in it, that they suppose they can receive it & keep the most cherished part of their former idolatry. But I am happy that other missions are now taking action on this subject, & that recent developements in our mission are opening our eyes to see it as we have not seen it, so that we may hope ere long to be free ourselves from the sin of participating in it, & to build up our churches with more pure & durable materials. Though I do not suppose that your mind needs to be enlightened on the subject of caste, that you may see how I regard it as bearing on our work, I send you a number of propositions which I have drawn up on the subject & which I believe nearly all if not all missionaries would be united in. I have shown them to quite a number of our native helpers (for whose special benefit they were drawn up) & though they are not so ready to adopt them as strict principle requires, they say that what I have written is true.

"Propositions on Caste

1. Caste, in India, is an idolatrous institution, having its origin in Bramah who is no god; is connected with all idolatrous worship, & is sacredly enforced by the same books that support idolatry

2. Caste is the great defense of idolatry in India. No longer able to defend itself by the civil power, & not being supporte[d] by reason, caste becomes its sword, shield & its highest tow[er]
3. When the gospel is preached caste becomes the active persecuting power of those who receive it. As far as possible, not in theory merely, but in practice, it deprives them of goods, of home, of family & of all the civilities & frien[d]ships of life, cuts them off from means of subsistence & turns them out to unmitigated evil.
4. Native christians who live in the observance of it, mu[st] pervert some of the fundamental doctrines & violate some of the fundamental precepts of the bible. The doctrine of brotherhood in the human family, the doctrine that n[ot] that which goeth into the mouth defileth, & the precepts to brotherly love, hospitality & condescension to men of low estate are perverted by them or set aside.
5 By thus keeping native christians who live in it fr[om] from holding the truth, & from christian duties, it become[s] the shield of their defense from persecution for Christ's sake. While they are of caste, caste does not hate the[m]
6 It keeps those who live in it from taking up the cross. Keeping the commandments would result in their expulsion from caste. To stay in it they ~~th~~ take up those parts of christianity which can be taken & the dreaded crosses be avoided
7. In these various ways it keeps native christians who live in it from growth in grace & brings on them leanness of soul. Growth in grace is increasin[g] conformity to the doctrines & mind of God. Caste, while it causes native christians who live in it to transgress & go contrary to these, & brings them into close allian[ce]

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with the heathen, on heathen terms, prevents their growth in grace, & works in them, more or less speedily in proportion as the sinfulness of it is understood, all the evils of known sin unforsaken & unrepented of

~~8. The church of christ in India, with this in its bosom~~

8. Native christians who maintain it thereby keep up friendship & companionship with the heathen on heathen terms. They can thus on account of their connection with them, in the same heathen institutions, deal with them on equal terms, eat & lodge in their houses, while christians of a different caste are excluded from them, & also from the society of their bretheren, because of their alliance with the heathen in those institutions

9. It is an extensive course of deceit & hypocrisy to those native christians who live in it. While maintaing caste, they cannot, understandingly, be full hearted in making their first public covenant with christ & the church. They must also in a measure deceive the heathen in respect to the nature both of christianity & their profession. They are also tempted to deceive ~~the~~ missionaries as to what is involved in their connection with caste, &, when questioned, often involve themselves in prevarication & falsehood

10. The church of Christ in India with this in its bosom can never be united in one bond of union & fellowship as the bible contemplates & requires.

11. Between light & darkness, sin & holiness, Christ & Brahmah, the children of God & the children of the devil there can be no cordial fellowship.

12. Isolated attempts, on the part of a few, to do it away

in part, in distinction from united efforts for its ~~entirely~~ entire re-
moval often make the matter worse.

13. It is time now to make united efforts for casting it out of its lodgement in the church, because it is a wicked thing

14. It is time thus to act that the money ~~[illegible]~~ of the mission & of native christians may no longer be expended on the heathen & on heathenism, in a heathen way. Money is now expended on some who, on account of their connection with caste, we fear have never abandoned heathenism, & submitted to Christ. The connection of native christians with the heathen also leads them to expend money according to their former heathen customs, rather than according to christian rules, & some who have high wages, that they may procure useful books, & some of the conveniencies of civilization, have their wages eaten up by heathen connections, who would keep far away from them, if their families were strictly christian families & they ordered their houses according to the laws of Christ.

15. It is time to act that the great cord which has & does bind native christians to the world & the world to them may be broken & they be placed in a situation in which they may be lights to the heathen. If we do not declare the truth, nor they adopt it, neither we nor they are God's witnesses.

16. It is time now to act because many missionaries & native christians are endeavoring to root up this plant which our heavenly father has not planted. Neutrality now, not less than opposition would place us in a false light.

17. The retention of a known ~~sin~~ accursed thing in the camp of the Lord's host is a sin which will bring a curse on those who conceal & share it

18. He that confesseth & forsaketh his sin shall find mercy.

Note. read & approved unanimously in the last meeting of the mission, except that one Br. doubted about the particular application of No. 17

At the request of the Eccl. body of this mission I send you a copy of plan of polity, adopted at our last meeting

Yours in the gospel H. S. Taylor

the people come to us as these have & ask to be instructed in christianity & profess a readiness to embrace it, they must be supposed to have formed some idea of it. An important practical inquiry is, whence have they come by that idea & what is it? If they have in the main a right view of our religion their coming is an omen of good, but in proportion as their idea of it is radically wrong, the less of good can we predicate of it. Now I fear, & I am not alone in it, that christianity has generally, in one important point, since its first introduction into the country, & by us, though unwittingly, not much less than by others, been exhibited in a false light, & that thus the people have formed a wrong idea of it. Caste is well known to be an essential & inseparable part of hindooism. Some things indeed indicate that it is the chief part. Hindoos can without much inconvenience leave the worship of one god for that of another. They may even leave all formerly recognized forms of idolatry, & receive christianity as if it were only the worship of a new god, "newly come up," but their caste they never change for slight reasons, nor can they do it without severe persecution. This caste has been tolerated, & by its long toleration, toleration from almost all missionaries & missionary societies, it has to a great extent, in the idea of the people, become an adopted part of christianity, & therefore when they come to us, they expect to receive that type of christianity which has ate it the large share of heathenism which is bound up in their dearly cherished caste. The sixteen families in one village, above spoken of, have connection in Tanjore who are called christians. They received their idea of christianity from thence, & they

Rev. R. Anderson D.D.
Missionary House, 33 Pemberton Square
Boston
U. S. A.

Castle — Mr. C[illegible]

[illegible] July 6, 1847
Rec. Oct. 14
ans. Dec. 14

Madura Oct. 6th 1847

Rev. R. Anderson D.D.

Dear Sir

All regulations for the religious exercises in mission meetings are made by the Eccl. Association of the mission, and as its Sect. though not appointed to do it, it seems proper that I should give you some account of our religious meeting in connection with that of the Board in Sept. All the Brethren & sisters except Mrs. McMillan, came together in Madura. Brethren Meigs & Fletcher of the Jaffna mission were also with us. Wednesday evening Br. Ford preached in english from the words "Let us walk by the same rule, let us mind the same things." In this discourse, the character & service of Paul in the ministry was fitly set before us as worthy of our imitation. Thursday morning Br. Scudder preached in tamil from the words "Fear not, for they that be with us, are more than they that be with them" In this discourse, the union of the Father, the Son, & the Holy Spirit; & also the union of the holy angels & the saints with us in our work, in contrast with the world the flesh & the devil, which are against us, was exhibited, & inducements were thence drawn to perseverance & good courage. In the P.M.

Br. Mc Millan administered the sacrament, after preaching in english from the words, "There is a friend that sticketh closer than a brother" The character of this discourse, drawn as it was from the text, was suited to the occasion. Br. Meigs assisted in the tamil part of the services. These were our public exercises & they were not without their interest. But that which will give to this meeting its chief importance was in a measure separated from these appointed exercises, & in some of its aspects of an unpleasant character. With you the meeting in Sept. was doubtless one of joy & thrilling interest to thousands. Ours was one of trial, rebuke & much trembling. The flame that tries was made to pass over us. The outline of it is as follows. In view of the resolutions which were passed at the meeting in Dindigul, our religious meeting was thought to be ~~occasion~~ a suitable occasion for making generally known our position on the subject of caste, & by a circular, a love feast, in which our catechists & native christians should be invited to join us was proposed & more or less effort was previously made at the different stations to prepare their minds for it. On Wednesday morning a meeting of the mission was called to settle some preliminaries & secure a good understanding on the subject in the minds of the Brethren. At this meeting though there was some doubt in the minds of two or three

the vote to exclude from the communion on the next day those who would not come to the love feast, which was to involve the breaking of their caste, was unanimous; & at the suggestion of Dr. Scudder, the next day after the preaching in the morning, a meeting was held with the catechists & native christians, in which Dr. Scudder, assisted by Brethren Muzzy & Tracy, briefly set forth the reasons why they should abandon caste, endeavored to answer their objections, & showed them what their position would be should they now take their stand in defense of this part of heathenism. But in consequence of their being thus together while making their objections, & strengthening each other, the spirit they manifested was decidedly bad; & the Brethren of the mission were ~~all~~ all of one mind, that those who would not come to the feast, could not be called to the Lord's supper. The feast was prepared. The bell rang, We gave thanks & sat down, but of those that were biden, catechists & native christians, how many came? From Sivagunga, one; Tesupoovanum, two; Madura Fort, one; East Station, three; Dindigul, three; Periacolum, eight; Seminary, three; Tirumungolum, six. There were some others present, not very directly connected with us & not members of our churches, which are not here counted. These 27 in the P.M. partook of the memorials of the Saviours selfdenial & love with us. The congregation of those who had been accustomed to commune with, sitting back, was much greater than that of those with us. Thus the mission, at this meeting, took a public step, whether right or wrong, fraught with consequences. How it has been followed up at the different stations, & what has grown out of it, the Brethren can best inform you. I believe however, though we are in the furnace, that we are not generally disposed to be discouraged, but rather to look with composure on the flame, because we see the precious metal melting & separating itself from the dross. Already, a respectable

number have repented of the position they then took, & are now with us, in theory, at least, renouncing all for Christ's sake. We trust that another year, when the season comes round, we shall be able to meet together, without any such division, & with our minds less disturbed by commotions so unsuited to the communion of saints

Yours in the gospel

H. S. Taylor

(Read in Mission Meeting)

Rec'd March 11, 1848
Ackd June 28

Madura Jan. 10 - 1849

Rev. R. Anderson D.D.

Dear Sir

In our annual report will be found a general view of my field for the year. Changes however have been witnessed which call for more special notice than can be given in such papers.

~~age, about three~~ In Sept. last, all the people, 12 families, of a small village about three miles distant, requested that they might be received as our people & instructed in christianity. Some of them were formerly under the care of Mr. Muzzy, but as a part moved away & the others showed but a little interest in religion, operations there were suspended. As those who left have returned & those not with us formerly are now united with the others in learning, I gave them a teacher. About two months after, their relations, 15 families, only 2 1/2 miles from my station requested that they might be connected with us in the same relation. I found them very ignorant, not understanding, & not able, at once, to understand the nature of their request. I sent one of my preparandi boys to teach them, but have not yet received them as our people. Soon after I heard of [illegible] Catholic families, a little farther off who wished to become protestants. I have not yet been able to visit them. These people are connected with many more in the region, in low circumstances, among whom a spirit of inquiry has arisen which I believe is of God. As my operations in the villages were rapidly extending, in accordance with the general designs of the mission, I reduced the free schools, & finally dismissed the last one, that my whole strength might be given to the work in the congregations which are springing up in different parts of my field. Further, on examination, I could see no tendency in my free schools to favor the work now going on. The three places alluded to, in which there is a ~~[illegible]~~ movement, are all within the limits of the free school district, but the children of these people had never attended, nor had the people been instructed through them. Six months of the year, I had one such school in the very village, where are the 15 families who profess to be with us, but none of their children had ever attended. The system is such that it shoots over their heads. It takes up as teachers those who are most acceptable to the people, generally those who have been known by them as good teachers. These, again, are interested in securing the largest number of scholars,

& these are most readily gathered from the high casts & first ranks in life, & the ~~other~~ presence of them, is an obstacle to the attendance of the children of low caste. The children of the out castes were come in, but in the system it is a special favor, or, so it has worked in my field. It does not secure for us the sympathy of the poor, but rather exhibits us as being, in the main features of our free school system, on the side of the high & not as being the special friends. That no good will come from what has been done is not affirmed. That, the Lord will decide, but my strength best, I believe should be expended in more promising labor. ~~from all direct~~ At the end of Nov. I heard encouraging statements from all directions. One helper was unusually animated, for said he a whole village has turned. As soon as possible I started on a tour of 16 days. The first night I lodged at a village 1½ mile from a place where it was said a number of the people wished to see me. As the rain hindered for a considerable time, when I did go, taking a helper with me, we were met half way by the head man of the village, who was coming after us. He said they were ignorant, but through our instrumentality he believed they should obtain heaven. Coming to the village a few had on ashes. When they were told that if they wished to be christians that would not do, they immediately rubbed them off. About one third were high, the others low caste. The high casts had taken the lead in the movement, but the lower seemed as ready to follow, though it appeared to be owing chiefly to their confidence in others. As we went round to their houses, with one voice they said they would put away their idolatry. They said also that they would put away their distinctions of caste though I fear they had not considered it well. One idol stood before their village. When I told them that should be removed, they answered that they would not worship it but that it belonged to the Rajah of Sivagunga & they could not touch it. These ~~four~~ villagers have been more or less acquainted with some of our people for a considerable time & had had the subject of this change under special consideration for about two months, but I had before had no special report respecting them. After prayer, visiting other places on the way we went on to the village 30 miles from home, which had been reported as having turned to our religion. I found them ignorant to a great extent of the character of the change they declared themselves ready for, yet I saw no reason to doubt their general

sincerity so far as they knew. A few had on ashes, & at first, appeared somewhat offended, but at last they removed them & said they would put them on no more. The men who came to the meeting readily uncovered their heads & kneeled in prayer. The women stood at a distance. They had not been visited by a missionary or catechist until that month in which they turned. One woman listened to what was said with great interest. She had commenced learning the catechism, & prayed, she said, daily, by repeating the name of God instead of that of a heathen deity as before. My impression of the place is that it is a garden put into our hands for cultivation, but not one with trees & plants already grown to maturity. There are several other places in the neighborhood, where there is considerable interest in the work, but no one where the people in a body have shown themselves ready to change their gods.

Having heard some favorable accounts of some people at Keelkerry, a large place on the sea-shore, 60 miles from home, I sent a catechist to inquire. The persons to whom he was specially sent, received him, had considerable talk on the subject & requested a new testament that they might examine it for themselves. He then went to the Catholics, a considerable body in that place, who would not receive him at all. He went lastly to the pariahs, about 60 houses, & in better circumstances than those people generally are, found about 15 of their men at home & declared to them his message. They received him well, said that what he had declared was agreeable & the proposed change desirable, but that they could not take it up as a thing to be determined on by their community till those who were absent should return. It was their opinion that all would be ready to turn in a body.

I present these three cases, (because they are the most marked ones that have fallen under my notice) to show that the idea of making proselytes to christianity among the tamil people is not a vain idea, & also that it is not one to be realized only in the distant future & also to show that it is our duty to go every where preaching the word, & labor chiefly for those whose hearts the Lord opens, whether they be near by us or in the remote parts of our field. Some receive the word with all readiness. Others grow hard & oppose. Our policy should be to seek through the word, the sanctification of those who receive us, that thus, by the church the wisdom & power of ~~God~~ the gospel may be more & more made manifest to those who visit our words. Many are taking the

christian name. If they are strengthened & established in the faith, they will be the light of the Lord. If they are not cared for they will be our salt without savor. This brings me to the subject of helpers, catechists, or preachers whatever they may be called. The work which is rapidly advancing in nearly all our field, as our annual report will show, demands that this subject be well considered. The missionary in a field 60 miles in diam cannot be every where. Native assistants are indispensable. You have urged it upon our attention. Our people need instruction. It is ours to devise & with Gods blessing secure the means.

The following are thoughts which I regard as important.

1. The first business of a mission is to disciple the people to which it is sent.
2. Having discipled & established churches, it should help those churches to a native ministry suited to their character & wants.
3. It is in accordance with apostolic usage, & is most natural, to take from among the converts persons for the eldership.
4. These should be men & not boys or novices, men of established character, known to the people, mighty in the scriptures & apt to teach.
5. If a higher order of ministers, as to human attainments, is demanded for these churches than this primitive mode will secure, it will not be till after the body of the churches have been morally & intellectually raised through the power of the gospel upon them; & with this demand will be furnished the first steps in the reform, which must come first & mainly from christian family training. This may then be carried on by means of improved primary schools & the academical training of those children of the church who are to be devoted to the work of the ministry

We have deviated from these principles.

1. We have taken up the work of education previous to the work of discipling, and as a means of discipling, rather than as a result of it.

As a consequence of this, a necessary result, indeed growing out of our educational theory entered upon when it was; —

2. We have been educating the children of the heathen, for the work of the ministry, in the church yet to be, & have not waited, in our course of literary training, for the children of the church springing up as the result of God's blessing on the preaching of the gospel.

As a consequence of this we have, very naturally, adapted, to a great extent, though not meaning so, our course of instruction to the wants & wishes of the heathen people, and thus, ~~as a consequence of this~~;—

3. We have been giving an English rather than a Tamil & a bible education.

There is now wanted with us—

I. A clear idea of the kind of native ministry needed, in view of the present state, & form of the developement of the church, in our field.

II. The setting aside of all in our present course not adapted to secure that ministry.

III. Knowledge of the natural & true way of rendering that ministry most pure, intelligent in the things of religion & efficient in winning souls.

I. In respect to the kind of ministry needed;—

a. We need men & not boys.

b. These should be well instructed in the scriptures, free, openly, from the distinctions of caste, & men whose hearts are with us in our course.

c. For future service, those children of our own people, who may most naturally be set apart for it, should soon be placed under a course of instruction most suited to their proper preparation for evangelical labors.

II. In respect to the reformation of our present system, I now say without qualification, that the study of the English language, in our course of education for evangelical labors, should be set, aside, at least, for a long time to come.

The complete mastery of it by some native christians, may be of use to them, & through them, to many. From it the theology & biblical literature of the church in India will doubtless be enriched, but this enrichment will naturally & mainly come in through the oldest & most wealthy missions, & for a long time through missionaries rather than through native minds. This is an obvious & natural objection to our expending the time of from two to four of our men & a large amount of money for that which we cannot obtain. The procedure

is unnatural, the result vanity. But there are some things besides nega-
tions connected with this. The following are some of the positive objecti-
ons to the study of it in our seminary.

a. The knowledge of it creates a demand upon us for high wa-
ges.

We paid our helpers from Jaffna, after they had been here
for a time from 20 to 25 rupees monthly. They came to us poor &
left us rich. Gerdwood, Strong & Cooley with about 1000 Rs. each
laid up while with us. Asbury left with less for he had a heavy
debt to pay. Our rule, deliberately adopted, for students from our
own seminary, gives them eventually from 14 to 16 Rs. monthly,
except that in "cases of unusual dulness along with good moral charac-
ter", they are to have but 12, & so in cases of special proficiency,
an extra allowance is to be granted. From this arises a want
which we cannot afford. Six Rs. a month will give a man with
a family, in any of our congregations, a better support than the people
can have to whom he ministers, & will be sufficient to place him
in a respectable pecuniary condition with any part of the com-
munity. Even four Rs. with the people generally, would be regarded
as good wages for our helpers.

This evil will be constantly increasing. No where in our field is so good
an english education given as by us. The demand, on the part of government
for such educated natives, is increasing. Hence arises, between us & the
government, a bid on our men. Those who give the highest, take them.
Can we in this compete with the Govt.? There is still another view
of it. Govt. will certainly bid high for the best & the best it will
have. It is not a sufficient reply to this, that if they have a mind
for the service of Govt., let them go, they are not fit for our work,
they are not christians. It may be asked, cannot christians serve that Govt.
which is ordained of God, & have they not a right to select their own
fields of labor even in the places of greatest influence? Thus they,
weak perhaps, will reason. The result must be, that we, ~~with~~
who have educated them, being the weaker party, must content
ourselves with those, who, along with good moral character are
possessed of "unusual dullness". The devil has outwitted us in this
thing.

b. The study of english in our seminary & the course of instruction
through it is absurd, & belongs to a by-gone age.

It is in theory like to, & in practice worse than the now
generally rejected method of teaching foreign languages & the sciences in the
latin tongue. For a few eminently learned, the old method of studying
in latin, with greek & latin dictionaries & the like, may be of essential

service. But in our seminary the benefit of this analogy will not hold. We, as missionaries, are not aiming to raise up men of profound learning in english science or divinity. Nor could we do it should we try. But we are aiming to raise up workmen workmen, in the tamil language, among the tamil people. The work of our men will be two fold; that of showing to the people the errors of the heathen systems of the country, together with the correctness of ours; & that of feeding our people with the pure milk of the word. For this, we ought to teach & practice them in their own tongue; but the great burden of labor in our course of study, is to give, with years of toil, what is, at best, but an exceedingly imperfect knowledge of the english language & through that half gotten language, a small amount of half understood instruction, without any provision, in our course, for the transference of the little thus gained into the tamil language.
Instead of giving it to them at once, in their own tongue, freely, we drill them in a foreign language, of very foreign idiom, & make them get their ideas through this foreign source, easy to, be sure, for us, but hard & most imperfect for them. Thus we give them a little english, a little knowledge in english, & then send them out to preach in tamil. The more I think of it the more surprised I am at our own stupidity.

Two Objections to the proposed change will here arise. They are the common objections & should be met fairly.

I. The first is that there are few suitable text books in tamil. To this there are three answers.

a. There are few suitable text books in english.
English books are made for english people, people advanced in civilization, & our popular text books, such as we naturally lay hold of, are popular not merely for their thought, but because their illustrations are so clear & striking to english boys & girls. But give them to tamil youth, & that peculiar beauty disappears. Nothing valuable remains but the thought, & that thought coming through foreign illustrations. These works, popular at home, must necessarily be unpopular here, & for the very reason that they are popular there.

If the practice of teaching in english is continued when will there be any suitable text books in tamil?

The english, with the present course, will become a kind of sacred language, accessible to a few, but the science, the theology, the evangelism in it, will be locked up from the body of the people. For government servants this course may be satisfactory, but our errand is to the people

Again, we can have text books, & have them as they are called for, even before they are printed. The teachers in such institutions, if they cannot conveniently write out their lectures in full, may have english books for their general guide, while they lecture in tamil & use tamil illustrations; & the students can take notes (for they can do it as readily as english students) These notes may be corrected & manuscr multiplied. This course is natural cheap & easy, & every step it is directly beneficial to the people at large; but in the english course every student must first get the english language, an herculean task, beneficial only to himself, & in proportion as he fails in that he fails in the whole course, & even if he does not fail in that, b succeeds nicely, he has nothing in the tamil language when he gets through When he leaves the Seminary his mind is vacant. Rhenius, whose name is great among this people, took the course here marked out. Though he a preacher & not a teacher by profession, he thus gave his helpers, a geography, & I know not how much more of science & literature in tam He also gave to the people a "Body of Divinity" & "Evidences of Christianity" All his theological works are acceptable & read with pleasure, because they are not mere translations of foreign works, but the truth clearly ex pressed in tamil idiom. Our course is utterly foreign to all this dif fusion of knowledge immediately among the mass.

This english system has moreover a tendency to perpetuate its evils. If it is said, that, as others multiply text books in tamil we adopt them & so gradually drop english, the answer is, that, if this is do to any considerable extent, the time of the students being thus divided, th will not be able in the brief time alloted them, to obtain suc a knowledge of english, as to be benefited by the instruction give it. The tendency of the course, independently of external pressure is n that way, but rather to the increase of english studies, & to the ex clusion of tamil works. The system knows no stoping place.

C. The third answer is this;– Either the truth which we wish to convey, can b conveyed to them in the tamil language & in tamil idiom or it canno If 1st, it can be why not learn their language & do it. Why make the, to them, barbarous english a medium? This verily is preaching through inte preters. Why start from Buffalo for Albany by way of New Orleans, around Florida, when there is a rail road straight across? Or is it our main busi to teach english not as a means but as an end, as the ultimate good we have to communicate? On the day of pentecost the people heard the apostles preach, every man in his own tongue, wherein they were born. But 2d. take the other position, that the truth we wish to convey ca not be given to them in tamil & in tamil idiom, then this con clusion follows, that they cannot after all our toil get the truth int

their minds at all, but only some english words the ideas of which can be expressed by them only in english. Then indeed the english is to the tamulians a sacred language. This is holy ground. The Koran cannot be translated from the Arabic into any other language. It is not Christ to the poor but English, which we have come to teach preach, & teaching all nations means teaching English, & teaching to observe all things commanded, is teaching to say prayers in latin.

A fourth answer may be added; - Teaching in tamil would make the missionaries engaged in it profound critical schollars in tamil, & so make them skillful in teaching those under their care as well as in preaching, while the natural tendency of the present course is the reverse.

II. The second objection is that the study of english is needed as a means of mental disciplin.

That it may be so used, under certain favorable circumstances, need not be denied, but in our course it is sufficient to remark that mental disciplin is different from either mental torture or mental dissipation a combination of which is characteristic of our course. I shall be understood as speaking in general. It tortures the mind in that it keeps the mind on, or excites aspirations after that which, in the circumstances, cannot be obtained and dissipates it, in that it leads the mind over large fields of knowledge but gives comprehensiveness & distinctness in nothing.

In this it is like that of making, not young men in colleges, but ordinary boys & girls in academies at home, acquire the rudiments of an english education, through books in latin. If the study of language is desirable, for mental disciplin, their own is much superior, for that end to ours. Why bury its beauties, which they should learn to practice, in order to exhibit our deformities? The Greeks did not study latin as a means of mental disciplin. The tamil too, has in it, for tamil schollars at least, indispensable literature, yet in it we give our students (see A. Rep. 1846) only a pocket edition of Rhenius's tamil & English grammar. Rhenius gave instruction in Greek & Hebrew, & some of our most learned & best missionaries favor the introduction of the sanscrit.

But, after all, whatever philosophers may think & the church desire, we, missionaries, must make the bible, in their own tongue, both for our people & for our students, our book of mental disciplin. "The entrance of thy word giveth light". We shall secure in our students the best basis possible for their continual mental developement, if we can succeed in giving them, in their own tongue, correct & thorough views of the great things of God, instilling into their hearts a zeal of God according to knowledge, & at the same time, set before them, as an object to be obtained the conversion of their countrymen. This is what will neither torture

the mind nor dissipate it. It will not make them dwarfs in intelle
or in christian aims
nor leave them to become such when they leave the seminary. It
will have no tendency that way, but on the contrary; —

C. The course of english study makes our students morally & intellectu
effeminate.

With rare exceptions they do not & cannot master our language. This fact will account for much. Add to this, th so soon as they leave the seminary, they are called on to do actual servi or are needed for that, among the people; that, from that time, they are with english books; & that, they have no occasion to think speak or write in english. Their long confinement, from youth up, in our B. schools & semin ary, has rendered them comparatively weak in body, & unfit for enduring ha ship. They are ignorant of the philosophy of the prevailing systems of religion in the country & are even to a great extent ignorant of their own mother tongue. Half anglicised, untamilized, unable firmly to grasp a thing & weak in body, they sink for a long time, & if they eventually ri it is, not because they ever studied english, but in spite of it. Unphilo sophical as is this course of english studies for boys to whom we ca give but a meagre fund of knowledge, it does not cap the clima of our absurdities in this thing. Even the girls in our B. schools ha been subjected to this stultifying process. We have been giving english, & not tamil bible education.

d. The last great objection, I mention, to this our course of english study, is that it has not not a spiritual but a worldly tendency.

To say nothing of its effects upon us; we being engaged in teaching english, rather than directly the great truths we come to com municate; it gives us worldly students, makes them more worldly, & tends to draw every thing it touches into a worldly vortex.
1st It tends to give us worldly students. The knowledge of english will secure high wages. For this purpose worldly men will be glad to s their sons to us. In cases of dispute, it gives them & their friends infl ence with the government, it gives them special access to the missio & english Gentlemen, thus making them proud & the subjects of envy & jealousy on the part of others. 2d It makes them more worldly. This it does by making them rich, by creating in them hankering after gov ernment service, & by keeping their minds always on it, as a resort, if f any reason it may appear to them desirable. 3d Its tendency is to dr every thing it touches into a worldly vortex. Take a boy from any of our congregations, & put him into this course, whether in the B. sch or the seminary, & he & all his friends, have at once before them th

idea of from 14 to 16 Rs. monthly, whereas in ordinary life 2 or 3 is all they could expect. I am sick at heart of this human wisdom, this feeding, not with meat, but with lucre, when we ought to be giving milk.

III. On the third main head, the best method of training a native ministry, my opinion now is that we began much too soon, that we have yet to begin anew, that we need all the light experience will afford, & that we should wait, in some respects, for the future guidance of Providence

Yours in the gospel
H. S. Taylor

P. S. Read in mission meeting & accepted
H. S. Taylor

Madura, Jan. 10. 1849.

Rec.d Ap.l 21. 1849.

Ack.d May 1.

General Policy.

English Studies — &c.

Valuable argument on raising a Native Ministry; against an English Education

Ver Rd. Cut

Tirupoovanum April 5, 1849

Rev. R. Anderson D.D.

Dear Sir

The question has often been asked among ourselves, why it is, that at our regular stations, where our labor has been chiefly expended, we have, as yet, so few, if any, besides beneficiaries, among our converts & attendants on public worship; while congregations of a different character are collecting in remote villages? A glance at what may be called the religious map of the country will help to understand this subject. On looking at this map, two topics claim consideration;—

1. The strong holds of heathenism
2. The places where christianity has gained & holds an influence.

I. Heathenism. South of Madras, & about two thirds of the way hither is Combaconum, where is a large, rich & famous heathen temple. The next, & the last to the south is Madura. South East of Madura is ~~Rami~~ Ramiseram, a place to which many pilgrims resort & North West is Palney. These four are probably the most celebrated centres of heathenism in the southern Tamil country, & three of them are in our field. But they are not all alike in their influence. Ramiseram is a small village, & though its temple is of great celebrity abroad, drawing pilgrims from distant parts, its immediate local influence is comparatively small. The influence of Palney, in the more immediate neighborhood, is much greater, but that of Madura, the centre of our operations, is greatest of all. This city was the capitol of the Pandian Kingdom, & of all sacred places in that Kingdom, this same Madura was & still is the first. It is strictly a heathen city & commands an extensive inland trade. Its temple is ancient, prodigious in size & has, at this time, besides gifts, an annual revenue of twenty five thousand rupees, from lands which have been given to it. In wealth & influence it is altogether the first in what was the Pandian Kingdom. We may say of this map of heathenism & of its influence, that it is mainly an inland influence.

II. Christianity. Of christian influences we find two main centres, ~~Tra~~ Tranquebar & Tanjore, regarded as one, to the North West & the Tinnevelly influence to the South of us. Of these, Tranquebar is directly on the coast, Tanjore is more inland, but the Christians of that region are more towards the coast than is the city of that name. The congregations of the Tinnevelly missionaries are almost exclusively between the city of Tinnevelly & the sea, to the South & S. East. The congregations of the London Society, farther towards the Cape are still in the same line & near the sea. These two centres of christian influence, one North West & the other South of us, both of long standing & grown to be strong, especially the one south of us, & the influence of both is a coast influence, rather than an inland influence; partly because they are located thus, but more especially for two other reasons, which I will now state.

From near the coast to a distance of ten or twenty miles from it, is the region generally abounding in Palmyra trees, & the people of

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that belt of land are, to a great extent, of like occupation & habits, & more or less acquainted with & related to each other.

2. The southern part of the District of Tinnevelly, & the coast along farther north is comparatively free from heathen influences. This region are [?] from its great centre, Madura, temples are comparatively rare, & poorly endowed, & bramins are scarce.

Away from the coast christian influence is, & has been, small. About 130 miles to the North of us, is one missionary. To the North West, somewhat nearer is also one more. Near the coast there are, & long have been, many.

We are now, in a measure, prepared to answer the question, why are our congregations gathering at a distance? But first let us inquire, definitely, [where] they are. Those connected with the Sivagunga station are to the Eastward of it, towards the sea, there being none at all west of it, or even n[ear] to it, i.e. the station. Those connected with the Tirupoovanum station with a slight exception, are to the east & south towards the sea. Those of Tirumungalum are South & South East, away the farthest possible from Madura, & the nearest possible to the Tinnevelly influence. Those in what was the Dindigul Station, under Br. Lawrence, are in [the] Dindigul valley, at its southern extremity, 60 & 70 miles west from Mad[ura]. The oldest ones connected with the Madura station are beyond Maloor, to the North West, on towards Tanjore. All those near Mad[ura], now under the care of Br. Muzzy are of more recent date, & are said to fluctuate much when the subject of caste is moved. They may, how[ever] be the seeds of good fruit in future. Our village congregations are mainly remote from Madura. A few are nearly South, yet all to the East. The body of them are East & West. From Tanjore an influence has [come] down the coast exhibiting itself mainly East & South East of Sivagunga, but I have repeatedly seen its influence, in disposing people to emb[race] christianity, farther south in my field. Those who do the best of all [in] my care, were much influenced by what they had seen & heard at Tan[jore]. But the strongest wave of influence, at present, is from the South, for reasons already mentioned it is felt, first & strongest, in my field. Many in those parts have connections in Tinnevelly who are christians, [a] circumstance, which is, with them, a strong inducement to become such themselves. But though this southern influence is mainly a coast [in]fluence, it is by no means exclusively such. It has found its way around Madura to the west, up the Dindigul valley. Any one passing by Periacolum, along south through that valley to Cumbum, [which] is our oldest & best established congregation, will not fail to obs[erve] the comparative simplicity of the inhabitants & the comparative freedom of [the] region from large temples & bramins. Some of the seed sown in Tinne[velly] found its way several years since, across the mountains up to Cumbum & readily took root. Though they were far away, several of the mission[aries] of Tinnevelly made them a visit, among whom were Rhenius & Schaffter, & [the] books they gave them, the people still keep. Afterwards they were pla[ced] under our care. The influence which thus came up from the south, [has] been greatly increased & spread Northward. This was the beginning of [our]

we call our Periacolum station. I know not as Br. [illegible] people were ever affected by this influence, but they are to the North West & remote from Madura. If now it be asked; do not those missions to the North & South of you exert some influence also at Madura, & in its immediate vicinity? the answer must be that they certainly do. It has been repeatedly acknowledged, but their influence is, at ~~at~~ present, met by a stronger & wider influence of a different kind. These two Northern & Southern forces, as they approach Madura, are like two rivers when they reach the salt ocean. This Madura, is Satan's seat, & has been of old. From this place he casts waters out of his mouth to swallow up the woman & her seed, & it is only as we remove from the place into the wilderness, that those waters are swallowed up. Having thus given a geographical outline ~~both~~ of the strong holds & lines of influence, both of heathenism & Christianity in these parts, I make, on the subject, ~~two~~ three remarks. 1. {Why is it that after so many years of labor our success [illegible] depends so much on the labors of others? Is not their system of operation wiser than ours?}

2 It is not for us to say a priori where the Lord shall work, or upon what cities he shall give his rain of mercy & from what withhold it; ~~but~~ Our duty is to preach the gospel every where in our field as we have opportunity, but to give our main care & instructions to those whose hearts the Lord opens to receive us. Paul staid a year & six months at Corinth, for the Lord had said unto him, "I have much people in this city."

3 The fact that our congregations are gathering mainly at a distance, is not unaccountable, nor any thing to their disparagement. In view of the influences brought to bear upon the people generally, & especially considering the regions where these influences specially operate, it might be expected, other things being equal, or even unequal, that congregations would first be gathered to the Lord in those regions where we actually find them; & again, a view of these influences & the results of them, gives us very sure reason to believe that the hand of the Lord is with us in this work in the village congregations, that it is not a "chance" that has happened ~~to~~ unto us.

I wish now to call attention to the importance of our laboring for these congregations & for the people in the regions where they are.

It appears to me plain, that missionaries should, after having by the blessing of God, won converts among the heathen, dwell among them, in order to instruct in the faith, give them christian institutions & conform them to christian habits.

It is in accordance with scripture examples.

When the persecution arose in Jerusalem, & scattered the church generally, Philip went & preached in Samaria & "the people with one accord gave heed unto those things which Philip spoke" & when the apostles at Jerusalem heard of it they sent unto them Peter & John.

Some of those who were scattered abroad went to Antioch & preached not only to the Jews but also to the Grecians of whom "a great number turned to the Lord". The church in Jerusalem heard of it & sent to them Barnabas, who exhorted them as a good man should & "much people was added unto the Lord". But Barnabas, laboring thus for a time & finding himself, alone, insufficient went "to Tarsus for to see Saul, & when he had found him, he brought him unto Antioch, & it came to pass that a

whole year they assembled themselves with the church & taught much people & the disciples were called christians first at Antioch."

When Paul first came to Ephesus he found about "twelve" "disciples", but they knew not that there was "any Holy Ghost" & had been baptized only "unto John's baptism", but he "continued" "two years" "disputing daily in the school of one Tyrannus" & "the name of the Lord Jesus was magnified". It is therefore in accordance with scripture example to go to the people who wish for instruction & teach them the "right ways of the Lord."

2. The good of the converts requires this.

What would the superstitious people of Samaria have done with Simon among them, they being without the gifts of the Holy Ghost, if the apostles, seeing their need, had not sent to them Peter & John? Was it not wise in Barnabas & Saul carefully to watch over the church at Antioch & abide ~~along~~ "a long time with the disciples"? Though they had "believed & turned to the Lord", being Grecians they needed special instruction & such training in christian duties, as well as separation from the world, as would secure for them that precious name of "christians". Nor was it a matter of small importance that Paul & Barnabas were on the ground with these new christians at the time when "certain men came down from Judea & taught the brethren & said except ye be circumcised after the law of Moses ye cannot be saved" It was this same Paul who, together with Barnabas, having the affections of their converts, had "no small dissension & disputation with them" & secured for the rising church freedom from the Jewish yoke. If any ask additional evidence from scripture that missionaries should stay by & help their converts from heathenism let them read in Acts 19. the results of Paul's two years residence at Ephesus; how, at first, for three months, he preached in the synagogue; how, as the unbelieving Jews were hardened, he "separated the disciples"; how, as the newly organized church increased, "many that believed came & confessed & showed their deeds" & burned their magical books & how that "all they which dwelled in Asia heard the word of the Lord Jesus, both Jews & Greeks", & surely doubt respecting the propriety of "building up", after laying foundations, must subside. It will not be out of place to give here a passage from "The Life of Evarts" — "I strongly desire that abundant pains should be taken with Mr. — Mr. —, & others, (Cherokee converts) to preserve them from falling, to instruct them in the duties of piety, justice, kindness, industry &c. No christian virtue can grow without cultivation. Regenerate men cannot make advances in piety, unless they are taught by human instrumentality; — at least, the cases are very rare, in which the human character is much improved without those means which God requires us to use. Be diligent, therefore, in teaching these men from house to house." p. 2[illegible]

We may say of converts now; — "For this is the will of God even your sanctification". The perfecting of the saints is no small part of our work

3. Regard to the most rapid spread of the gospel requires this.

The heathen of those regions where the congregations are, other things being equal, are more likely to become christians than those remote from

their influence. Again, a missionary alone, without converts who will receive him, is much like a shepherd without a flock, or a general without an army. His single voice, long unheeded, becomes like that of another man; but he becomes more & more mighty in his influence as believers increase who will receive him, be influenced by his instructions & themselves, together with him "sound out the word" of life. Then again let us turn to the scriptures. Paul wrote respecting the church, or body of believers, that it is "the pillar & ground of the truth". He knew the value in a missionary point of view, of a body of believers in a heathen land. He wrote therefore as follows (I. Thess. 1:7.8.X) "Ye were ensamples to all that believe in Macedonia & Achaia. For from you sounded out the word of the Lord not only in Macedonia & Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing". Thus the "salt of the earth," under a different figure, becomes the pillar & ground of the truth to large regions of country. To the Corinthians Paul wrote "Ye are our epistle known & read of all men" — "manifestly declared to be the epistle of Christ". While Christ's promise to his missionaries is "I am with you", that to his church, bodies of true believers gathered together in his name, is not less encouraging; "where two or three are gathered together in my name there am I in the midst of them". Our experience confirms, (if they need confirmation) these sentiments of the bible. It is not the influence of the missionaries mainly, either in Jaffna or Tinnevelly, that is so powerfully felt in some parts of our field. It is rather the influence of the congregations of christians under their care.

The people of these congregations, with apparent sincerity, call themselves christians. The people of these congregations show a good degree of teachableness & ask for instruction, but as Roots says;— "No christian virtue can grow without cultivation", & cultivation is not easily carried on by proxy. The fortnight which I spent last year, with my family, at Amisenumpetty, was a precious privilege to me as well as to those people. Our presence encouraged them, while personal conversation & prayer with them in their houses was very much blessed as a means of establishing among them the practice of daily christian duties. Such labor is not in vain when expended on those who wish to be benefited, but to reside away from the people, & make them but a passing visit, on a tour, once in two or three months, is not that kind of master workmanship which will rapidly build them up in the faith of the gospel. Should there be, on the part of any, a disposition to deceive the missionary, from worldly considerations, the scarcity & brevity of such visits affords too much place, while even when there is true faith, because it is weak, for want of such "strengthening" of the disciples as the apostles were careful to give their churches it may be shocked & become unfruitful. True the missionary cannot be with his family, in all of a number of congregations, but he may be in the region where they are & with one of them, with those at Antioch or Ephesus & so teach those people that they may be "ensamples" to others. Good example the dullest can see & appreciate. They will talk of it among themselves & the truth or doctrines involved will

be understood, while mere abstract instruction is but slowly comprehen
However many may be connected with us, calling themselves christians, even
should many of them eventually be saved as the result of such labors,
still, our comparative progress in evangelizing the mass of the people
will be slow, so long as we generally live, as we now do, at a distance
& secluded, as it were, from those whom we wish mainly to influe
& through whom, as our soldiers of the cross, we wish to fight the batt
of the Lord. We need men who will throw themselves into the current of
river of life which is now flowing, keep it pure as it flows on throu
streams of human corruptions, & swell it, with God's blessing, into a river
which cannot be passed over.

(A suggestion)

I will here venture the suggestion, that it may be well, ~~soon~~, not to es
tablish a new mission any where in the tamil field, on ground little kn
& untried, but, since our field of labor is becoming extended, too m
so for good cultivation without more aid, & since the regions of presen
greatest, apparent, promise are remote from Madura & to the east & Ma
that our mission be soon divided into two districts, one taking the
gions nearer the sea, between the Tanjore & Tinnevelly missions, the o
the Dindigul valley & parts adjacent, to the west of Madura, these two dis
tricts to have some things in common, but to settle each their own lo
matters, & to be increased with new laborers as the wants of the congrega
tions may demand. For this idea I do not claim entire originality.

April 20. The foregoing, I had prepared as a part of my quarterly report
our meeting in April. As the meeting was defered, I suspended writing.

About three years since the mission appointed a committee of two breth
to visit the mission stations in the Tinnevelly District. It was supposed th
observation of the manner of their operations, made on the ground, & some
knowledge of their experience, would justify the visit of such a committee. It
was never convenient however for the Comm. to go. As I was residing for a couple of m with
my family, in the southern part of my field, & as the people in those
regions seem to have been excited, in the first instance, towards chr
tianity by the fact that their connections in Tinnevelly are christ
ians, & as a village of 100 persons came to me for instruction, who
were just over the line in that district, I left my family on the 4th in
to visit ~~to visit~~ some of those stations in that District which are ~~near~~ near to me. To becom
familiar with what is going on in that whole field ~~there~~, one would need to spend some week
I was absent but nine days; three in going & returning; only six were spe
on the ground with them. I saw only four of their stations, but,
quite unexpectedly, the providence of God gave me opportunity to visit
with eight of their missionaries. Those four stations which I visited,
I think, so far as modes of operation are concerned, serve as fair spe
cimens of the whole. I was most kindly received, & returned instructed
& encouraged. I saw congregations of native christians which in size,
propriety of deportment, & apparent devotion would compare well

with some of the largest congregations in American churches. As it was the time in which some of them were making their annual contributions to the cause I "sat over against the treasury & saw how the people cast money into the treasury". They did not make "subscriptions", but, a day being appointed for the purpose, each one laid his money on the table, in primitive style, in the presence of all the congregation. The practice with them is for all to give, men, women & children, the parents giving in behalf of those who were too young. They appear also to give cheerfully. While I learned much which will be of particular service here, a few general observations I send to you.

1. In the qualifications of their men they have, ~~some~~ at present, some manifest advantages over us. Not only is their mission older & so possessed of more experience, but some of their oldest & best men, though of pure ~~English~~ European blood, were born & spent their early life in this country. Some of their ~~also~~ men, also, are Indo-Britains, yet thoroughly & liberally educated, & men of decided piety. These, in their knowledge of the language, & of the character & habits of the people, as well as in ability to adapt themselves to the peculiarities of the country, have an indisputable superiority over foreign missionaries. In these respects we are & must remain inferior to our neighbors. The missionary whose field borders immediately on mine, to whose care the 100 individuals I mentioned above will fall, & with whom I spent happily two days, is one of the latter class, & he will suffer in comparison only with a few. This combination of talents gives them an advantage which we cannot secure, at present, nor to a great extent in future. The English, because of their civil relations to the country, are able to secure such men. By the blessing of God the children of missionaries may, in a measure supply this lack. No minor considerations should lead to the sending of such, born in this country, to other missions.

In one respect we have an advantage over them. As I witnessed their services in the church, the impression was strong on my mind, that, in the simplicity & spirituality of our modes of worship, we have a decided advantage over them. The sameness & tediousness of their English church ritual, I do not believe can ever be made to set easily & naturally on the necks of these Tamulians. There is no Tamil character in it, nor does it appear adapted to impart a strong missionary spirit to the churches. As these missionaries & large bodies of native christians are neighbors to us, & will be coming more & more in direct contact with us, I have noticed these two characteristics of them. Our churches & people will soon be standing side by side with older, larger & richer episcopal churches.

From the wisdom & piety manifested in their modes of operation we may derive instruction.

1. The cause there has had a very natural, & not a premature growth. "The first Protestant missionaries to India, who, in the early part of the eighteenth century established themselves at Tranquebar, made occasional visits to the south & in ~~course~~ process of time several congregations were formed & chapels built in different parts of the Tinnevelly District" "The Protestant mission had also a measure of success & the Rev. C. F. Schwartz once visited the District" "Out of forty-five Protestant churches existing in the time of the Rev. C. F. Schwartz,

(8)

there are only twenty-five churches & chapels at present remaining." (i.e. at the time Rhenius went there) "Left without European superintendance, the congregations were gradually declining or deteriorating." "It was to this place though not directly to the deserted congregations that Mr. Rhenius came". These extracts are from the memoir of Rhenius. They show two things;- that the missions there have been of long & on the whole steady growth; - that the system of operations at first commenced in that district was not a system of free schools for the heathen, but a system of village congregations. It appears also that Rhenius & his associates did not at first commence their operations exclusively on the old system, but, as appears in other parts of his memoir, combined with something of the system of Free schools. As they made progress in their work they publicly expressed their doubts of these latter schools, gave increasing attention to their congregations, & now all the strength of the missions is given to the work of establishing & building up congregations & churches. This is one of the features of what I call "the wisdom of their operations". Another feature of it is to be seen in the manner in which they select locations for their ~~stations~~ missionary stations. ~~M~~ Mr. Rhenius & his associates first went to the large town of Tinnevelly. There were their houses, & from thence they went on tours into the country, but as congregations began to increase in country villages, they began to move out to them, & as others were gathered still more remote, they superintended them as well as they could till they obtained other men to settle among them most remote from them, while they stayed in the congregations where they were, to cultivate a smaller portion of ground with greater care. In
5–8 this process of enlargement they have not selected the large ~~& central~~ villages, & central in respect to the whole population, for their stations, & then sought for the people, but wherever were their largest, & most central, congregations, in respect to those actually under their care, or offering reasonable prospect of speedy conversion, there they started their stations. So far as I could discover both from observation & conversation with them, in selecting stations they have had no reference to large towns or great roads except to shun them. The more they are removed from these, the less have they to do with worldly affairs, the more simple hearted & unsophisticated are the people, & the more easily are they won over, & kept under their influence. Only ~~Ten~~ years ago, Mr. Camerer, with whom I spent two days, most delightfully, settled in such a country place, called Nazareth. In that village there was then a respectable congregation, & there was also one other congregation of 14 families one mile from him. These were all he then had in his field. He soon had more & some at a distance; when, after three years, ~~ago~~ (7 years ago) he gave over the more remote ~~[illegible]~~ congregations to ~~Bopa~~ Pope. ~~See Pope's field~~ Mr. Pope took a central position, in respect to the congregation committed to him, though it was literally a jungle, & because of his success, three years ago his field was in like manner divided, & the part cut off ~~is~~ is now in the care of my neighbor, Mr. Ross, who is again calling for a man to take a part of his field. But, to return again to Nazareth, & see Mr.

Cameron's field. The people of Nazareth are all connected with his congregation. The congregation of 18 families, one mile distant, has increased to one thousand & fifty persons. During those seasons of the year, when all are at home, (many of them being merchants) the ordinary sabbath congregation is 800 persons. The aggregate of these congregations alone, near by him, is 2200. He has several more, of smaller size all within two or three miles of him. In this feature, of their mode of ~~location~~ labor, is what I call the wisdom & piety of their operations. They labor comparatively little for the heathen directly, perhaps not enough. Their great labor is strictly & almost exclusively that of ours in our village congregations. The leading difference & that a great one is that they labor for them, being on the ground with them, while we do it, or attempt to do it, residing away from them at a distance. Mr. Schaffter said to me, "It appears to me that the way is plain for you to move out from Temparvanum to some suitable congregation in some part of your field, & call for more men to take their stations in other parts of it." When speaking of their localities for stations, I should have mentioned, that they do not, at first, build a permanent house, but whether the missionary has a family or not, until he has proved his field, & his chosen locality is found to be favorable, in respect to the people of his congregations, he must be satisfied with a temporary one, costing from 350 to 500 Rs. rupees. When all is sure, 3000 Rs. are granted for a permanent house. In most parts of our field, houses equally good (i.e. the cheap kind) would cost a little more. The missionary that denies himself, & seeks not his own, but exclusively the good of his people, in selecting the place for his labor, is the one who, other things being equal, is most sure of a reward in speedy success.

In other, minor, matters, I learned that which will, I trust, be of advantage to me. Their machinery, as a whole, is, I believe, on account of their experience, more simple & less costly than ours. Their helpers, though they have had a long time to train them, & have a large number of instructed christian persons from whom to select, receive, on an average, only from [illegible] to 6 rupees monthly. Seven & eight are the highest, so far as I had opportunity to learn, except that a few draw prizes, when examined before all the missionaries, which bring their wages up as high as fourteen. Should any, on account of sickness or any other cause, fail of the prize, their wages, at once fall to 7 or 8, or to whatever they were before. Their experience leads them to speak decidedly against higher wages, as injurious & deteriorating to the christian character & influence of those who receive them.

I come now to my own field, & I approach it with this general remark, that I have less confidence than before in our previous system of schools for the heathen as a means for evangelizing ~~the people~~ them, or as a means for instructing the masses & bringing them to Christ, ~~and~~ but more settled confidence in our general system of village congregations. Mr. Schaffter, the companion of Rhenius, whose society I enjoyed for two days, was free to speak, of his own accord, on these subjects. He summed up his views of the system of "free schools", as followed by us, Americans, especially, as

nearly as I can recollect, in the following words. "However expedient ~~there~~ this kind of schools may be in the early part of a mission as one me[ans] of making known the gospel, yet as a system of operations for the con sion of the heathen, they do not seem to be after the scripture schem for evangelizing the world, nor, after long trial, do they appear to hav received in any place the seal of God's approbation". Soon after we met, rather bluntly put the question; "What have been the tangible results your system of free schools for the heathen? ~~What~~ what conversio do you reckon as the result of them"? As I confessed my inabili to give a satisfactory answer, & stated that we were trying to work our ship round onto the other tack somewhat after the Tinneve model, he was glad, & bid us God speed. Our former system of educ for the heathen, for the most part, shut us up to, & directed & spent our energies upon, the large & strong holds of heathenism, however unwill they might be to come to the truth; while the thirty, nor ten years in Tinnevelly, have been spent in vain, or without the most che ing results, on the plan of going to, & laboring for, those who wish instruction, in order that they may follow it. I cannot now, freely, leave our system of village congregations, & return to our old way, sp ing our time & sacred money on the system which we, in our inexp rience, adopted, & at the same time claim to be an honest man ~~[illegible]~~. This statement cannot properly be understood as even plying a charge against others. With me, it is a matter of judgment growing out of observation & decision founded thereon. On one hand, see a field of labor, before us, like that of Tinnevelly, the field in which are beginning to meet with success, though our labors in it are carried on to great disadvantage; a field too in which near & suc cessful example encourages us to labor, & in that field a course of labor that is scriptural in its character, & sealed with God's man ifest cooperation ~~blessing~~ approbation: while on the other hand is a fi of labor unlike that in which success has followed effort in Tin velly; a course of labor, also, which does not chime in with the scriptural mode for evangelizing the world; a course of labor whi has drank up our energies & our money, without any sign of God's co perative special blessing, but which has rather witnessed, judging from what we see in neighboring fields, the marked withholding of his special grace.

To look at the past indeed is not altogether most agreeable, &, times, desponding thoughts gain ascendancy for a season ~~time~~. But a day more fr clouds is surely dawning, & we may yet see in the past more of real good t is now apparent. At present, at least, we are coming into a position which our own experience & that of our neighbours is growing more & m available. We are not in the main laboring for uncertainties & the has come for us with a cheering steadfast confidence in God to up our loins & run the race set before us. ~~[illegible]~~ A new degree of denial, though pleasant when yielded to, seems to be demanded & may we have grace, as well as light, given us from above.

It was my design to give you in this letter a more particular account of the work among the different congregations, but it would take considerable time, & having in this written thus at length on their general interests I hope to be more particular in my next.

After giving the details, I intended to show why this field needs more labourers. On account of the extent of territory & the number of scattered congregations, my work, like my letter is too general. I long to be in immediate contact with some of the congregations & so to be able often to bring the truth home to their individual consciences & hearts that they may be truly converted & shine as lights in the world. Br. McMillan's idea, as given in his quarterly of spending sabbaths with the people is good & I went thirty miles to thus spend the last sabbath & monday with four congregations which are near to each other. It was a truly pleasant & profitable, but could I reside there, with my family, so far as I can now see, it would be much more for their good & for the interests of the cause. Four of the men in that place were received into the church last year. They appear to be growing in grace, & about as many more, having been candidates for some time, are desirous of being received. As I held with them meetings for prayer, my heart was strengthened with the belief that God is indeed setting up his kingdom in their hearts. The nominal reception of ~~many~~ christianity on the part of many in our field is desirable for many reasons, but the ultimate good, resulting from such movements, will doubtless be such as the number of those in whose hearts the Lord plants the graces of his Spirit. Without these there may be a plenty of "thorns" & "tares," "wood hay & stubble" but the work will all be burned & we shall suffer loss. But we will not be discouraged for though it is the will of the master that there should be more or less, till the judgment, still he will not suffer the seed that is sown & watered to yield no fruit unto eternal life.

Yours in the gospel

H. S. Taylor

Tempoovanum Apr. 5. 1849

Recd. Oct 22.

Ackd. Dec. 29

Cyrus

Terupoovanum Station April 25^d 1849

Rev. R. Anderson D.D.

Dear Sir

I have to day received from Br. Tracy a copy of his letter to you dated "March — 1849." Unfortunately this letter did not fall into the hands of some of us till after it had been sent to you. For several reasons Br. Tracy's opinions are entitled to consideration & while I proceed to point out some of his mistakes, I do it not without prayer for grace, & I shall endeavor to remember the spirit of the injunction "rebuke not an elder". If an apology is needed for reviewing his letter, I have two —

1. The letter comes to me as one that has already been sent to you.
2. The subjects considered in it are important.

He says near the commencement of his letter, "Some changes have been made, & others of a still more important bearing on the interests of the mission are contemplated, at least by some of our number." Again "At such a crisis in the history of a mission, every step should be considered with the utmost caution & every new measure proposed should be thoroughly scrutinized before being adopted. Rash & hasty measures are always dangerous & nowhere more so than in a mission, where a hasty movement may in a day undo the work of years". He closes his letter in these words, "what we need is a "patient continuence in well doing", with a firm reliance upon the influence of the Holy Spirit, instead of plausible but unsupported theories, or sudden & radical changes". (Hoping that in this last sentence of his letter he did not intend to set his own personal position in contrast with that of those whom he calls "some of our number") I remark that we shall be able to judge as we proceed whether the terms "rash & hasty" do either properly denote the "some changes" which have "already been made", or whether any sudden & radical changes, rightly so called, have been contemplated by any of our number, or whether indeed a "crisis" in our mission has come.

As my object in considering this letter is truth, I state in the outset two fundamental mistakes which he has made.

1. He has mistaken, & so failed to give correctly the views of "some of our number".
2. He has mistaken the character of the testimony which he has brought forward from respected missionaries of other societies".

Four topics come under his consideration & I will keep the same order; —

I. "Preaching".
II. "Common Schools for heathen children".
III. "Boarding Schools".
IV. "The medium of instruction in the seminary".

Before taking up the subject of preaching an "opinion" is introduced [illegible] our notice. It is said to be one which has been broached in this cou[ntry] & in America also, that in propogating christianity among heathen nations, we must restrict ourselves to the means employed by Chr[ist] & his apostles in the early days of the church". Who have been na[r]row minded enough to broach this we are not told. I notice it on[ly] for one object, As it occupies some space in Br. Tracy's letter, (though it is neither affirmed or denied, but is ambiguous) you ma[y] fear that some of our number have been giving countenance [to] it. You may be assured however that it has neither been broa[ched] or received any ~~countenance~~ sympathy in our mission, nor, so far as I know, in either of our three Tamil missions.

I. Preaching

Here Br. Tracy ^appears to be^ ~~is~~ afraid he shall be understood as not suffici[ently] magnifying his office as a preacher, yet proceeds to write as fo[l]lows. "The missionaries of some societies have almost entirely confin[ed] themselves to this kind of labor. But that this mode of operation [has] been or is likely at present to be very successful is very do[ubt]ful". For this he supposes there are a variety of reasons. The main one is gathered from a statement of Mr. Winslow's, that "not mo[re] than one fourth of the missionaries on the ground, at any one ti[me] can preach fluently" in the Tamil language. Mr. Brotherton al[so] is introduced as saying in answer to the question "how many con[]verts he had known as the result of preaching to the exclusion of other means, such as schools &c" I know of none personally. All the converts I have seen have been made by one or other of the[se] means." Dr. Scudder also is introduced as acknowledging that he kn[ows] of no convert as the result of his preaching since he came to th[is] continent in 1836. Br. Tracy, in concluding his remarks under this head of Preaching, says; — "With these facts before us, & I know [of] none of an opposite character, to what conclusion are we driv[en]? Certainly not that the mere preaching of the gospel, by the mission[aries] is to be at present the main, nay almost the only means to be use[d] for the conversion of the Hindoos, as some would have us believe". Respecting the views & statements here given I have ~~four~~ ^three^ remarks to make

1. On one point there is too much ambiguity.

It is to be remembered that in brother Tracy's mind, a "cri[]sis" has come, that "some changes have been made" & that "othe[rs] of a still more important bearing on the interests of the missi[on] are contemplated at least by some of our number". Who the[n] does he mean, by the clause "as some would have us believe"? I would intreat Br. Tracy as a father to be less obscure when [he] writes about "some of our number".

2. There is a lack of discrimination between things that differ.

Br. Tracy says in the outset "I shall here use the word preach[ing]

as restricted to the direct & personal declaration of the the gospel by the missionary himself". This is very good. But what is school teaching? Is that teaching the gospel together with science by proxy? Or is it the teaching of science to the exclusion of the gospel? Preaching is the direct & personal declaration of the gospel by the missionary himself. School-teaching, being contrasted with it, appears to be something different. Without some discrimination here, how can we proceed to weigh, estimate & judge one to comparative fame & the other to comparative disgrace? Take our seminary as an illustration. That is a school & Br. Ivory has for years been a teacher in it. He is also its preacher. Without discriminating, as he has not yet done, by what means can he tell, how much more beneficial to the souls of his boys his, his teaching of Day's Algebra & ~~Arithmetic~~ Arithmetics & the like, has been, than his "direct personal declaration of the gospel"? Can he tell which has been the means of the greatest number of conversions in the seminary? With such lack of discrimination, it is nothing to us, that the missionaries in Bengal estimated the birth of their converts in the way they are said to have done, nor is it of any consequence that Mr. Brotherton, after saying, as he did in the same letter, that "schools should be kept under the personal & almost daily superintendance of the missionary, though he had no reference, distinctively, as such, to our Free schools for the heathen, should also say, "all the converts I have known have been made by one or other of these means". What now becomes of the "facts" by which we are driven to the conclusion that preaching is "at present," in any sense whatever, to be set beneath school-teaching as a means for the conversion of the Hindoos? It is a common saying that "facts are stubborn things" & though they may not drive us by any seeming truth from that foundation which God has laid, they may if they can be accurately ascertained, & their bearings shown, confirm our faith in what God has taught in his word. Let Br. Ivory therefore, since he has taken up the subject tell us in numbers ~~if he can~~, how many of his students have been born again by means of his school teaching & how many by means of his preaching! But I forbear. Br. Ivory is not heterodox on this point, though, laboring under misapprehension, arising from his indiscrimination, he has made some seemingly unscriptural statements. Doubtless, in the last day, it will be found that the "foolishness" of his preaching has been the savor of life unto life to more of his pupils than all of his school teaching english not excluded. Doubtless, also Dr. Scudder's preaching to many thousands on "the continent" will be found to have been not in vain "in the Lord".

It seems to have been forgotten, when showing that missionaries do not make many converts by preaching, because they have not got the language well, that the same lack equally disqualifies them for success by school-teaching, since, in the theory, the schools are to be under their almost daily superintendance & "every school is to be a preaching place".

II. Common schools for heathen children.

I remark first that there is not a little importance to be attached
a name, & in some cases it is convenient to have several names fo
the same thing. Here we have "common schools for heathen children". [I
here state in a parenthesis that I hope the churches of New England
not allow the sacred cause of missions to dwindle down into their sy
tem of common schools with heathen teachers in said schools]. In our missionary reports we speak of "ou
schools" & of "schools in village congregations". Mr. Brotherton in h
letter of inquiry speaks of "heathen schools", though in another p
he also calls them "common Tamil schools". The Rev. Dr. Schmid
speaks of common Tamil schools". Mr. Schaffter speaks of "schools fo
heathen children". Br. Tracy in his letter to Mr. Winslow speak
the same schools as "vernacular schools". The schools then about
which Br. Tracy writes, have, in his own letter, five names. They are
1. Common schools for heathen children".
2 "Heathen schools."
3 "Common Tamil schools."
4 "Schools for heathen children".
5. Vernacular schools".

The meaning of all is, <u>all kinds of Tamil schools for Tamil children.</u>

There can be but little doubt of the meaning of these names either in
Br. Tracy's mind or in the mind of those whose testimony he has adduced.
Br. Tracy's closing remark on the subject makes it plain. It is as fol
lows. The opinion in favor of vernacular schools, (observe the word
<u>vernacular</u>) expressed in the above extracts is I believe that of nearly every experienced missionary in In
who has had any personal knowledge of their effects, & it is a question, wo
of deep consideration, whether we should not increase rather than dimi
this branch of our operations".

To ~~call~~ show still further what kind of schools Br. Tracy
writing about, I quote ~~of~~ what he declares to be their object. "I ref
to these (schools) he writes, "as a means of propagating christiani
among the people, & the first question that arises is, what is the obje
of these schools & what is the benefit which may legitimately be
pected from them. The main object then of these schools is to sp
a knowledge of gospel truth among the people generally; & in parti
ular, to fill the minds of the rising generation with the holy truth
of the bible to the exclusion of the inane or polluting fables of hea
enism, & thus preparing the way for the future & not very remote tr
umph of christianity. This is their object. Are they calculated to a
complish it? This has been denied & it is said that they have h
dered the progress of the gospel". Three remarks.

1. <u>Though there is ambiguity here I think the meaning will be regar
as plain.</u> Is it not obvious that, in the mind of the writer, the so
who oppose these vernacular schools, who say that "they have hind
the progress of the gospel", are members of this mission? That so
in this mission deny the good effects of vernacular schools, & by th
"plausible but unsupported theories" or by some "sudden & radical cha
would, if they could, do them away? If this is not the meaning, the

again I intreat Br. Gray as a father to be less obscure when he writes about "some of our number". If, however there is no ambiguity, & this is the meaning then I wish to have my name at least struck off from the list of that secret some, for secret it is, ~~until names are given~~, I will also add, in order to remove any suspicion, that to my very sure knowledge, no one in this mission has either broached or sympathized with such sentiments.

Here also there is a great lack of discrimination between things that differ. Does not Br. Gray know that some of our brethren make a distinction between our system of free schools & the schools in our village congregations? Does he not know that our annual reports to the board also make a distinction, & is not the the distinction a palpable one? Does he not also know that both these kind of schools are vernacular schools? Does he not also know that the object of these schools is to make known the knowledge of the gospel generally & especially to give a christian education to the children, to prepare the way for the triumph of the gospel? But if he knows these things there is no discrimination. They are blended together & made to be alike praised or alike condemned. If an excuse is due to Br. Gray for such an oversight, it may perhaps be found in the fact that for some time past his duties have been in the seminary. The circumstances of his life have not allowed him to see the increasingly large number of vernacular schools, among the village congregations, over which his brethren are watching with ceaseless vigilance.

Even in respect to the Free Schools Br. Gray has misunderstood & so failed to give correctly the views of "some" of his brethren.

He says "if this is true that they have hindered the progress of the gospel", (we will suppose he means merely the Free schools) "it must have been occasioned directly or indirectly." Having shown, as he supposes, that they do not do it directly, he adds; "if the evil influence is of an indirect kind, it must arise from the withdrawing the missionaries from more important duties. That this is the case I honestly disbelieve & before I can yield my assent to it, it must be shown by facts not assertions, that the amount of actual preaching by those who have schools is less than that of those who have none & that the deficiency of preaching has arisen, & necessarily arisen from the attention paid to those schools, neither of which I am bold enough to believe can be substantiated by proofs".

Here also a little more discrimination would have saved some trouble. Who are those brethren who have no schools? I am one of those who have no Free schools, yet I have nearly twice the number of vernacular schools that I formerly had of heathen schools. Br. Gray has a school & so also have all our number, more or less, except two who are studying the language. My main ~~remark~~ remark however, in this place is, that Br. Gray ~~has~~ has entirely missed the aim of those who wish to diminish the number of Free schools in order that other departments of labor may be increased. It is not the opinion

of some of our number that our Free schools detract necessarily fr[om] the amount of preaching, taking preaching in the sense in which Br. Tracy defines it but it is the opinion of some that they have detract[ed] from the amount of preaching in those places where it has been m[ost] needed, & also that the money expended on them, diminishes the amo[unt] which the mission can grant to village congregations. In this respe[ct] [I] will show how the system of free schools has worked.

My station is Tempoovanum. A system of Free schools for heathen children, taught by heathen masters, is established in and about that vi[l]lage. As many schools are thus sustained by the mission funds as it i[s] supposed I can well superintend. They must all be near the pla[ce] for they must come to church on the sabbath, & a costly church, in order to carry out the theory, is built for their accommodation. They m[ust] be near, again, because they must each of them be kept under my p[er]sonal & almost daily superintendance, for if too many or too widely s[cat]tered & left in a great measure to native management, they will be of little use". Every one of these schools is also to be my "preaching place". Now, though my field extends away East & ~~west~~ South to the sea yet this shuts me up to within two or three miles of Tempoovanum. But still I sometimes break away & also send abroad helpers & books. In process of time the true state of my field begins to be discovered. The people in and about Tempoovanum, where heathen influence is strong, while they clamor for free schools, do yet openly declare th[at] they will not receive the gospel. But in the remote parts of my sta[]tion where heathen influences are comparatively weak & where direct & indirect in[]fluences both from Tanjore & Tinnevelly have long been favorably disposing the people towards christianity, I hear of people in many villages who e[x]press a wish to be christians. Now is it strange that I should consider preaching to those who wish for preaching in order that they may o[bey] it, more important than continued preaching to those who declare openly that they will not obey it? If I attempt to carry out these views sho[uld] I be guilty of "haste" or rashness? If there are like openings for the gos[]pel at other stations, will a "crisis" have come because the brethren attempt to take advantage of this moving of the waters? Must "Comm[on] schools" as Br. Tracy calls them, always with heathen teachers, take the place of, & exclude the es[]tablishment of churches & congregations? But to return. If, by a vote of the m[iss]ion, I should still be restricted to Tempoovanum, have no time or mon[]ey allowed me for going abroad, no means for sustaining catechists & schools for those who ask to be taught the knowledge of God th[at] they may walk according to it, be required to spend my energies at Te[m]poovanum itself, would it be very strange if I should express my beli[ef] that this system of Free schools, immediately at Tempoovanum, by using [up] the means for sustaining schools & catechists among those who wish to be christians, & also by hindering me from being with them, is, on the whole, a hindrance to the progress of the gospel in my particular fiel[d]. Light & darkness are different, so does such a position as this differ from the st[ate]ment said to have been made that vernacular schools have hindered the progress of the gospel.

I come now to another branch of the subject, viz.- Testimony.
In order that testimony, on disputed points, may be fairly understood, it is usual to have it given in open court. Here we have (Br. Tracy, doubtless is not to blame for it) a part of the questions put; a part of the answers; from a part of the witnesses; & no cross-examination. We may however examine the extracts which are given. Mr. Brotherton, Mr. Schaffter, Rev. Dr. Schmid & Mr. Winslow forwarded their testimony & extracts are sent to you, but the testimony of Mr. Pope & of Mr. Cameron is not given though they were both questioned & both gave replys. But we will take the testimony we have into consideration.

Brotherton. He belongs to the Propogation society & has long been near Tanjore. Here let it be borne in mind, that the language of individuals, when there is nothing to render another meaning probable, is to be understood according to the usages of the particular society with which they are connected. It is the usage of the Prop. Soc. in all its missions [missions, in that society, means stations in ours] both in Tanjore & Tinnevelly to have "common Tamil schools" at all the christian villages under their care, but it is not their usage to have any schools at all either at Tanjore or Tinnevelly answering to our Free schools for heathen children with heathen teachers. Mr. Brotherton writes to Br. Tracy in favor of "common Tamil schools". From the extracts given from his letter, as well as from other sources, it appears that they have approve of three orders of schools. 1 common Tamil schools. 2. Boarding schools, 3. Seminaries. Of the common Tamil schools in their christian villages they have many & he praises them. Our Free schools they have not, nor does he know much if any thing about them. His testimony therefor is in favor of our village congregational schools.
We come now to Mr.—

Schaffter For the real character of his testimony I refer you to my [illegible] [illegible]. The sum of it is that he is in favor of such schools as "have been established," to quote his own words, "nearly throughout its whole extent (the district of Tinnevelly) in various towns & villages at least for twenty five years" i.e. the schools of their christian villages, including perhaps some free schools formerly mentioned. This Mr Schaffter knows something about of our system of Free schools, for he & Dr. Schmid with their associates formerly had something to do with them, & while now he admits that they may perhaps be useful in making known the gospel at first in a mission, he decidedly disapproves of their being adopted as a means of converting the people, while at the same time he approves of & supports a system of common Tamil schools in village congregations. And, by the way, Mr. Schaffter, from observation arising from the itinerating character of his missionary life, knows the value of these schools, while Br. Tracy, being confined to the duties of the seminary seems to have understood his testimony, & that of others, in favor of such schools, as being quite, or nearly, exclusively in favor of what he calls "common schools for heathen children"

The Rev. Dr. Schmid He was an associate of Schaffter & is now super—

annunciated. He writes in favor of common Tamil schools, like Mr. Schaff[er] & his testimony is in no way materially different. The testimony of Mr. Winslow is readily understood. When Br. Tracy put to him the grave & important question, "Has the employment of vernacular schools as a means of spreading the gospel been a failure"? he, having, perh[aps] also got the idea, that "sudden" & "hasty" movements in the Madura m[iss]ion might "undo the work of years in a day" as a good old miss[ion]ary should, came to Br. Tracy's aid with strong arguments in fa[vor] of vernacular schools".

Summary of Testimony

Mr. Brotherton gives testimony in favor of "common Tamil schools," kno[wn] & meaning village congregational schools

Rev. Dr. Schmid gives testimony which is similar

Mr. Winslow says not a word distinctively in favor of our Free sch[ools]

Mr. Schaffter allows that our Free schools may, perhaps, be of a certain k[ind] of use, but decidedly disclaims them as a means of converting the heathe[n]

Mr. Pope & Mr. Camerer, decidedly disapprove of them in the sam[e] way, & so did their associates

The Propagation Society, to which almost every missionary in Tan[jore] & the largest part of those in Tinnevelly belong, disapprove[s] them in the same way & will grant no money for their support.

The whole body of missionaries in Tanjore & Tinnevelly, have set th[em] aside in their practice, with perhaps a few solitary exceptions, though I have no knowledge of any & with one voice & unanimity of acti[on] support schools in village congregations.

The Light of experience.

Now, in the words of Br. Tracy let us look at the "results of experi[en]ence". Owing to our theorizing, & lack of experience, we have been for twelve years more or less in the fogs. But among the Tami[l] people there are several missions of long standing. They have not al[l] pursued the same plan of operations & the clear sun-light of their ex[pe]perience begins to shine. Look at all the Tamil missions & ask which are comparatively successful ones, & which are the comparatively unsu[c]cessful ones? Those in the regions of ~~Madras~~ Madras, have n[ot] as yet, been comparatively successful. The Jaffna mission has n[ot]. The Madura mission has not. What ones have been? They are those in the regions of Tanjore & Tinnevelly. Those of Tanjore some fi[ve] or six years ago were in danger from the caste which they had thoughtl[essly] taken into their bosom, but they as a body began putting it away, thou[gh] with a sore struggle, & although they have not lately made so much nois[e] in the world, they are now rapidly redoubling their strength. Those of Tin[]nevelly were never in a more healthy state, or advancing with a mo[re] firm & confident step than now. But these missions, it will be said have vernacular schools. There are however three important questio[ns] to be asked respecting those schools. 1. Do their schools stand to the[ir] congregations as cause or as effect? 2. What is the character of thei[r] schools? 3. Have their schools, distinctively, been the means consi[dered]

of their success? These are important questions & demand consideration.
Question. Are their schools like our Free schools? Ans. No they are not.
Ques. Are they like our village congregational schools? A. Yes they are.
Ques. Do the missionaries of these societies spend much of their strength on schools like our Free schools? Ans. No they do not.
Ques. Do they give much time or money to schools like our village congregational schools? Ans. Yes, they do both.
Ques. Do their schools stand to their congregations as cause or as effect? Ans. In order of time, as effect, always. They doubtless have an effect also as cause.
Ques. Have their schools been their leading characteristic, or that peculiarity of their missions on which their comparative success has depended? A. No.
Ques. To what one thing then, or peculiarity may their comparative success be mainly attributed?
Ans. It may be attributed mainly, under God's blessing to this peculiarity;- They left off laboring, as other missions have continued to labor, almost exclusively for those who would not receive the gospel, & went to, & lived with, & labored for those in their field who wished to hear the gospel that they & their children might obey it & be saved. Ques. Is that their leading peculiarity? Ans. That is their leading peculiarity or the great characteristic of those missions.
Ques. And is that the light of experience? Ans. Their comparative success is the light of experience.

II. Boarding schools.

On this subject I will be more brief. Br. Tracy says. "It has been proposed as you are aware to give up our B. schools, & in place of them to have our preparatory school in connection with the seminary." Only a slight mistake here. It has been proposed to move them to the seminary &c. The difference is that one statement looks a little more like radicalism than the other.

Br. Tracy introduces other societies as supporting & favoring B. schools. Mr. Brotherton says, "we are adopting them in all our missions" (i.e. in all the missions of the Prop. Soc. in Tanjore & Tinnevelly) "& repose our chief hopes of success upon them". This is good, but it is desirable to know the meaning of it & how it may apply to us. I speak advisedly when I say that their B. schools are not like ours, nor is their object in them like that of ours. Our object is to prepare lads for the seminary. Br. Tracy says "In the circumstances in which our mission is placed, I am convinced that the prosperity if not the existence of our seminary depends on the faithful working of our B. schools." Thus our B. schools since not only its prosperity, but even its existence, is made to be so dependent on them money & time spent on them are for the Sem. & should, in reality, be added to it as a part of the cost. As girls cannot enter the Sem. we have but one girls' B. school to four for boys and the main object of that is to prepare educated & pious wives for those who graduate at the Sem. Their object is to give correct views & habits to a large number of the children of the common people in their congregations. Hence they have, I believe as many B. schools for girls as for boys, & they regard one as being as important as the other.

The object in the proposal to remove the B. schools to the Sem. was two fold. the missionaries in charge are needed abroad 1. the good of the boys. 2d it was that the missionary might be able to leave home without fear of endangering his school. When we are located among our congregations, as the missionaries of Tinnevelly & Tanjore are among theirs, there will no longer exist the present motives for sending the B. schools to the Sem. The call will rather be, though with a general change of object, for an increase of their number, both male & female, at the stations.

Br. Tracy says, "A greater evil arises (i.e. from removing the B. Schools to the Sem.) from having a considerable number of young boys in immediate connection with others much older & more advanced." He illustrates it by stating that "in the developement of guilt made in the Jaffna Sem. some years ago the younger boys yielded themselves as the instruments of unnatural lust to the older boys, a fact," he says, "which speaks volumes on this point." What is the purport of these volumes? That the older & more advanced boys in our Sem. will corrupt the younger boys if they come there? Surely he did not mean so, yet proceeds to remark, "we can hardly expect that most of the older boys will be truly pious"! This, considering the way in which our Sem. was commenced, is a very just confession & there is enough in it for another volume. Were these volumes opened, I believe they would announce doctrine about as follows: "The acorn goes through the shrub before it becomes the oak. The Madura Missionaries should first have begun to disciple the people. They should have given their laboring oar first to the people in village congregations, & so have raised up christian communities, after the general example of their neighbors the Tanjore & Tinnevelly missionaries. Then their B. schools & Sem. would have grown up as the legitimate children of christian parents. Not thus beginning on a christian foundation, but having rather begun to build with the children of the heathen, their schools have been of premature growth. They were born a generation too soon." [trying to gather figs of thistles] The mission has

IV. <u>Medium of instruction in the Seminary.</u>

~~In order to remove any suspicion~~ This head is suggestive. It speaks of the medium of instruction. The stress is not on instruction, but on medium. In this world there are many mediums, & those ~~are~~ of various colors. Alas we all see through a glass darkly. Is it not desirable ~~that~~ to give instruction as directly & with as little ~~artificial~~ medium as possible? ~~[illegible]~~

In order to remove any suspicion of incapacity, he, Br. Tracy says, "I think I may say that it is not from any particular inability to communicate instruction in Tamil, that I am opposed to the exclusion of English". I quote this to say that so far as I know we all agree with him in that. The question is, since so, why should he not? We have spent more time & money, I venture to believe on the medium of instruction, than we have on instruction itself. The result is that the material we have worked out is unfit for our use. Our costly medium, our artificial medium, the English language, is to the cheap & natural medium, the Tamil language, as colored glass to the clear ~~the~~ crystal. We cannot afford this waste, nor will it be easy in the end to endure the disgrace.

Br. Tracy writes "The entire or almost the entire exclusion of the

english studies from the seminary has been to say the least very warmly urged." Perhaps the word "warmly" might have been omitted. The subject was introduced at our last meeting & some quarterlies were read on the subject, but no discussion was had on those quarterlies, & the whole subject was deferred till the next meeting without a hearing, Br. Tracy himself using his influence that it might not be discussed ~~#~~ till that time should come; &, although his letter has been written & sent, we have had no meeting since!

First Br. Tracy answers the objections made to the study of english "so far," he says, "as I am able to understand them".

The first in order which he considers he states thus;— "One argument strongly urged against the use of english studies in the seminary is that it "stultifies" the students, that it not only prevents their acquiring the abundant & overflowing treasures of Tamil literature, but that it absolutely unfits them for every thing unless it may be occasionally to serve as private copyist or head servant in some gentleman's family."

In this three mistakes

First mistake. I, in my quarterly used the word "stultifying", & no other one did. I therefore show the mistake. My words were "stultifying process." Br. Tracy writes "stultifies the students". One is abstract & so qualified, the other is concrete & unqualified

Second mistake. Br. Tracy writes, "prevents their acquiring the abundant & overflowing treasures of Tamil literature". I am quite sure that you will not find such thought in the quarterlies sent to you, & I am sure that no one in the mission has or has entertained such a sentiment. The fact that there is so little christian literature in Tamil has rather been regarded, and it was so written to you as a strong argument for that course of study which would help it to a proper growth. Third mistake. Br. Tracy writes "absolutely unfits them for every thing unless it may be occasionally to serve as private copyist or head servant" &c. While I declare this to be a mistake, perhaps the best way is to let it pass as a specimen of that figure of speech called hyperbole. He answers this supposed objection, of some of our number but in fact one of his own formation in each single point follows: "Whether it is intended that the language itself by some secret, virulence ~~influence~~ works this ~~influence~~ evil, or that the books taught have such tendency I do not fully comprehend, & I can only remark that I do not see clearly in what way the study of the bible in English or the study of such books as Day's Algebra & Arithmetic" (&c) "can produce the sadly deteriorating effects so painfully apprehended". At present I make only one remark on this. This, that it rather appears, from this, that Br. Tracy is in favor of having even the Bible taught in English rather than in Tamil, & that too when there is in him "no particular ability to communicate instruction in Tamil," & when he can certainly have the Tamil bible for a text book.

The second objection which he brings forward he states thus;— "A second argument against the study of english ~~studies~~ is that it fits the students for government service & that consequently the government bids so high for them that the mission must either take up with those who are rejected by the government, or must pay a very high salary to keep them out of government em-

ployment & in our own". This second objection he links with the first & re-
marks; "This argument is in very striking accordance certainly with the fir[st]
This makes it necessary to make more correct statements respecting both of them.
The substance of the first objection is not that english studies are in themselves stu[lti]-
fying, or that as pursued in the seminary they are for the time being of such a ten[dency]
or that they will ultimately prove to be such to those whose circumstances in life
may favor the use of the English & continued ~~development~~ improvement in it; but that an [im]-
perfect & half understood english course, excluding the needful knowledge of Tam[il]
& improvement in it, enforced on those whose course of life, immediately on the[ir]
leaving the seminary, must be confined to hard labor in Tamil only, is, in
spect to their whole course of life a stultifying process. The real second obj[ec]-
tion is that a knowledge of English "creates a demand for high wages". Br. Tracy [does]
not pretend to deny this. He rather admits it, but cannot see, since they are thus p[re]-
pared to receive high wages from the government, why they are not prepared to rec[eive]
the same also from us. I will make it plain. Question. Why is it that the Eng-
lish which fits the students for government service, does not equally fit them
for mission service, & so for high wages in the mission as well as under gov-
ernment? Ans. 1. The government needs many men to do business in Eng-
lish, but we need our helpers to labor in Tamil. 2. ~~The government is b[etter]
able to pay high wages than we are~~. Is a good Engineer necessarily a good physician[?]

The last objection which Br. Tracy attempts to answer, he states thus: "[It]
has been repeatedly said that a knowledge of English unfits our young m[en]
for labor as catechists in the villages, & that, in fact, they refuse to live in a[nd]
labor among the villages on account of their knowledge of English." As I kno[w]
not what may have been said in private conversations, I cannot answer for [the]
statement "it has been repeatedly said". Br. Muzzy made a statement in [a]
private letter to you which Dr. Scudder repeated, word for word, in his que[stion]
~~tongue~~, the plain common sense meaning of which is that it is very difficult to [in]-
duce them to do so. Br. Tracy says that after "careful inquiry" he can find no c[ase]
of refusal. There are some of our number, of whom Br. Tracy did not make inq[uiry]
who could have told him of those who, had they been asked, if they have not refused, have declin[ed]
going, & the reason why, Br. Tracy has in part given. He says "to say no[th]-
ing of the greater spiritual privileges, which it may be supposed some would pr[efer]
(this, by the way, is not a missionary spirit) there are many inconveniences & annoy-
ances to be encountered in a small village which he would escape if near [a]
missionary, not to speak of the actual suffering & persecution to which [he]
might be exposed" These, to say nothing of their character, compared with th[e]
Bible, are a part of the reasons why they dislike to go. They do know but li[ttle]
of common people in common life, & having been brought up delicately in the
seminary from their youth, they know not how to endure hardship. But [there]
is another reason, not stated. It is this if they go abroad they cease to im-
prove in english & they rapidly loose what they have got. This, with them [is]
a strong reason. And why should it not be? Having spent the best of life [to]
get it, why should they not keep it? With that alone, with only good com[mon]
ability, their livelihood is secured. But suppose they are not actuated by [sor]-
did motives: if the principal of the seminary attaches so much imp[or]-
tance to english why should not his pupils? Again, why loose that
which the Board & the mission pay so dearly? If they go to the village it will all be l[ost]

While answering the above objections, Br. Tracy says, "I repeat my sincere regret that there are so ^few openings for employment to our students out of mission service". Again. "Were some honorable means of subsistence opened to them, they would be relieved from the sad necessity, except in cases of real conversion, of becoming hypocrites or starving". If Br. Tracy had reason for this statement, then, had he not better spend his time in the direct preaching of the gospel, & use our money in some other way, rather than in giving this english education, an education which, while it does not, according to this statement sufficiently open the door to some honorable means of subsistence out of the mission, does incapacitate them to subsist by "common & useful employments", & so reduces them to the "sad necessity, except in cases of real conversion, of becoming hypocrites or starving"? Again, may there not be truth in the objection which has been urged, viz, that the imperfect & partially understood course of english studies is, on the whole, except in certain favorable circumstances, a "stultifying process"? or that it renders those who are subjected to it "effeminate" both in body & mind? Or on the whole, may it not be true that our seminary was born a generation too soon? May it not be well to wait & take only those that are pious & needed by us?

At the close of his answers to these two objections Br. Tracy says, "Having thus, as I believe fairly considered & answered the principal objections against the study of english in our Seminary, we may turn" &c When he entered on the subject he said, "I shall proceed to consider the arguments urged against the study of english so far as I am able to comprehend them" On closely examining all he has written I find that a few things have been skipped over.

The argument that the english "course creates a demand for high wages" has not been "fairly considered" or "answered" ~~at answered~~ if it has been "comprehended".

The argument that it has a "worldly & not a spiritual tendency" has not been "considered" or "answered" if it has been "comprehended".

The argument that, for ordinary helpers, the making of english instead of the vernacular tongue, "the medium of instruction in the seminary is absurd & belongs to a by gone age has been but partially "comprehended", & not ^"fairly considered" or "answered".

The argument that it keeps back from the people a christian Tamil literature instead of promoting it as a Tamil course would, has not been "comprehended" "considered" or "answered".

The argument that its tendency is not to the rapid diffusion of knowledge among the people generally, but that it deals it out, almost exclusively, to a favored few in a foreign tongue, has not been "considered" nor "answered", if comprehended.

I will add a sixth. Its expense is enormous. More than half the expense of our B. schools goes for nothing, except towards creating this "medium".† At one last examination of the seminary, the studies of two of the four classes ~~of the~~ appeared to be, or presented for examination, exclusively english studies. The studies of the other two were partly Tamil studies. We may then safely put half the expense of our B. schools & seminary down to this medium, & that too when there is no "particular inability to give instruction in Tamil"!!

We come now to what Br. Tracy calls "the alledged advantages of a course exclusively Tamil". "There", he says, "is first that a more per-

fect knowledge of their own language will be obtained by the students, & secondly th
by this course they will be better fitted for missionary service" as catechists &
preachers". "On the first point" he says, "I will only remark that not only are
native grammars studied in our seminaries, but almost every other T
book which can be studied with safety". Three Remarks.
1. There is ambiguity in the clause. "not only are the "native grammar
studied in our seminaries" &c. It is not certain from this wheth
the plural seminaries includes only ours & the one in Jaffna, or wh
er it includes also those of other societies; & moreover as it is on
stated that such books are ~~only~~ studied in our seminaries, it is
impossible that ours is an exception. (See course of study, last stand
2. I stated in my last quarterly that in the published list of studies fo
the year 1846, only Rhenius's Tamil & English Grammar was repo
as means for giving a knowledge of the Tamil language. That state
ment was true & none to the contrary, as I am aware, has yet appear
3. It cannot be that Br. Gray meant to say that none of the Tamil bible
except Gen. & Ex. can be studied with safety, those two books being th
only ones which are on the list.

Br. Gray takes up the second head as follows "On the second po
that by excluding English our students will be better fitted for mission
service," &c, "it has been asserted with strong confidence that abunda
books for instruction in christian theology & science now exist in Tami
"In regard to books for christian & scientific instruction I join issue
once & unhesitatingly deny that they exist". Having made this unhe
sitating denial, he qualifies it a little, saying, "I do not mean to as
sert that there is no one book" &c, "for a few, all which are fit fo
the purpose are now in use in our seminaries", again using the ambigu
ous plural seminaries, which, if it includes our own, so far as the pu
lished course (1846) is concerned, shuts out the Tamil bible, except Ge
& Ex. as unfit. it is new to me that

Again also I make the remark, & that with a little surprise, that "it h
been asserted with strong confidence", indeed, I did not know that it h
been asserted at all, "that abundant books for instruction in christia
theology & science now exist in Tamil." Names in such cases would be of ser

Br. Gray to show that English should be retained as the medium
instruction in the seminary, brings forward the testimony of respected
men of other societies. This is right, only it is desirable to know the me
ing of that testimony & its application to ourselves. "Not willing", he says,
send you my own opinion unsupported on this subject, I addressed th
following question to several missionaries of experience, who would be mo
likely to give me correct information "What Tamil books can be procure
give ~~give~~ such an education to native youth as shall discipline the min
elevate & purify the affections & impart the necessary amount of knowle
to make them efficient catechists & preachers". This question suggests a few th
1. No mere academical book education can, on some of the points here e
merated, raise the catechists or native preachers of a degraded peop
very much above the people among whom they labor. They will

rise, as a general rule, very much as the people rise & sustain them. An artificial connection with the missionary, so long as it holds, will tend to a superior character, but sever that connection & join him to the people, as the native preacher should be, & the rule will still hold. The true policy is therefore is to look well to the foundation, the people, the christian congregations

2. <u>This question covers only a part of the ground of a true course of education.</u> Books have no souls, but this question looks only to them for an education. It asks what books will discipline the mind; what books will elevate & purify the affections; what books will give the necessary amount of knowledge; what books will do all these things to such an extent as to make native "efficient catechists & preachers"? The question overlooks the voice, the eye, the "earnest longing," in short the living teacher, making him but a mere cypher, & that, though he be eloquent & laborious as Paul or Christ or Socrates. I ask whether, even in America, the theological students do not get their knowledge, their theories, their impulses, in fine, their character from their living professors rather than from books however numerous? This view is defective, radically so, the teacher is wanting. Even without books, would the teacher have no tongue, & the pupils no ears?

This question is so put that neither it or the answers to it, though it speaks exclusively of books, & of books too to "elevate & purify the affections & impart the necessary amount of knowledge to make them efficient catechists & preachers", take any notice of the Tamil bible, yet the bible says "Search the scriptures" & Christ, before the Father says, "sanctify them through thy truth thy word is truth". Is the bible out of date?

Testimony

Mr. <u>Comerer</u>, of the Prop. society, who has been 17 years a missionary, whose father also was a missionary before him, is quoted as ~~made to say~~ saying in answer to the question "what books" &c, "None that I know of. All that we desire to effect in, & for, our native students, must through God's blessing, be done through the medium of the English language".

This from such a man as Mr. Comerer must not be passed over without being understood. As I have since he wrote it seen & visited with him two days, at his own house, I am prepared to say that this statement, (~~[illegible]~~) in a new connection, <u>does not give Mr. Comerer's views of english as "the medium of instruction in the seminary"</u>. This is no guess work on my part. Let it be borne in mind that he belongs, not to a new, but old & advanced mission; that his particular field is small in extent, & that his twenty native assistants are all within a morning's walk of him, & that the term "native students" in his mind & <u>practice</u>, as well it may, means, first & mainly, <u>these helpers</u>; also that the people, the common people of his congregations, are, compared with ours, far advanced in knowledge, & that the congregation to which the helpers preach are large varying from about one to eight hundred; let these things be borne in mind & it would not appear very strange if he should in his circumstances, be for calling in the aid of english as an aid to the improvement of these catechists. That is true of him, but still it is certain that he is far from being

an advocate for an English education in our seminaries for common native helpers, as, it must be confessed, his ~~[illegible]~~ words in their new connection would imply. When I told him, in answer to his question, (for Br. Tracy had written to him) that some of us doubted the propriety of teaching English in our seminaries he answered in an instant;— "Dont exclude it entirely. Let them learn a little, just so that they can read it, & gather the leading ideas by reading such commentaries as Barnes on the Gospels. I make," said he, "a distinction between an English education & a little knowledge of English so that they may read it". He had just completed, with his helpers, a course of study on the Romans, letting them use "Hodge" as a help, & he inquired whether there existed any similar American work on the Acts of the Apostles. In the above I have quoted the sense of his remarks, & as nearly as I can remember, the very words. Thus he favors a little knowledge of English, but at the same time, there are few subjects on which he showed more displeasure, or gave more vent to his keen sarcasm, than an attempts to give to our native helpers an English education. The seminary of Mr. Pope, who belongs to the same society, is but [illegible] miles from him, & to that seminary he has sent a number of boys from his congregations, but the English course of study there is contrary to his mind. I shall allude to this again.

Mr. Pope. He is (a very singular man,) Mr. Tracy says "acquainted with sanscrit". A slight acquaintance with him shows that he is very quick in understanding & well acquainted with many things, but profound in nothing (& he has, moreover, erected a large cross over the door by which he enters the chancel of his church.) Now for his testimony. "The language (Tamil) will not admit of the precision & power necessary for a student." (I remark that, a greater mistake than this is seldom made & never, by a correct Tamil scholar, is this one made ~~it is common for those who are not [illegible] scholars to like other language better than the vernacular~~.) He proceeds;— "We teach every boy English from the day he enters." "We regard a thorough English education as the one great means." "Mathematics, Logic, Greek all taught in English are I think (relying on God &c) essential for our native lads. Their desultory, groveling credulous minds require a discipline which Tamil studies cannot give." Remarks.

1. This English seminary is as yet an experiment, it not having graduated the first class. 2, No experience, therefore, drawn from it can prove its utility. 3. As the mission has eminently prospered without it, there is experience on the other side. 4. Some of their men are opposed to the course of English studies. One of them told me that they were about equally divided on the question. 5. Mr. Pope was so desirous of what he calls "discipline" in the minds of the boys, that, when they did not learn so much Logic &c in English as he thought they should, he attempted to beat it into them, & thus the two higher classes were excited to rebel & left. He, upon this, struck his flag, stated to his brethren, as Mr. Cameron informed me, that he had resigned his place, requested that another might be put in his stead, & when I was there, his books & furniture, though he had received no permission, were going here & there, preparatory to a speedy return to England. This, it is true, only goes against his testimony. But Mr. Cameron

Mr. Cameron says he anticipates much trouble (having no reference to the flogging) from Mr. Pope's course of Education. The parents of the boys whom he has sent there already come to him saying "Sir, you must provide for our sons. You must give them employment. You have educated them. Can they drive the cart now? Can they climb the Palmira"? &c & he adds, "Mr. Pope, just as the soil begins to come on, pulls up stakes & leaves, to help ourselves"; or words to that effect.

<u>Mr. Schmid</u>. He seems to have had a little experience of the evils ~~just~~ just referred to, & therefore says the boys "should be educated with the constant view to enable the pupils to maintain themselves afterwards by some worldly occupation". This is the sole burden of what he has to say & he would have English taught as one means of a livelihood. Remark. Though this may be one means of a livelihood for them it is not for us. Mr. Schmid, in his course, does not seem to have in view the preparation of helpers, but the general elevation of the people —

<u>Mr. Brotherton</u>. He thinks English instruction necessary because there are so few books in Tamil that "are of service to the higher grades of students" Remarks. This in its meaning is somewhat doubtful. The higher grades may be like Mr. Cameron's well taught & experienced Catechists, or the expression may mean a grade like what Dr. Duff is trying to raise up. Again the higher grades will most naturally arise in the older missions. The term "higher", in a young mission, means higher in respect to those that are ~~low~~ lower.

<u>Closing thoughts</u>

This mission has not, as yet developed itself, or assumed a character growing out of the peculiar wants of the field.

It was established on an educational system, embracing Free schools, schools & a seminary, planned out for it before its existence, or before the characteristics of its field were known.

For some years past Providence has been silently preparing the way for its development in a form growing directly out of the wants of the field.

That form in its ~~leading characteris~~ principal outlines is after that the older & successful missions immediately to the North & South of us.

It is a form which aims directly & immediately at the scriptural regeneration of those communities, who, knowing something of the truth, ask to come the subjects of such a change.

It makes the different grades of schools to be <u>results</u> of the work of discipling, & it calls for a seminary of a high order only as the result of churches established & so advanced as to call for a ministry better educated than the ordinary means can secure.

We may talk about the "medium of instruction in the seminary" & no surprise be excited, but should we speak of the medium of instruction in the ~~seminary~~ sanctuary, the eyes of all would be opened & questions would be, Why use a medium? Why not preach directly? Teaching in the seminary, it is true, is more constant & more systematic, but why less direct?

If the object of our seminary is to impart the higher english sciences to

~~fre~~ or english divinity, exclusively to a few, the english language may employed.

9. If the object is to prepare christian native men for needed mission service, we have as means for that ~~end~~ preparation, aside from many elementary human books & a living teacher, that text book which is given by inspiration of God, & is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"; & all these we have in Tamil.

10. If instead of building up a seminary first, gathering & spending our strength on that into it of every ... we first, by scriptural means, build up christian churches among the people, & then select, as the Lord prepares their hearts, young men who, "from a child" have "known the holy scriptures", & give evidence that its "incorruptible seed" has taken root in their hearts; then, the means at our disposal, so far as means can do it, will furnish, for the present, without the english, the men suited to the ~~ordinary~~ wants of our field.

11. If the object of our seminary is to be to raise up, as Dr. Duff states it, "Natives shall take the place of European missionaries - fully trained in english & in all the sciences - learned men equal to the European missionary, then the time for that kind of seminary has not come. 1. Our mission is new; We have not the right kind of youth to begin with. 3. It would be to change radically the design of the seminary. 4. Our seminary is altogether inadequate according to its present organization, for such an end. 5. If we give our seminary up to that end, we shall need another to prepare our ordinary helpers. 6. We need the ordinary, so far as human learning is concerned, more than we need the extraordinary. 7. The extraordinary, both in the order of time & in the order of cause & effect, grow out of the ordinary. 8. We are now suffering, not a little, for having, ~~to a great~~ ~~extent~~, inverted this order in our B. schools & seminary.

12. The difficulty in preparing a native ministry, in new missions among the Tamulians is in the want of sound character in those converts on which to build. The book knowledge may be fully given without defect, & yet, for want of sound character in them, we not be able to trust them in responsible positions. This is the reason why Mr. Cameron so dislikes, as I have stated, the common attempts to give an English Education to native lads. He compares it to grafting trees on shrubs, as the pear on the quince. About the time for the flowers to appear the wind will show the defect. The older missions to the North & south of us do not expect this character which may be relied on in their christians for some time yet to come. No discipline of mind will give it. It is the work of time, accomplished through the gospel. The preparation of Timothy for his work was not accomplished in one generation. The "unfeigned faith" which he possessed "dwelt first in his grandmother Lois" & again in his "mother Eunice". Here is to be found the reason why the missionaries of Tinnevelly & Tanjore are bringing forward Indo-Britains. They find in them now what can be expected in natives only two or three generations hence. I fear we have erred here, & so, for want of patience in the divine way, have been putting our trust in human measures, rather than in what God has ordained.

13. "There must be a radical defect in the manner of training native preachers

If native preachers are not yet needed, then let us wait till a demand for them has been created by God's blessing on our own preaching" (Dr. A. 1847)

~~14. The united testimony of the older & successful missions of Tanjore & Tinnevelly is against our system of Free schools as a ~~means~~ system of means for the conversion of the people in this field.~~

~~15. "We have become convinced of the impossibility of sustaining missions on the plan of the Tamil missions." "It is time to begin a change as the result of past experience in the whole system of operations in the mission." "It is time — to descend into the masses of the people & gather churches directly from those masses". (Dr. A. 1847)~~

14. It would be well for our mission, were our present seminary in non-existence, & had it always been so. This does not mean that much incidental good has not come or may not yet arise from it, but that it is on a general plan which is not called for, or that it is not on the plan which is called for.

15. In accordance with the plan on which the mission was started it was demanded, & in accordance with that plan it has been faithfully worked. Its failure is not the result of inability or inefficiency on the part of its teachers, but of the plan on which it was built.

16. As it is in existence, rather than leave it, it may perhaps be well to continue it after moulding it to our wants as far as may be.

17. The great & first work of our mission, that of living among, labouring with, discipling, instructing & establishing churches among the masses of the people who are willing to come under our care (as they do in Tinnevelly) is, for the most part yet to be begun. Probably most of us will be in another world by the time a fair beginning has been made. Yet it is our first work, & no other can, without great loss, take its place.

18. As helpers in the work we shall need for some time none but ~~adu~~ adults, men having the qualifications demanded in the first epistle to Timothy. These, while teaching others, should, like Mr. Camerer's Catechists, be under a course of constant instruction by the missionary.

19. To succeed these, as they leave the stage, not boys, but young men, from [illegible] to 20 years of age should be brought under some more thorough course of preparatory instruction & practical training, & these may constitute both in time & attainments, a second grade of helpers.

20. To succeed these, in time & attainments, pious boys of those of special promise, may, from youth up, be carried through a course of special training, preparing them for the duties of what may be called the third grade.

21. By the time that a character has been in some measure formed among Christians by this divine course of "discipline", a course of education may be instituted, answering, in thoroughness, to the idea of Dr. Duff, the particular means to be such as wisdom may then demand.

22. If it is objected that this will not at once give us an educated native ministry, it may be said in reply; — 1. There is a kind of knowledge which "puffeth up" without edifying. All new wine must not be put into all old bottles. Novices, filled with it, are in danger of falling into the condemnation of the devil. Our ex-

perience as well as the scriptures teach this. 2. It does look towards wh[illegible] is, to begin with, of more importance than a learned ministry & what we a[illegible] first to seek for, viz. disciples & churches. 3. It is adapted to se[illegible] such a native ministry as is wanted for the churches which as are got[illegible] ing, such a ministry as Mr. Camerer is gathering about him. 4 It does secure [illegible] native ministry even though it be not eminently learned in a way that is according to scripture example if not according to scripture precept. 5. It is only by laying the f[illegible] ations broad & deep, i.e. in the stable christian piety of many chu[illegible] & not in the human learning of a few individuals, that the way for a[illegible] & glorious work of divine grace among this people can be prepared. "Cu[illegible] be the man that trusteth in man"

Yours in the gospel

H. S. Fay

Siam, Dec. 29.

Rec'd Feb. 22nd

Tirupoovanum April 1st 1848

Rev. R. Anderson D.D.

Dear Sir

It is now nine months since I sent you a quarterly report. Your recent letter to the mission opens the way to go back & supply the deficiency. I prepared a quarterly for you last Sept. Our situation & what had transpired at my station seemed to render it necessary that I should, as I did, in that, dwell almost exclusively on the subject of caste, but as you remark in your letter, there was a difference in our practical judgment ~~(on the subject)~~ on the general subject, & we had the same diversity ~~of view~~ in regard to the views given in the quarterly, & so from a deference to the ~~[illegible]~~ opinions & feelings of a respected minority, I refrained, for the time being, from sending it, especially as the system which called it out, was at that meeting broken up. But at the same time that I agreed, for the time being, to withhold it from you, I expressly reserved the right to send it at a future time, should there be occasion to do so. By its perusal you will see our (or at least my) standing point, when constrained to vote for that change in our system of Education, & indeed in our whole mission. You will see too its bearing on all our past history, &, from its very nature, its bearing on the character & operations of all missions to the Tamil people. Were I now to rewrite it, I could make it more clear, & probably make

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some expressions in it less objectionable to those who took a contrary view, but I cannot take back any of the main positions therein advanced. I wish also to have it understood, that because this is sent to you, neither the mission or a body or any individual of it, besides myself, is committed by its being sent to what is written, ~~by its being sent~~.

But before giving the quarterly, I will give what preceded it by three months, & what will help you to understand it. At our meeting in July, after our resolutions on the subject of caste were unanimously passed, the proposition was made that a Pariah cook should be employed for the boys in the seminary. This was the chief theme of discussion for one day. As I made some remarks which, I knew, on an exciting subject such as that was, might be easily misapprehended, I wrote down the substance of them, & before the discussion of the day closed, read them in the meeting. I send an exact copy. As you read, please notice that it is the system, & not any individual, that is touched in the remarks. The same will apply also to the quarterly. Were it an attack on individuals, rather than an exposition of the evils of the system, the stone would fall on me as well as others, for I adhered to it for nearly three years, without perceiving its tendency, & I cheerfully give the same credit for integrity of motives, to those beloved christian brethren, who differed from me, that I take to myself.

Copy of remarks, made in the July meeting, at Dindigul 1847, on the proposition to employ a Pariah cook in the Seminary, written down & read in the same meeting.

1. It is not injustice to the boys, because we do not send them away from the seminary; & because we admit & encourage their stay; & because they can have no good object in leaving; & again we merely refuse, if they will not comply, to expend money, largely for their benefit; & again we have never pledged ourselves to carry them through the sem., but only to take them & carry them on so far as we can. Again, if we have pledged ourselves to support them in their sin it is time to withdraw our pledge."

2. "Now, our seminary is conducted, so far as caste is concerned, on a false principle. We admit high caste boys, & allow them to retain their caste, & pledge ourselves that they shall not be required, by us, to break their caste, when we know, that the retention of their caste, necessarily excludes boys of low caste. Let high caste boys come, but dont let them exclude others."

3. "As it now is, christians, giving what the mission declares to be satisfactory evidence of piety, cannot be in the seminary. The full & practical renunciation of caste has been declared essential to satisfactory evidence of piety. When christians, thus practically give up caste, they themselves become pariahs, according to the rules of caste, & their stay in the Sem. with the other boys, according to the rules of the sem. would be incompatable with the stay of the other heathen boys, who, we now say, shall not be required to abandon caste. An occasion is therefore presented for changing our position, & defending christians in the Seminary."

4. "Its retention in the Seminary will hinder its renunciation on the part of the boys in the boarding schools. While it is in the Sem. boys who renounce it in the B. schools, & would be ready to enter within four years, cannot enter, so that their renunciation of it amounts to expulsion from the Sem."

5. "While caste is in the Sem. the students who come out, retaining caste, are not likely to be of service to us, & those who renounce caste, only in such a way as to be able to live with those who do not renounce it, cannot be regarded as giving promise of good in this respect.

6. The want of unanimity, though an evil, is not a reason for not acting, when, in the view of the majority, moral & christian principles as well as the highest expediency are concerned. The declaration

of American independence was carried by a majority of one & the bible gives us many instances of measures carried without perfect unanimity."

7. "If this measure is not carried, the influence of our Sem. & the Mission, as an institution supported by the mission," & (the influence) "of the native teachers there on the helpers & christians at the other stations, so far as the removing of caste is concerned, will be bad."

Tempoovanum Oct. 4th 1847

Rev. R. Anderson D.D.

Dear Sir

A copy of the resolutions of the mission on the subject of caste has been sent to you, one of which authorized brethren, in charge of B. schools, to employ pariah cooks in them, if in their judgment it should be expedient. Immediately after the meeting, two of the boys in my school, of the Shanar caste, members of the church, & the best schollars in the school, hearing of what we had done in the meeting, cheerfully, & without a word of debate, took food with me, thus abandoning their caste. All occasion for my disturbing the peace by introducing a pariah cook was now removed. For the

other boys at once decided that they could not eat, or have any thing in common with those who had eaten with me. I treated those who thus took their stand kindly, told them that no one of them should be sent away by me, & that it was my wish that they should remain, but that the privileges of those two boys would be the same as theirs, and that distinction of caste would not, by me, be allowed any more in the school. They all left with the privilege, held out to them, of returning, after consulting with their parents, but not one of them has come back, though nine of them were sons of catechists in our employment. One of these catechists, Parkeyanathan, under my care, as he refused to send back his boy, solely because pariahs were admitted, I ~~dismissed~~ suspended, judging that one thus openly maintaining this essential part of the heathenism of this country, & taking ~~sides~~ part with the heathen against the mission, could not be a good helper, or faithful preacher, of the religion we preach, till he should repent.

Thus this B. school of thirty scholars was reduced to two. I am told that in ~~the early~~ its first establishment, some boys of low caste, though not pariahs, were admitted, some distinctions being kept up in the school, but that long trial having shown that their stay in the school was incompatible with the presence of other boys, the effort to retain such was abandoned, & only boys whose caste might be tolerated were afterwards admitted.

The breaking up of this school, in the way it was done shows that caste in our field is not a mere inoperative theory, bereft of power; & that the resolutions of the mission [state] not, too strongly the importance of rooting it out of our mission. It is an occasion also which calls for a serious review of the influence which caste has heretofore had & now has, on the operations & the success of the mission. But as

it is the school which gives occasion for these thoughts, I will speak of it only as it respects our educational department.

I. The effect it has had in moulding our system of Christian education.

II. The view in which this adopted system of free Educatio[n] in respect to caste, has presented us before the people.

III. The effect which this plan of free education has had o[n] conversions to purity, & on purity in the converts.

I. The effect it has had in moulding our system of free education

There is no evidence that the mission or any individual of it has ever designed or expected, to support or give countenance to caste, while there is abundant evidence, that the united aim ever been to bear down on the evil, in one way or anoth[er] with a steady hand. In consequence of this intention the boys & girls in the several B. Schools, & in the Seminary, have b[een] allowed but one cook to each, school, & all have been req[uired] to take their food, thus prepared by one person, together. But because the children of high families, or as it is termed of good caste, could not otherwise be secured for the schools, or retained when there, these cooks have always been of goo[d] caste, &, for the same reason, schollars of low caste have n[ot] been received. Some, it is true, whose caste was rather low, have been received, & as schollars have done well, but the[ir] caste was always such that their presence might be toler[ated] especially among children in school. The aim of the mis[s]ion seems to have been to take neither the highest n[or] the lowest, but the medium castes & to leave the extrem[es].

One undesigned, but necessary effect of this plan of [tak]ing & keeping in school the medium castes, has been to [make] a hedge about the caste distinctions of those received, & [to] keep them safe from all danger of contamination, accord[ing] to the Hindoos scale of merit, by contact with person[s]

of inferior grade

Another necessary consequence of the plan has been the exclusion of the children of the lower caste people, from the privilege of instruction in these schools. It cannot be said that the castes higher than those received have also been excluded, for there are no obstacles to their reception, but those which they themselves raise. Let them admit the principle that they are but men & the way for them is clear, But receive the higher castes, or the midling, & adopt the principle of keeping their caste, or if it be prefered the principle of nonintrusion on it, & the lower castes, however desirous they may be of it, cannot possibly come there. To them the schools are closed.

It is thus that the mission has established its system of Education. It has taken the midling castes, it has hedged in their distinctions & cut off all beneath them, & thus, though not meaning so, it has taken away the key of knowledge from the poor, to whom our message is especially sent, & left them, as the god of the land left them, the offspring of his feet & the offscouring of all things. And it is not in theory merely that the mission has done it, for theory, when consistent in all its parts, & honestly supposed to be right, may, by consistent men, be carried into practice. Occasion only is demanded.

In order to keep the high caste boys that were received, it was found essential to make the hedge that kept their caste strong, so that the lower castes might not break in, or much ~~disturb~~ excite the fears of those concerned. The fact that the system was established in accordance with their wishes, did not remove all suspicions of danger. The stern integrity & good sense of the missionaries could not but be feared. Assurances & pledges were deemed necessary & it was consistent with the adopted plan to give them. Hence the boys have often been told, when their fears & the fears of their friends were excited, that they would not be required

by the mission to break their caste, or their religion, that noth-
ing would be required of them which would make that necessary
& when the outbreak occurred in our Sem. a few months since
of which Br. Tracy informed you, the boys were excited to it by
what they regarded as a violation of their pledged rights, & whether
it was the cause of it or not, they were appeased, those who
ran away came back & were received, the old assurance be-
ing given of the usual protection, on the part of the mission,
from violation of their caste, or of their religion. (See note (a) at the

To show the same thing in a still clearer light - namely, the
safe keeping of caste by the mission, & the virtual exclusion of the lower castes
when the motion was under discussion at our last meeting to employ a
pariah cook for the Sem. it was maintained by the majority of the older
brethren, as the great argument against the movement, that it would be
injustice to the boys, because we had virtually pledged ourselves, & placed
ourselves in such a way that it would be unfair to go back, that
they should be carried through the Sem. without our imposing that on
them which would be a violation of their caste or of their religion.
Thus we have undesignedly & actuated by a laudable motive become the
pledged safe keepers of the caste of the boys, & with the exception of our
free schools, we have barred the low castes, however desirous they
may be of it, of all the privileges of instruction in our system of
[illegible] education.

A select day school was established in Dindigul
which is apparently an exception to the principle now stated. This
is a school in which english branches are taught much as in the B.
schools, a school composed of pariah boys & pariah girls, with a pariah
teacher. But by the rules of the mission, boys from this school
as well as from any other than the regular B. schools, are pre-
cluded admission to the Sem. Is then this school an exception to the
general plan? Its very establishment with these limited privileges, its esta-
blishment in ~~Dindigul, where the mission~~ & for the purpose of teaching en-
glish ~~branches,~~ studies, when the mission had, for ~~that~~ very purpose
one regular B. school for boys, & another for girls, was certainly equiv-
alent to an open declaration that persons of such caste as attended
them should not be admitted to equal privileges in our general sys-
tem of education, & ~~that~~ although in isolated cases compassion

might be shown to them, no encroachment should, for their sakes, be made on the caste of those received into our system, born as they were from a better part of Brumah's person.

Will Xn. people in America, if they ever understand it, look with composure on a system, which, practically, & none to our knowledge, works in this way? As a system of Xn education, if it cannot be reformed, let a millstone be tied to its neck & let it be sunk in the depths of the sea.

II. We are to consider the view in which this adopted system of Xn education, in respect to caste, has placed us before the people.

Leaving now out of view the resolutions passed at our last meeting, Res. which it was supposed would in their effects reach to the Sem. in three or four years & considering our system as it was before that meeting, & up to this time for the most part is, I lay down this proposition — The mission, through its system of education, stands before the people as a body pledged to propogate a system of faith & practice which shall not greatly infringe on the established distinctions of caste, but shall rather give them substantial encouragement & support.

In the opinion of the people does not the mission in its B. schools & in its Sem. teach its system of faith as it is, or is it acting under a disguise? The people ask, is it not the only object of the mission, in establishing & supporting these schools, to inculcate in them both by precept & example its religion, that those there taught may in turn teach it to us? But while it denounces our idolatry, & will in no way tolerate it, what does it do in opposition to our caste? Does it not exclude, from these schools of its faith, all persons of low caste, & exclude them in order that our sons of high caste may stay in them without fear of contamination? Would our sons be allowed to enter these schools at all if it were not so? And does not the mission know this? And was it not known when the present order of things was established? And when our sons in these schools renounce idolatry, & profess the Xn. faith, do they then give up caste? When they have completed the whole course, & graduated in good standing, & are made teachers in the Sem. or are sent out as catechists, do they then give up caste? When has even one abandoned it? In short, does not the mission, by

receiving us with our caste, rather than others without caste, & by assuring us, both by word & deed, that our caste in its system of Education shall not be violated, & by excluding the low castes for that very purpose, give us, in it, substantial encouragement & support? And are not those few missionaries who now preach against caste & say we cannot be christians & keep it introducing new doctrines & new rules? Will they, by their decisions anticipate the judgment of the great day? Are they wiser than the other missionaries? wiser than those who established the mission? wiser than the mission in Jaffna? wiser than Swartz &c, & all the missionaries who have preached the gospel in India? These & the like are questions which are asked, asked by the people & answered by the people. How they answer them, a knowledge of the facts, in the history of the mission on which they found them, will sufficiently show. When an institution established for good & important ends, ceases to promote those ends, it should be abolished or changed.

III. The effect which this plan of Eng Education has had on conversions to piety & on piety in the converts.

This field will appear very broad if considered in detail, but it is not necessary thus to view it. All that is now necessary may be presented under this dilemma —

Either the mission made a mistake in passing its resolutions on the subject of caste at its last meeting, or it had not previously, nor can it have in future, without a change, ground for expecting very decided conversions to christianity, or much decided piety in the converts, so far as its system of education has to do with those conversions, or with that developement of piety.

Caste is no worse now than it was before the last meeting, & moderately enlightened natives, at least, knew its character, &, when instructed in piety, they knew, if they reflected whether the two systems were congruous or at variance, & if decided piety must now expell caste, so it must have done then, or else shrink into that order of piety which is unsi[...] floating & undecided. Native christians here, of only a very ex[...] mere store of knowledge, need not to be taught the simp[...]

of caste as a prerequisite to its renunciation. It is the fear of man that keeps them back. They need that faith which overcomes the world.

But the mission, previously to the last meeting, so far as caste is concerned, did not give encouragement or room for the exercise of this faith. On the contrary it virtually made the retention of caste essential to the enjoyment of the privileges of its B. schools & its Sem.

I will not here repeat the ways, before specified, in which countenance has been given to caste, but endeavor to exhibit here only this one point, that the mission had, virtually, previously to the last meeting, expelled from its B. schools & its Sem. what it then declared to be essential to satisfactory evidence of piety. At that meeting, as the resolutions show, the doors of the B. schools, so far as the regulations of the mission were concerned, were thrown open for its reception, provided the brethren in charge should see fit to open them, thus giving, within their walls, legal life to that which, at the same meeting, it declared essential to satisfactory evidence of piety; - or in other words it allowed it to come into any one of those schools if the missionary would take the responsibility of introducing it, but the doors of the Sem. remained, as they were before, after a days discussion, at the same meeting, shut to it by a tie vote.

If this language is hard, it is not hard on any other, but on the system, & it is hard solely because the thing is hard. I repeat the argument in another form, & if it can, by sifting, be shown to be nothing, let it be nothing.

If the mission had not before, virtually, legislated renunciation of caste, or what is essential to satisfactory evidence of piety, out of its system of education, why a vote, a legislative vote, that it might in future be allowed in the B. schools, if the brother in charge should see fit to allow it? And why that other tie vote that the walls of the Sem. should still be, as before, the bulwarks of the caste of the boys within? Having before, only silently, kept it out, why was it then by a vote shut out?

Though, morally, the intention of the mission was right,

in the order of God's providence, consequences follow causes, & why must it be thought strange, if, where we have sown to the wind we [reap] the whirlwind?

Every act of the mission, tending to keep out of its sch[ools] boys of low caste, or to keep the caste of those received good, has been, virtually & necessarily, an act to keep out that which is necessary to satisfactory evidence of piety. If not, then [in] the last meeting it made a mistake.

But if it is still answered that this is all argument, abstract [rea]soning, then take one or two facts & see if they throw any different light on the subject. How was it that two boys could be in my school, members of the church a whole year, & that be no im[pediment] to society & friendship with the other boys, while the re[nunciation] of their caste, the simple act of eating with me, of learning what we had done in our meeting, scatters them at o[nce], the nine sons of our catechists not excepted, as chaff is scat[tered] before the wind? And why has one boy at least, who ha[d] been accustomed to take his food, when occasion presented, w[ith] the boys in the Sem. immediately on his abandoning caste, when innocently expecting to do as before, made to stand as the boys & the native teachers in the Sem. can witness, & wa[it] till the students had finished their meal, with the privilege, be[cause] he appealed to the teachers, of eating alone on a plantain leaf, of that which they had left?† Why this demonstration th[at] till at least within about three months, as in my school, so in the Sem., there has been no room for boys of low caste whether so by birth, or its renunciation? Why these practical exhibitions of the fact, that there has been no room clear of mission obstructions, obstructions equivalent to expulsion from our system of education for the developement of that which is [es]sential to satisfactory evidence of piety.

If an apology is necessary for writing so long a report to you (on this subject) I have two. 1. It seems right that you should kno[w] some of the reasons for those important & fundamental changes which have been, & I hope will, soon, still farther, be made in our mission. 2. Those reasons which will justify me in the eyes of

† It is due to the principal of the Sem. to state that he knew nothing of this circumstance. Had he known it, he would doubtless not have allowed it.

my brethren, for allowing that change in my school, are the best I can offer, for justifying myself in your eyes.

During the quarter Mrs. T. & our oldest child have been some of the time feeble. Instead of the four heathen villages, so called, which were properly in my field at the beginning of the year, there are now 19, not counting one of the four. If we receive them in the same way as heretofore, it seems probable that many more will soon come. I doubt whether a higher, or somewhat different, standard must not soon be required. They are beginning to be a source of some expense & must be of care. In order to visit them once a month, I must be in the field, away from home, half of the time. I have been with them this last quarter, more than during any one quarter before, & have been accompanied to a part of them by Br. Muzzy. I hope in my next to be able to give you some account of each of them & of the principles on which they are conducted. This, & my quarterly preaching, have been mostly on the caste question. [I am happy now to say that the dreaded battle, on this subject, at this station, has been fought & the victory won. It has been the Lord's doing, & not mine. After our religious meeting, in connection with that of the Board, my helpers all took ground against me. Not one was on my side. I refused to treat them as christians, or employ any of them in any work, which would be recognizing them as such. Three of them left my field, but all the rest, finding their position unpleasant, have publicly come to our terms, & some of them shine much brighter than they did before. Of the three that left, two have given me to understand that they wish to come back, & all the teachers in my ~~heathen~~ christian villages, who have had an opportunity, to the number of six, have renounced their caste ~~in connection~~ with the catechists, & the teachers of the largest & most promising villages, who have not yet had an opportunity, have signified their readiness to do it as soon as I please. Never since I came to India has my heart been so rejoiced as was the first day of this month. The Lord, without my daring to hope for it, has done that, in a few days, which I did not expect for a long time to come. It looks more like the beginning of the pouring out of the Spirit than any thing I have seen here before. I forgot to say, in its place, that there are now in my B. school 18, without caste, & there is a fair prospect of its soon being filled ~~up~~ with boys of a more promising character than those I had before.)

Yours in the gospel H. S. Taylor

Neither this nor aught else in this sheet should be construed as implying that he or any other brother, whatever their practical views, ever designed to tolerate caste, or did not honestly labor to remove it. In this respect I have thought there is no room for one to glory over another.

10

I come now to what is my present quarterly. The preceding is to supp[ly]
past defects, defects, which, from their importance, I now regard as my
delinquencies. From your recent letter to the mission I conclude that ei[ther]
the Com. or we, in some leading particulars, have mistaken the charact[er]
& aims of our village congregations. In this report I will attempt what
you see I promised last Sept. I have just completed a tour of a fort[night]
among them, & what follows arises mostly from observation then made
& thoughts then suggested.

Tootteecoolum is the first place I visited. This is ten miles from
Teruppoovanum, down the river & on its bank. A school was first esta[b]-
lished here by Mr. Cherry & some 5 or 6 families received as catechume[ns].
A small building was erected for a school & church & their head
man was appointed teacher. Quite a young man who was taught for
a time in the scriptures was sent them as a reader. The Teacher of the sch[ool]
after about a year died. His last words were "God is"! His death seemed to
take away courage from the others & they gave but little heed to the tr[uth]
afterwards. Others however placed themselves under instruction & ~~gave but~~
attended the regular religious exercises. The young man spoken of, for so[me]
time after the death of the teacher, took his place as teacher & reader. B[ut]
But as time gave him increased knowledge & tact, he was directed to [do]
the work of a catechist for that for that & other villages around, & another
teacher was found who entered on the work with apparent zeal & sin-
cerity. His advancement in knowledge was good & his talk fair. Aft[er]
about six months he died, & his family removed to some other place.
In the latter part of last year the caste question came up here. The
Catechist yielded, but the people for a time withdrew & would not lis-
ten to him. Previous to this however schools had been established in
three other villages from three to five miles distance from it, the requ[isite]
number of families having made the usual agreement. But in De[c.]
the Catechist was suddenly cut down by cholera. He was a young man of
promise & having grown up with the people here, his loss cannot
be supplied. One of the three other villages I have visited several times, on[e]
twice & one not at all. By comparing, however the reports from it with
the reports from the others I can form a very good estimate of it, & a[m]
prepared to make some general remarks respecting these & all our congre-
gations. —

In truth it may be said that these congregations & the schools in them designed to accomplish, in some respects, the same ends, as our free schools, such as the diffusion of religious knowledge & the removal of prejudice against us; But in their main design, according to the conception I have formed of them, they are radically different & adapted to produce far different results. The immediate conversion of the pupils parents or people generally is not the great end of the free school system. The main scope & design of that is to impart knowledge with reference to future good. That system makes no congregation for preaching besides the school itself. It presupposes no renunciation of idolatry, no proselytism to christianity. It is a system which may go on indefinitely & its immediate design be fully & satisfactorily realized, & yet nothing be accomplished aside from the instruction of the schoolboys, their instruction, too, in a system of faith which neither they or their parents have ever embraced, or, so far as this system is concerned ever are to embrace.

But the plan & main design of these village congregations is different. The system begins with proselytism, & the establishment of a worshipping congregation. Its immediate natural & legitimate aim & end is secured in nothing short of the establishment of a church in the place, the growth of that church in numbers knowledge & grace, & the accomplishment of all those objects for which churches are lawfully established.

Do you ask how this appears? I answer proselytism is the foundation of & the first thing in this system. We do nothing by way of a school till this is accomplished to the extent of at least three families. In ordinary cases the more families the better, but sometimes, in order to give a good figure to the building that is to rise, as in a new church at home so here, three may be better than more. Suppose then are but three. The system supposes on the part of those three, a genuine & hearty renunciation of idolatry & heathenism. If it is not hearty & deliberate it is contrary to the system, the defect will soon manifest itself, & the project in reference to those families must be abandoned, & if others will not take their places, in reference to the village it must be abandoned. Again the system supposes, on the part of these three families, or the responsible head

the adoption of the christian religion in its leading characteristics as their religion. If in this respect also, they are not sincere, or labor under a radical misapprehension of its character it will soon become manifest & they must be abandoned. Suppose these two objects secured, the abandonment of idolatry & profession to christianity. They are then organized into a congregation. On the sabbath & at other times as they can they are to meet for instruction & worship. Here you have the village congregation. Perhaps some of them are even now christians. In connection with that external change of religion, in the eye of the Spirit, there may have been that internal change which will be for the saving of the soul, yet the system does not necessarily suppose this. It supposes merely that there is the proselited, or the nominally christian congregation ready to hear whatever is commanded them of God. Now give them the truth as it is in Jesus. See that they search the scriptures. By the reading of tracts, the catechist & the missionary in person preach to them. Here is one place for the missionary to do his proper work. Here are people to be savingly converted & sanctified through the truth. Their language is "we will walk in the ~~ye~~ ways of the Lord." "Come over & help us". The legitimate object of this congregation will be realized in nothing but their enlargement in number, sanctification & reception in heaven. Christianity has a name in that place, the new religion is established in that village, & these proselites with the catechist & missionary are its living epistles.

Thus far, you will say, it is very good. See to it that it is not theory merely, but that the end is really secured. — But what has the school to do with all this? How does it differ from a free school in another village? I answer — In theory and design it does differ & our business is to see that it does in practice. The free school is for the instruction of heathen children in hope that they may, through the power of the truth which they have not embraced, become proselites. This school is for the instruction of the children of those who have become proselites, that they may, through the power of the truth which they have embraced, become wise & efficient christians. Is not here a radical difference? In one the seed is sown on ground which the

the plough has already broken up. In the other is sown among thorns in hope that it will by its inherent power spring up & choke the thorns. I know not as I can make the difference between the two systems plainer. If they, in some cases, in practice, such as they are here exhibited to be in theory, the fault may, or may not be ours. We need time & means for visiting these congregations & the places around them, that we may preach to them strengthen them & see to it that influences, subversive of their design, are not creeping in, or that they may be rooted out if there.)

These remarks I see are very general, applying to all, ~~to the pop~~ Respecting these villages about Toottecoolim I must ~~add~~ something in particular. If I view my field geographically and assume that all parts of it are to ~~assum~~ receive about an equal amount of labor, these villages must not be neglected without stern necessity, but if I assume that it is too large to be, all parts of it much benefited by my personal labors & the means at my disposal, then according to present appearances, that part of the field in which these villages are is not so promising of speedy good as some other & it may be expedient soon to abandon them. While I see evidence that knowledge in the region has increased & that some impression for good been made, still the people nominally with us, do not give that evidence of sincerity which I see in some other parts of the field. This may be owing in part to the loss of their catechist, but I think it is owing mainly to the defect in the requirements at the time operations were commenced in them. Renunciation of caste was not then a part of ~~our~~ my proselitism. Soon after the ~~catechist died~~ question arose here the catechist died, & but little has been done since. My opinion then, though in the absence of a catechist I have not pressed it as I otherwise should have done, that they will be slow to yield. Again heathen influence here is stronger than in some other parts of my field, the temples are more numerous,

& that kind of worship is more vigorously sustained. Again Rom-catholic influence is here strong. On each side, within five miles of each other is a permanent Cath. temple of the largest kind for this country. Yet some of these catholics I know are accessible. On the last tour I had a friendly talk with a company of them in a village before their temple, & though without reserve I freely exposed their departures from the faith, they heard without anger, & after a time invited me to go into their church & preach to them there. In fine I am in doubt what to do here. If the brethren say I must retrench in my expenditures in the villages here is the place where I should choose first to begin. If not thus pressed, the system need not be altered as I now see it, but be more thoroughly & practically pressed on the people, & then, should they draw back & others not come in their ~~place~~ stead they may be abandoned. As they now are, though it seems desirable to keep a light burning somewhere in this region, I wish to do but little for them, except to revive them, through grace anew, or gain access to others through them.

I come now to Soodeoor. This is a small village about thirty miles from Tempoovanum, still farther down the river. Operations were commenced here also by Mr. Cherry and about the same time as at Toottecoolum. In this place there are four families connected with us besides the catechists & here I trust the seed has not been sown in vain. They are closely related & I think it may be said, proselyted, though two of the families might, if abandoned by us find it comparatively easy to go back to heathenism. The husband & wife of the family which first came are members, & I believe consistently so, of the church. From three years observation I am convinced that they are honestly endeavoring to train their seven children in the way of knowledge & truth. They have also suffered such persecution from former relations & friends, as well as loss of grain & severe beating & bruising for the gospel's sake as Christians in America are not often called to endure. I have seen, however, in them, in it all, no wavering. On the caste question they here stood out for a time, but were the first in my field to relent & give satisfaction. The oldest son of the

family spoken of is one of my preperandi & he with his wife will probably be soon received into the church. One young man of superior talents & business qualification joined the congregation a few months since, & did well till his business called him to another place. Of his present walk I have no knowledge. In the school there are not usually more than a dozen scholars. Sabbath worship is regularly maintained in the school-house & our people are constant in attendance. Some others usually drop in. In the morning prayer is made in the school house, in the evening in Catechists house. In two houses there is also family prayer.

Last year, through efforts made from this place, a congregation of four families was gathered in Cungeyaintal, about eight miles beyond. There is a Rom. Cath. temple here where they worshiped. A roman priest occasionaly visits it, & by him such opposition has been excited that 2 of the families have gone back. Only two brothers remain faithful, & the wife of one, it is said wavers in her heart. According to the strict interpretation of our rules I cannot longer regard this as entitled to the priveleges of a village congregation. But however this may be more has been gained here, than in some other places. The two brothers, one especially, & he has been received into the church are more than ordinarily intelligent & energetic. They were the catechists, especially the one received into the church, of the Catholics in the region who come to that temple to worship. They also own a large share in that, & it is not altogether improbable that they will soon control it. Though the building is of but little pecuniary value, the moral advantages of transforming it, if it can be done, I shall soon have occasion to speak of.

About six miles beyond this is Toovul. Here there are about 100 houses, ten of them are Catholicks. The people here appear to be generally of the lower castes, & ignorant, but comparatively simple hearted & friendly. Six of the Catholic families agree to be with us, though as yet they know but little of the difference between ours & their former system. The young man spoken of

in Cungeyoonlol was their catechist "in good & in evil," in other ... officiated as such on solemn & joyful occasions, & it has been m... ly from respect to him, & through his influence that they are induced to turn. The other four Catth. families show no opposition but being as yet less informed on the subject, they have not follo... with the others. As they have no church of their own & are five mil... from the one above mentioned they will be less subjected to pr... ly influence, & I hope may be drawn along with the others.

Having given this account of these three villages, all th... are connected with us in that region I will endeavour to answer a question which, it is very probable, will rise in y... mind. — If, as you say, proselitism is the foundation & th... first thing in this system — what do you mean by pro... eliteism? The answer must be that it will not signify equally, in all places, precisely the same degree of advancement in knowledge, from error to truth, or the same degree of reje... tion of one & adherence to the other. In enlightened count... when applied to those who come out from romanism into protestantism it will not in all signify this equality. Oft... some actually in the romish communion are more thoroughly p... elited than many who come out. Often, again, some imp... itent sinners in christian congregations, are more enlighten... in the doctrines & duties of religion & more circumspect in m... of their external conduct, than some who have been conve... & received into the church. It is plain from the known char... ter of human nature that it must, substantially be so here. Among those who come to us, there will be a great difference in their understanding of our system as well as of practical assent to it. Even though we sow only the "incorruptible see... tares, new & old will not be wanting. Some will doubtless come from merely worldly motives, & will soon go back or perhaps ~~soon~~ in some cases remain merely nominal christians till they die, while some will be led by the Spirit of God & be saved in the time of harvest. Some will come because others do, & some more enlightened & burde... pressed in conscience will not come because certain other... do not. It is not a new thing for the net to gather of every ... In *some sections* of *the field* they will be more advanced i...

knowledge & come with better purposes, at first, & be more susceptible to future right impressions, than in another, so that though there be no difference in the number of prolelites, there may be such a difference of this kind, in their first starting point, that those in one section will long be ahead of those in another. If there has been a congregation for some time established in any section of the country & watched over & cared for by the missionary, till the people have become somewhat enlightened & established in their purposes, & till it can be said of them that they have a christian system of faith & practice of their own, even though it may be defective, that congregation is to others, in that region, a city which cannot be hid. Their case proves the practicability of a change, & their examples in the externals of religion, when they turn, & so also will their views be essentially adopted. Hence when a new congregation is established, in the neighborhood of an old one, it ought to be ahead of one in a region where such a thing is entirely new. In the region where the light has thus for some time shown a comparatively greater degree of stability & perpetuity may be expected, & when a new congregation is established it will not have so much the character of an experiment. But in a region that is new it is difficult for us to know the people till we have tried them, And is it not equally difficult for them to know the saving power of this religion till they have tried it? It is the truth that sanctifies & the fruit of that, for the most part subsequently developed, we must [illegible] for satisfactory evidence of their sincerity. Here is indeed an evil. But how can we help it? Must there ~~the~~ not be a beginning before there can be an end. If they have heard enough to know in general, the folly of heathenism, & believe as far as they know that our religion is right, & are ready to be organized into a congregation that they may be recognized as our people, better learn our system, & be prepared for its ordinances; shall [we] refuse thus to separate them from the heathen, & simply preach to them as heathen, till they are fit to be received into the church. The church is not the sole organization that may be subservient to our work, nor is our course thus limited. It [is] that which the whole christian church substantially approves &

it will be difficult to prove it unscriptural. In respect to the congregation it is like that of the home missionary. In places where there are no churches & no christians, he will preach if he can get hearers. He will establish congregations in as many places as he can, where, when he cannot be with them, sermons may be read, & he will establish if possible sabbath schools & bible classes, & he will secure for them the best superintendents & teachers & Sab. school books he can, & from these bible classes & these reading & preaching meetings, you will soon see the church growing. Is the question ever asked, how much knowledge must a man have before he may be recognized as a member of such a congregation? or how much of the bible must be known before a bible class may be formed? Is there, or can there be any fixed standard to which all must first attain?

Again in the oldest churches, in those best supplied with the ministry something besides preaching is deemed important. There is a vast system of labor used by the church & for the church, in which indeed preaching stands foremost, but is not all, first for proseliting, then for converting, then for diffusion abroad & for fitting souls for heaven.

In our ~~m~~ congregations, the more special aim is the separation of the proselites from the heathen, & their instruction & preparation for admission to the church. A definition of proselitism, exactly describing each case, cannot be given. In general, it is the genuine & hearty renunciation of idolatry or romanism & the adoption, in its best characteristics, of the christian religion. Before we can do anything for these proselites, it will be proper for us to require more as evidence of it, in some places than in others.

Pernicoody is the next section in my field to which I come when on a tour. This is a small village about 20 miles southeast of Tempoovanum. Three families, here, about one year since agreed to be with us. A small school house was built & a house for a catechist. The Cat. sent to the place was one of ability from Tanjore, but as he showed himself most violent in defense of caste he was dismissed. The three families have recently increased to ten, six parish families having recently

joined the congregation. This knowledge however is exceedingly small. I must say that I have some doubt of some of them, but I have more hope for the place than I had a few months since. The main design in commencing operations was to throw light into the region & see what could be done for it. My knowledge of it is still limited, but I have more hope for this section than for some others. There is no large temple there & the people are comparatively poor & simplehearted. Three miles from this is a village in which 3 families are with us. I do not now see many signs of promise there. The beginning was not good. Five miles from the place, & 15 from Tempoovanum is another village where something has been done & I trust with a better beginning. To the East are three more villages of which I gave some account in my July Quarterly last year & stated my fears of there arising mainly from caste. I visited two of them on this tour. In the first one of eight families, there had been no school for two months because the teacher would not yield his caste. As I visited them the people insisted that they were christians & that they did not wish to go back. The teacher was absent, but after consultation it was admitted that my views of caste were not erroneous, & I promised to receive them again & give them a school if the teacher should comply. As he is intimately connected with the others, if he yields, it will naturally come then next. In the next of the three villages, there were but two families with us. They were all from home on business except the teacher. He had given up caste. They maintain worship on the sabbath & seem to be advancing.

Toomannperree is the last section in my field of which I can now speak. This is a village thirty miles south of Tempoovanum. It is less than a year since operations were commenced in that region. The first influence gained in the place was among the Rom. Cath. by means of a Catechist sent among them with tracts & books. There was a small Romish church with the usual supply of images, but it was seldom visited by any priest. The Catholics also in neighboring villages were accustomed to come thither to worship, there being no other

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such place of worship within two miles of it. There is one village in which are more than two hundred catholic people who have no church or teacher of their own, but belong to this church on all solemn occasions. The R. Cath. Cat. of this place where the temple is was their teacher & went to them "for good & for evil" At first however nothing was done by us for this large village, but the catholics in Toomoomparty & most of those in villages ... by having signed the usual pledge, a school was commenced in it & two more places where the requisite number of families. Some heathen people were also soon enlisted & a school was ~~soon~~ established mainly for them in another place. But while that Cath. temple, with its images was in the midst of those ~~families~~ who had renounced romanism I could not feel sure of their fidelity. But they could not, though the principal owners of it redeem it entirely from others without help, & it was necessary to obtain a decision from the civil court by which the church should be made over to them before any changes could be made in it. I therefore helped them to the amount of fifteen rupees & the decision was obtained when they immediately took down the partition between the common & the sacred place, demolished the long standing altar & of their own accord erected a pulpit of mud, the best they could afford instead. On this pulpit instead of a mass on the altar they placed a bible. The images they are not yet ready to destroy in the present state of the market, these gods made with hands will sell for money, but they bound them up in two bundles & fastened them in the ridge of the church, waiting for the highest bidder, promising with the avails to enlarge & repair the church. The former catechist, being a man of influence & zeal in this change, is employed as a subordinate helper in bringing others to the truth. I may give a more particular account of him hereafter. The cause is popular in this region & compared with many other places there are few obstacles to be overcome. ... now been a school on six families in the large ...

village spoken of & our people are strong in hope that they will soon come in a body. But we are beginning to gather in from among the heathen, & I think the Lord is here opening a wide door. I wish to make a few more visits to them before speaking particularly of the grounds of this expectation. A congregation of from 25 to 30 families of our own people, with a little exertion may soon be gathered every sabbath in this now christian but formerly catholic church. This change in the church, though a physical one is exerting a happy moral influence. I am not over anxious, at once, to increase the number of outward adherents to our cause, though in some respects the more the better. What is most needed is to secure to the work which is rapidly advancing the impress of God's truth. I am trying to urge on them the duty & the practice of reading the scriptures in the family & prayer & it is now done in several families with considerable propriety. The first one I called on to pray in public, with some diffidence assented, & his prayer was as follows. "O Lord we have formerly been in the Rom. Cath. religion. We have worshiped idols. Now we have thy word. Henceforth we will worship thee - Pausing for a time & not thinking of more to say he closed with "amen". I thought that was good to begin with. There seemed to be a little wish to commit prayers to memory, but I encouraged prayer from the heart, ~~telling~~ reminding them of the way children ask for bread & they are now pleased with.

Having thus given some very general account of the out stations in my field, I wish, especially in view of the letter you have recently sent to the mission, to state a few of the convictions which have been growing on my mind for some time past, some of which I think are of great importance.

The condition of this mission has been, from the first, different from that in Jaffna in two respects, but still, in its first main plan of operations it has been essentially the same. The first difference is that of a greater extent of field & greater remoteness of stations. If the brother ~~in~~ one of the stations in that mission goes more than from 2 to 3 miles from home he will be in another brother's field. Through a well supported system of schools he can reach nearly equally all the population comprised in that limited circle. But our fields you know are large & in order to reach all in some good measure, not schools, so exclusively, but preaching must necessarily be much more resorted to; so that if their fields may be won over mainly by a wisely regulated system of schools, ours can be mainly only by preaching. This is the first difference. The second grows

out of the first & is this;– We can have a greater choice of fiel[ds] to work in than they & a greater choice of people to work [among].

Take the case of the station in Jaffna above allude[d to]. The first missionary establishes schools & preaches the word in di[f]ferent parts of his parish. The people will not "receive him no[r] his words" except as they can have their wages. Abandoning the peo[ple] for the most part, he hopes in his schools so to educate th[e] rising generation, that they may easily be disposed to fall in with the new religion. But the children grow up & will not b[e] with perhaps here & there an exception, & he, or his success[or] takes the grandchildren, hoping for a greater improvement [in] them. He is shut up to that same community & may, or co[uld] leave them to find others to whose conversion there may be fewer & less obstacles. In this respect our fields are diff[er]ent. After they have heard our message in one city, if they will not receive it, we can shake off the dust of our feet & go to another. Though we cannot personally preach to all, yet if our lives are spared, we can to many & as we can freely lab[or] most where God in grace opens the door, so we can as freely leave those people, or that place where the Spirit su[f]fers us not to enter. Here are two distinctions in our several fields, yet the main plan of operation in th[is] mission at first was a system of education like that [of] the mission in Jaffna.

II. We have followed this first plan too long & pushed it too far. For believing this there are several reasons. First it [is] not a good system, when thus persisted in, there being a[n] excellent way, for the reasons above shown, & also for reas[ons] exhibited when speaking of the difference between free scho[ols] & schools for christian congregations. Secondly, it has, in part at least, led the establishment of our stations, & the spen[ding] of our strength in those places where, experience shows, that [in] southern India there is the least prospect of success. People naturally say to missionaries when first entering a country, "go to those regions & cities which are most populous & the [school] system in like manner points to the cities & large towns,

them, close by the missionary many schools may be established & he may have large congregations of youth to preach to. Again because there are the largest places & the largest congregations of children can here be collected, permanent houses must be built, & for the ~~schoo~~ large congregations, which the school system is always to keep well filled, permanent churches must also be built. Here, it would be in place to speak of certain fallacies or delusions in this system, when thus pursued; - such as that it overlooks the character of the people to be operated on, & fixes its eye merely on the number, & that the common old saying "As the twig" &c - though applied to the schools, is ~~entirely~~ inapplicable, for the reason that there is no proselitism preceding. These children are not the twigs which naturally accommodate themselves to the given form, as do children when educated in an adopted system, but convinced "against their will," they are like the elastic spring which flies back with violence the moment the restraint is off. But I drop this investigation. On this plan of education we have established our stations, built our houses & have been building churches, & now if we drop this system of education, what!! Drop ~~then~~ it for a time & see. Send away at the same time catechists & paid helpers ~~to other~~ & their dependants to other fields of labor, let the missionary & all his domestics go out & what worshiper will be left to enter the house of God? In Tempoovanum, not a man not a woman not a child. I thought there might be a few if all worldly considerations were withdrawn, but experience has shown those few to be no exceptions. There is a large & rich heathen temple here, its influence is strong, & it has not as I see had a link in its chain broken. I believe the same may be said essentially of our other stations. Our school system has not, & does not give signs of ever building us up. It, in part has led us into the wrong places, & if we abandon it, our houses will be, for the most part, where they are not wanted, & our churches without worshipers. The one at the Sem. will be of permanent utility & the one we have erected at Madura, though under a different system, a smaller one would be equally serviceable. - But 3d. it has kept us back to a considerable extent from that other work into which, in after

of this would be permanent system, providence is now leadi[ng]
& 4th it makes it hard for us now to do freely what [we]
would do were it not for this state into which we are brought by [the]
system. How can we leave our houses & churches & go [into]
other sections of the field, though more promising, & see th[em]
given to the moles & to the bats! I regard Panicolam as [a]
most promising station, & chiefly for this reason, it has
been fettered by a system that can do but little good,
all the power & influence of it can be given freely to that [which]
has & does & will prevail.

III. 1. We need to begin, for the most part, anew, with the poor & the lower
castes. That this is in general the doctrine of the gospel need not be shown [at]
length. "Woe unto you that are rich, for ye have received your consolation" & "[To]
the poor the gospel is preached," are passages, universally understood, as showing [what]
class of ~~caste~~ people are most prone to reject, as well as what class is gen[erally]
most ready to receive the words of life. Since coming here & having [some]
thing to do with those who are shepherds by profession, I have been [struck with]
the story of Christ's birth as given in Luke. He was born under a [shep]
herd's roof, common, probably, as the houses of such here are, to himself [& fam]
ily & ~~flocks~~ cattle. The angels came to announce his coming not to [the]
rich & high, but to the poor shepherds who watched their flocks by [night.]
The poor shepherds were the first that visited him. They were the fi[rst]
that preached that he had come, & it was their preaching at which th[e]
people wondered, & ~~it was~~ they glorified God for all the things that they [had]
seen & heard. Was all this that Christ might humble himself? W[as]
it not rather that by humbling himself he might preach the gospel t[o the]
poor first. John came preaching "in the wilderness of Judea" & "the co[m]
mon people" heard Christ gladly. As a missionary to the Jews, he [also]
seems to have preferred, in the choice of his chief fields of labo[r]
to be a Galilean rather than a resident at the metropolis [of]
Judea. In this country, there are special reasons for thus be
ginning with the poor, who are especially the lower castes. 1. If we be
gin with the higher castes, according to our rules, in respect to the prop[riety]
of which we are all united, they must first be of no caste, or we ca[nnot]
receive them as christians. This, for them, is hard. I was about to [say]
harder than for a rich man to enter the kingdom of heav[en,]
but that it is hard, our experience, without any theory, proves. "Why [attack]
the citadel on the side that is impregnable, rather than on the side of [its]

-fy easy access. 2. The poor & the lower castes are more simple & unsophis-
ticated. The Tamil people "professing themselves to be wise have become fools," &
God has "given them up to a reprobate mind." The higher castes are not ready
to enter into the kingdom of heaven "as a little child;" the ignorant oppressed
lower castes enter in before them. 3. Facts show that these are most
susceptible to religious influences brought in upon them from abroad.
Xavier made his thousands of zealous converts here in my own
field from among these, & they remain till this day firm in the faith
they then received. He tried the higher castes but was unsuccessful. The large
mission at the south of us has reaped its harvests from the lower castes
& the poor. The most successful & promising congregations in Peri-
aculum are from the lower castes. In my field they are such, or
are coming down to them, & I have no hope of success, indeed our
rules preclude all idea of it, till we come first to them. I say we
need thus to <u>begin</u>, for the most part <u>anew</u>. Our old system did not
lead to this. It was, thus, & must necessarily have been, except when
viewed as a needed <u>experiment</u>, a failure. But thanks be to God; in
this respect we are converted, though we need yet to be sanctified

2. <u>We need more touring.</u>

If we stay at home comparatively few will come to see
us & those few will come in part, at least, from curiosity. But if we
visit the people, more will hear the word, more will become acquainted
with us, & when they do call, will call from better motives, or rather
we shall be drawing a more select portion of the people to us. <u>Again</u>
those who now call & ask for books, are with few exceptions from
the higher castes. Thus our books go chiefly where they are not so likely
to win converts. But let us go to the villages & search out the poor
& they will hear us, they will appreciate our kindness, & where there are con-
siderable numbers of them we find some who can read. They will prize
a book & in connection with our instruction they become to them leaves from the
tree of life. <u>Again</u> we need more touring that we may find out who
& where those people are whose hearts the Lord has opened, that they
may listen to us. <u>Again</u> we need it, that in those places where
we have established congregations & are spending the money of the church
needlessly, if there are such places, we may know it & abandon them. <u>Again</u> we need it
that we may encourage, instruct & build up those which have been be-
gun ought. This mode seems to be in accordance with the best scripture
examples. Abraham pitched his tent in different places, & there he built
altars & called on the name of the Lord. Samuel & all the prophets
made their tours to utter the word of the Lord. Samuel went from

year to year in circuit to Bethel & Gilgal, & Mizpah, & his return was to
Ramah, for there was his house. John had ~~still~~ times of baptizing in pla[ces]
different places, & Jesus to a great extent followed him, now to Ju-
dea, then to the sea of Galilee & off to the coasts of Tyre & Zidon. It
has frequently been hinted to me, by those who have some knowl[edge]
of the country, that if I would but go down towards the sea many
people would turn. I have not space now to speak particularly
of it, but from two days recent observation near the sea toward
the south of me, I saw more indications of that kind, than I have in
many days of wandering nearer home. It was in this region that
Xavier had success. So convinced have I been of this that in our
January meeting I asked for an appropriation of 200 rupees, that I
might build a mud house towards ~~in~~ this region, near one of my largest con-
gregations, & thirty miles nearer the sea. My intention was, should it be
granted, to spend two or three months of the most favorable season of
the year there with my family, a residence which would not only be
of great service to the growing congregation in that immediate neigh-
bourhood, but would enable me with ease to reach this section of the
field. But the appropriation, asked, was not granted partly ~~[illegible]~~ because
we had not money, but partly through fear that the interests of the
station, immediately at Teruppoovanum, where so much money is ex-
pended, would suffer.* But in respect to that I am happy to say that
the expenditure on free schools is much reduced, & I am ready so far as
my private judgment is concerned to let it all go, that it may be
better appropriated to our own people, & as to the house & church, it
is not for the missionary to reside where he can merely be watchman of
the greatest amount of brick & mortar. Give us first the people
then "raise me but a barn".

V. 3. We need a system of education of three distinct grades, & three
distinct objects in view. Let our free schools soon, with perhaps but
then a few exceptions, all go, ~~the sooner the better~~, but in place of
those we want first a system of schools for the purpose of teaching
the children of our poor christian people to read the word of God. Second
it is desirable to have one man of good natural parts & zeal for
each village under a course of instruction in scripture truth that
he may be a ~~[illegible]~~ wise & an instructed leader of the people in his village.
In some cases, perhaps in all where the number of people is small &
not specially promising, he may be the school-teacher. This I think
is substantially the way in which most of the helpers & preachers
for these places will be raised up. They need to be raised up on
the ground. 1. It will cost less to support them. 2. Should they at any time

* See note (5) at the end

deprived of pecuniary aid, being at home, they could still subsist, without leaving the place, as would almost unavoidably be the case should they be strangers. 3. He will know the people & their wants, & the people will know him, & place that confidence in him which they cannot in a stranger, & 4. Once committed to this course, with his flock, he will be interested in maintaining it, as a stranger cannot be expected to be. The Methodists have something of this in their local preachers, other denominations in church officers of some kind & the Catholicks here have it in their local catechists. Where, for a catholic band there is such a leader, if he cannot be won it is hard to gain the people. We need, in some such way, to organize our congregations & the churches which will grow up in them & to instruct, more thoroughly, their leaders, some of whom, "having used the office of a deacon well", will press on to higher & still higher attainments, we need some course of instruction. We have, in some measure, the idea of it, in our preparandi classes, but they need more systematizing & enlargement. Thirdly, we need the seminary for imparting higher course of instruction to a few & for opening the way to future higher attainments, in these comparatively few, than can be secured without access to the stores which are in the English language. Our seminary as it was, is not, & will not be again. The change, that has come over it, consists not merely in the abstract exclusion of caste. It consists, mainly, in the cutting off, for the present & the future, the great body of those who are not of us, so that we make it, exclusively ~~for~~ a school for the church that is ~~growing~~ among us. I am now pretty well satisfied that the Seminary can never supply, & that it is not desirable that it should, the main body of helpers for these congregations. They will come up rather from what I have noted as our second mode of education, but we shall need among them a sprinkling of those who, raised up also from the children of our own people, & trained to understand, appreciate & digest our religious literature, will be able to give to the other helpers & the people higher thoughts & aims than they would attain without this foreign element. The apostle ordained elders in every city. So must we. But they had aside from these stationed helpers, another class of coworkers, as Titus, Timothy, Barnabas & Stephen, men who were not only filled with the Holy Ghost, but were also men of enlarged minds, & being taught in the word, not a little by the apostles themselves, they were entrusted with a more general superintendence of the congregations, & employed on important errands to the churches, for which but ordinary helpers, trained & partially taught in their own cities could not have been competent. Now, not as before, we can build our Seminary on

the church & for the church. This is the outline of such a system of education as I conceive that we need. It is not like the old. That system is entirely disappearing. It was a system, mainly, to prepare for the gospel. This is a system to perfect in the gospel.) In this quarterly, as in the quarterlies read in mission meeting & accepted, but never adopted, not one but the writing is committed to the views presented.

Note a. In respect to this alledged pledge given to the boys, it seems now to be understood, that the term religion rather than caste was used when assurances of no compulsion were given. In the intention of the [...] this may have constituted a considerable moral difference; but when the subject was caste, the term, in reality, in the minds of the boys, was nothing & is of no interest now except as it shows that the caste & the religion of the boys were of one & the same.

Note b. In what is said on page 30 the [...] do not by any means to reflect on the intention of the brethren. Other considerations were offered besides those here stated, such as a regard to the health of my family & the instability of some congregations coming under our care & these I now see were the principle [...] in their minds at the time.

Last December, on account of the long & increasing debility of our oldest child, I received permission to visit the sanitorium, to be there two months myself & my family as long as might be necessary. My family has now been there four months, I less than two & expect to return soon. Our childs health is nearly or quite restored. Mrs. Taylor has been since we came into the country somewhat feeble & was especially so the latter part of last year. This residence there has given her what she regards as better health than she has enjoyed before for some years. For this retreat & the appointment of a physician we have great reason to be grateful & of good courage.

Yours in the gospel

H. S. Taylor

Read in mission meeting & accepted.

Caste.
Sabbath.
Christians Cooperation,
Native Helpers,
&c. &c.
Valuable letter
Rec'd June 14
Ack'd June 28

Tenupoovanum May 25th 1848

Rev. R. Anderson D.D.

Dear Sir

It was decided at our last meeting that each brother might write his own views on your letter to the mission of ... 10th 1847. If you ask why we write thus, instead of giving you one united letter, the answer is that our decision may have been unwise, but the object was to give you a more perfect view of our state, of the opinions of your letter, taken in the mission, than could be gathered from a general letter so cut down & changed as to contain nothing in which we should not all agree. On some of the points in your letter we are in a forming state, & you may need to know not only the result, but the character also of the materials from which the issue comes. It is proper however that we should ... drawn into union on these points ere long. We have received nothing from ... Mr. Mott since you wrote on past misapprehensions, but so far as I am concerned they are removed. I will take up your letter in the order in which it is written, supposing, for brevity's sake that you have a copy of it before you.

"Modifications", you say, "must undoubtedly take place in the system of the Jaffna mission" &c — & "we are equally sure that they must take place in your mission". ... a change, as you seem to desire, has, in fact, taken place in this mission, & it has been brought about naturally & providentially (See especially the ... for village Congregations adopted at our last meeting; also the reports of ... & Ford; also the account of the 140 families in Br. Mc. Millan's field, &c. I ... add, though I do not wish to have it known publicly, till I have more definite information, that I expect that from 800 to 1000 more people will soon ... themselves under our instruction in my field) It is already a great change ... that God in mercy will soon make it complete.

"Propositions" replied to —

... 1. In our village congregations, Catechists, christian teachers, preachers, ... pastors, elders or something of that kind will be needed

... as modified by the answer to Prop. 1.

How far this has been true you can judge by bearing in mind the character of our old reports. I believe it has to a great extent been true of us, ... a kind of reverence for the relics of the old system keeps us, as a mission & as individuals, from doing as we would were free from restraint. ... "brick & mortar" in Tenupoovanum is in an important sense my prison. ... it were more favorably located. Question. — May a good house, out of the ..., be left for a poorer one, among the people, where the missionaries ... are greatly needed? I said something on this subject in my quarterly.

... our mission, newly arrived brethren can now have more leisure for study, than ... easily secured when our number was less.

... hope the time is not far distant when the personal preaching of the gospel, ... watching over the flocks will be my sole business & the business of all except ... in the Seminary.

... of all our stations, or congregations at the stations, except Periacolum.

... I think is meant for something peculiar to that mission.

8. Not true of our village congregations
9. True of us except as we have commenced anew.
10. True of us in every respect & in every word except as we have changed.
11. 12. 13. On these I do not wish to remark.
14. That the brethren in Jaffna have done a great preparatory work, I doubt
& that they have been faithful in direct missionary labors I cannot doubt;
there must come over that mission another change, one in addition to th
you speak. There is no less of caste there than here & they have done m
think, to satisfy it than ever we did, though they do it as ignorantly & as [illegible]
ertly as we did it. They are virtually shutting out from the Kingdom th
with whom they ought to have begun, & the people know it. I have
hope of a great blessing on them which shall not include the brea
up of this abomination. The enlargement which I have alluded to in
field is a result of that change among us. As we were it could
have been realized in the way that it has been done.

Inferences

1. Of this I have nothing to say.
2. The array of means was commenced too early, with the wrong subject t
on, & with all the evils of caste in it from the first.
3. When people are converted, in full, then, raise from them the best preache
sible. Had we begun our mission, or Tamil missions, with a few preachers
should have scoured the field, found those whose hearts the Lord opened, & settl
them, rather than among those who reject the gospel, & had new recruits be
ected only among those who might have been found ready to receive
& had our educational system grown out the wants of the converts, it wo
have been, I believe, more in accordance with your views, more natural, & better f
You do not write against schools, high or low, but against the manner in which th
been introduced & sustained, I fully assent to what I conceive to be the drift
thoughts

4. Here you speak of "drilling into a habit of attending on evangelical preaching, th
who have been educated in the schools". They can be drilled into it, for the ti
ing, if they are paid for their time. If I may write to you, in plain terms, I t
this to be, in your mind, a relic of that system which you dislike & reject. Can
men serve two masters? Can they be idolaters & at the same time be drill
into a habit of attending on evangelical preaching? Whatever may be true
some cases, this is not the true system. "Come out from among them".
wherever God gives the ear to hear & the heart to receive, establish the chr
congregation, rather than a congregation of hired idolaters, & then drill them
all right habits; drill those who have enlisted & seek to enlarge
numbers. "Evil men & seducers wax worse & worse". "Can a corrupt t
bring forth good fruit"? This is sufficient.
5. True & good
6. The ecclesiastical matters of which you speak will naturally grow out of our village
gregations, Our duty is to let them grow naturally as the apostles did in their
7. 8. 9. I do not wish to remark on these.

Respecting the study of english in our seminary I spoke in my
terly. I think the time has come for greater simplicity in our system of education

ministry. It is now complicated & cumbersome. Five brethren are engaged in it besides
… North. A division of labor is needed. I would have all carried into the seminary,
… a course of study & a body of laws & regulations adopted by the mission [subject to
… revision of the Committee] a thing which has not yet been done, & have the other
brethren, free to do their appropriate work, watch with vigilance the workings &
… of this Sem. This business will come up at our next meeting.

Your second letter, which was sent along with this, I have not before me,
… the great theme of both is one, & this with my quarterly will probably sat-
isfy you.

In answer to what you justly say about the "bruised reed", let me ex-
press my conviction that we were rash only in pushing on in our old course so long
as we did. We thus lost much precious time & money. In that movement we began
with our "native assistants" & we have taken no action to cut off poor, ignorant native
Christians, who cannot see, so quickly, all the bearings of the case. They were the most
enlightened church members with whom we commenced & we found them the
most hardened. I will give you a specimen in the case of Barnes, & he, by
one of our number who were almost afraid we were going too fast, would prob-
ably be the first one selected as a specimen of the bruised reed.

He was one of the first graduates of our seminary, of long standing in the
church, a good & a favorite scholar & a favorite teacher, &, among other things,
had not lacked instruction on the subject of caste. He pretended to give
it up, & a short time before our movement in the seminary, came here with
… or three more to show me that some of my views were wrong. We talked
till nearly half a day. Finding that we ran from one thing to another,
… agreed to talk in writing, & agreed that not a word should be written with-
out the full & deliberate consent of both parties. The following dialogue
is the result. It speaks for itself

Dialogue

1

Barnes. I have given up caste; — Taylor. You have not given up caste; —
… eating is not satisfactory evidence of piety; — T. True; — B. Under proper cir-
cumstances it is necessary to satisfactory evidence of piety; — T. True; — B. Prop-
er circumstances are hospitality & other acts of kindness; — T. Are they such as acts
of kindness to a good pariah man or boy? — B. Yes; — T. Shall such boys
be taken into a boarding school and seminary as other boys? — B. This
should be done without distinction of caste; — T. If you are unwilling to have
it done have we evidence that you have given up caste? — B. No; — T.
If such boys should now be received into the seminary, without distinction
of caste, would you treat them as you do other boys without distinction? — B.
…; — T. Have you a cook for yourself? — B. Yes I have my mother; —
Do you sometimes let boys in the seminary eat with you? — B. Some-
times, but it is a rare thing; — T. If a pariah boy were received into
the seminary, would you let him eat with you as any other boy? —
B. I would, but my mother would not; — T. For the sake of your mother
would you refrain from eating with pariahs? — B. [Requesting that no
… questions might be put to him & repeatedly altering the mode of expres-
sion so as to make it exactly according to his mind, he put down the following]

— Because eating has nothing to do with my heart, & of course is not essenti[al] to satisfactory evidence of piety, I think it of no consequence whether I eat [or] not, even if my mother were willing.

This conversation, to my knowledge, brought him out, & as he stood th[en] so he stood in the time of trial, deceiving as far as possible, but choosing to [leave] us rather than yield, & so he chooses till this day. I shall expect to [see] this in our next meeting. I trust that your views in your letter will [be] more fully realized in this mission soon

Yours in the gospel H. S. Taylor

Rev. R. Anderson D.D.
Missionary House
33. Pemberton Square
Boston
U. S.

[illegible] May 25, 48
Rec'd Aug. 26, [illegible]
[illegible]

Teruppoovanum Sept. 12th 1848

Rev. R. Anderson D. D.

Dear Sir.

Since my last report, the health of my family & the ordinary affairs of my station have been much as usual, except in the department of free schools. The work among the village congregations has increased so much that fearing I might altogether overrun my means, the free schools have been reduced to a single one. I have visited all my village congregations except two & some of them repeatedly. Of all of them I am encouraged to report progress. The work, however, is not without drawbacks, or opposition, but whether through strife, or from love of the same, the gospel is preached, ~~inasmuch~~ for which I do rejoice & will rejoice. Inasmuch as it is the gospel of God, & not that of man, he will make it triumph.

At Soodeoor, two of the families which have been with us but a short time have gone so far back as to have visited a Roman C. church but this partial defection in the place, has shown the faith of the principle family, which has been longest with us, & is connected with the church, to still better advantage. For four years the light has been held up there, & it seemed as if little or no progress in the conversion of others [was] made. But hope dawns. In a village, three miles from there, of about 20 houses, [a] majority of the families have joined in with us, & the others seem to be disposed to follow along after. They are of three different castes, but most of [them] are shepherds. The catechist, at Soodeoor, asked leave to remove [and d]well among them, to which I readily assented. His heart was in it, & [I dee]m it better to work through & increase the independent judgment & zeal [of m]y helpers than in all cases to dictate to them even though my own [view]s should be the most sound.

I wrote before respecting the images in what was the catholic church [at] Toomiseenumpuettie. Except one, over which they have not full control, they [wer]e soon after brought to Teruppoovanum to be disposed as I pleased. As [the] brethren advised, I have sent them to your Missionary Museum, as [cur]iosities. Place them on a platform, about four feet high, the larger [one]s in the middle, the smaller ones around, at the sides & in front & [you] will have a view of the common collections of catholic images in [thi]s country. One of them, as you will see from the label, is a representation of the Spirit in the form of a dove (a poor image of any bird [wha]tever) & is adored by the catholics with great reverence. During the last [mo]nth, as Mrs. T. was desirous of going out with me, we with our children [mo]ved into that church & stayed there two weeks. If we had not had

an object in view, our residence would have been irksome on account of the many inconveniences of the place; But seldom has a fortnight pass more pleasantly. Many came every day to see & hear & besides I went da to some one or more of the neighboring villages, & during all ~~negoti~~ the time we were there, though many in every place came together hear, not one individual was met with who stood up to defend id atry or speak against christianity, while on the contrary many were who had learned more or less of our general doctrines, would reh them & declare them to be true. It is what may be called a strictly country place. The people are simple in their habits. Brahmins & temples are not met with.

On the seashore, to the southward the word seems to be taking effect. Peter Saibperttenum some forty families are with us, & are going on w out molestation. In Saiyalgoode, Sixty two families have come onto our & seem to stand firm, though they meet with considerable opposition, affirming that the gospel shall not be established there. The building they attempted to erect has been forcibly stoped. I have visited them twice. Once Br. Chandler kindly accompanied me & we were both much encouraged. We found others who promised fairly, but in view of the opp sition at Saiyalgoode, which has since arisen, they seem to be wai ~~#~~ to know the issue. It must be stated however, that these pe still work on the sabbath, but then they are required to do it, u what is to them a heavy penalty, by the government, in the salt work of which they are engaged. There is a prospect however that this res tion will soon be removed & their ~~request~~ desire is that it may be. Till so of these things are rectified, I prefer that no account of these congre tions should go to the public. It is important that they be visited soon & be helped out of the opposition into which they have fal Let persecution come when God sends it, but we must show o sympathy with our people & interfere to keep them from ne less vexation when we can.

Our system of education for helpers has not been remodeled yet & some of the brethren seem to be expecting that you will give u advice on the subject, & some things pertaining to it have been writ to you. I send you the following paper, with a few verbal corre tions as I wrote it some five months since, though, till now, has not been read to the mission. Were I now to remodel it, should leave out some minor considerations, & dwell more on bearing on the great business to which God ~~in his~~ seems t be directing us,— the throwing of ourselves, heart & hand into th work of making known his word in all parts of our field & establishing & building up congregations & churches to his pr

"Boarding Schools & Seminary.

I. Our Boarding schools were established in the early part of the mission's operations with the following worthy objects in view; — to help promote sound general education, to help furnish congregations at the stations for the preaching of the gospel, to help overcome the prejudices of the people against the mission & to train up native assistants & preachers.

II. The state of the mission is so altered through the blessing of God (upon what has been done) that these schools are not now needed for the same reasons as formerly. Then there were no christian congregations abroad requiring the pastoral care of those in charge of these schools. There was then no seminary in the mission for the education of youth, but the B. schools only. Then it was necessary in order to accomplish the object in view, to take into these schools heathen boys & boys of various prospects in life, & consequently a larger number, in hope that they might be converted, or a part of them, & so the mission be able to select from the whole a sufficient number for its use. In these respects there is a change as will appear, more fully, as we proceed.

III. These schools, were then, to a great extent, the special care of ~~those~~ the brethren in charge of them. They were so, because there were no other regular congregations, for preaching, for those brethren, than those at their stations, & so their attention was not at at any time specially diverted from them. These boys also formed a considerable part of the sabbath congregations, & because they received special attention from the missionary, they were the most enlightened, the best able to understand the preached gospel, & thus were the most hopeful subjects of divine grace. Helpers were also to be culled from them, all which made it appear suitable for the missionary to bestow on them special care.

IV. Now at all the stations where these schools are, new doors of promise are opened & the special attention of the brethren in charge of them is called away from their schools to other labor. At ~~[illegible]~~ Sivagunga, Tirupoovanum, Tirumungalum & Dindigul where these schools for boys are, there is a call for the missionaries chief time thought & ~~[illegible]~~ prayer in other departments of labor, & in consequence of these changes which give us many village congregations in our field we are not now, as formerly, under the necessity of looking to heathen boys converted in our B. schools or seminary for a supply of future helpers & preachers but we may look to the families of our christian congregations; & the christian family, together with the congregation worshiping God & the school connected with it, is the first the natural & the best school for those who are to be the teachers of the church. Now also, in the families of these congregations & not in the B. schools & seminary are to be found the most hopeful subjects of renewing grace. These congregations also & the children of them, are immediately in the field of the missionaries proper operations.

V. 4 A teacher of boys to be successful should be always with them. The brethren in charge of these schools have, formerly, been They had time for it, followed, to a considerable extent, this rule, & the schools, as schools, prospered; but now if the missionary at the station gives needful attention to his B. school, he must negl[ect] his other work in the villages, but if on the other hand he tak[es] needful care of his village congregations & other work abroad, he must neglect his school, and, except where special effort has been made, as was done in former years & that effort at the expense of the work abroad, there has been a falling off from interest in these schools & of improvement in them. This is n[ot] only true of the present & of the past, but there is no hope of a[ny change] for the better, in respect to the ~~ill schools~~ improvement of these schools in future, but the reverse is rather true; for as the congregations increase in number & importance, & the breth[ren] at these stations acquire facility in preaching, their attent[ion] will be called abroad more & more while attention to the sch[ools] must be proportionably less & less.

VI. The one great object from the first aimed at in these schools, the training up of a native ministry, can now be secured wi[th]out these schools, if not in a better way.

a. Now we have convenient seminary buildings, considerable appar[atus], a church sufficiently spacious & neat, all built on purpose for t[rain]ing youth in a christian way. We have also houses at the Semin[ary] for two missionaries, who will be without other employment that they may reside by the boys & do the best possible for them. These two missionaries at the Sem. or even one, if necessary, with a suitable number of native teachers, can do better by the boys, than the brethren at the stations can with all their oth[er] work on their hands. They can, for example, being always with them, keep a more constant & systematic watch over them, th[an] the brethren at the stations can. They can give them, having no other duties, more personal instruction, both classical & relig[i]ous, than can be given at the stations. At the Sem also, [the] boys can be more excluded from the ~~heathen~~ intercourse w[ith] the heathen & from various heathen influences than they co[uld] be at the stations. For these reasons, & from the power of sym[pa]thy, which, properly directed, may be more effectual for good in a large well managed school, than in small ones, & where too the boys are longer acquainted with each other, there will be more hope [of] revivals of religion among them.

b. Again as we can now select boys from many christian co[n]gregations, boys who have learned to read in Tamil, & been fam[il]iar with the first principles of christianity, boys whose worldly p[...] prospects will not be a hindrance to probable future usefulness [in] the mission, & can train them exclusively for our proper work; the seminary buildings will for the present accommodate a s[...]

[illegible]t number & the present B. school houses will be useful as helpers houses, or as schools for the preperandi. While this will give greater simplicity to our system of education, it will make a more natural & complete division of labor among the brethren, for the raising up of native pioneer preachers & teachers, by the brethren at these stations, in the preperandi classes, taking for this purpose not mere boys, but some of the most energetic & devoted men from the congregations, will be directly in the line of their other work & promotive of it.

c. Again by helping the congregations, through grace enlarging their numbers, their knowledge & piety, thus raising up christian communities whence helpers & native preachers may derive sympathy & an impulse to labor, these brethren will do more to create a demand for & give an impulse to stable thorough christian education than can be done by them through their direct efforts for the instruction of the boys. The opposite course is to create a supply before creating a demand. This is to create a demand while the supply is preparing. Of what use is the sower when the fallow ground has not been broken up (by the missionary)? Some seed (helpers) fell among thorns. Some because it had not much deepness of earth withered away. Elijah will preach when he learns that there are 7,000 men who will hear him. Till then common natives will hide under some juniper.

d. Again, the removal of the boys to the Seminary, & the bestowment of care upon it, as upon the school of the prophets exclusively, will make it dear to the hearts of ~~th~~ our brethren at home give us here a deeper common interest in it, make it respectable in the eyes of the tamil people & give courage & heart to those who have it in charge. The system being thus rendered more simple, & all its parts being directly & exclusively under the eye of the mission, defects can be more readily corrected & the highest attainable perfection secured.

It cannot be said now, as formerly, with more show of reason it might have been, that to take away these schools, would be to take away the work of these brethren. Must the pastor at home teach school for want of other professional duties? These brethren when not abroad with their congregations, or engaged in the work of raising up new ones, for which there is a vast field before them, aside from perfecting their knowledge of the language, will have a call to labor in the distribution of tracts & scriptures & highway preaching in their own & neighboring villages. If it is not necessary for the pastor certainly it is not for the missionary to teach school for the want of other proper duties.

Should it, at first, diminish the number of attendants on sabbath worship, immediately at the station, as it certainly would, yet it will not diminish the number of attendants ~~on sabbath~~ properly belonging to the station. So far as the station is concerned, these boys are to be regarded in the light of foreigners, & labor, bestowed by a brother on them, is not labor, except very indirectly, bestowed on the station.

6 The increase they give to the congregation, so far as the immediate stati-
-on is concerned is a factitious increase. They have no special con-
nection with the place, any more than a company of young men, in
college at home, have with the people of the place where the college
is located, & their presence, or removal, is a matter of but little con-
cern to the real inhabitants. It is very questionable whether we should
deceive & flatter ourselves with respectable congregations, when they
are so artificially made up, & when, through them, we are making
little or no impression on the people of the place.

If we let them be removed, & turn the missionaries attention
so far as home is concerned exclusively to those who do properly be-
long there, it will serve ultimately to *increase* the number of such
attendants as will make the congregations interesting to the preacher,
& make them efficient in acting on the community.

Besides, in speaking of the attendants on divine worship, at a sta-
tion, the village congregations, which are abroad in the field, are not to be
wholly passed by. These indeed, where they have become somewhat establi
are the proper congregations of the missionary. They have all the characteristi
of worshiping congregations, & they need his presence *on the sabbath*, as
well as on week days; & some of them need his presence there for mo
than the congregations at the stations.

But the *great advantage* of this movement, besides that of im-
proving the mission's system of education, will be that the brethren
will then naturally, & can properly, give their attention to these actu-
al congregations which God has given them, so as to more steadily, prop
correct what is wrong in them, more rapidly advance what is good &
establish others on the same or on better foundations, & thus directly
do the work for which the mission was established.

{ Read to the brethren in the meeting of the mission & accepted. }

Yours in the gospel
H. S. Taylor

P. S. Since this report was written I have visited the places mentioned, near
the sea. I trust that the opposition which has arisen is only of a temporary
character, but it has put the great majority of those who enrolled themselves
as with us in such fear that they now draw back. When however I conversed
with them, I could discover no change in their opinions on the subject,
or in their inclinations. They declared that *fear* was their only reason
for present nonconformity & that they expected soon to return. On
account of the firm adhesion of a few, & the general desire of all, I
have not less hope now than when all was fair. Their knowledge
needs to be increased & the blessing of God is needed that they may be
truly converted. Then they will not fear men, but God.

Many thanks for your letter of "June 28 1848"

H. S. T.

Rev. R. Anderson D.D.
Missionary House
Pemberton Square
Boston U.S.A.

overland

Sarpooramummy Sept. 12. 1848
Rec. Dec. 16. —
Ans. Jan. 19/49

Tenpoovanum June 28th 1849

Rev. R. Anderson D.D.

Dear Sir

In the month of March Br. Tracy sent you a letter on several points in our mission policy, especially on "Preaching", "Common Schools for heathen children", "Boarding schools" and "The medium of instruction in the seminary". I proposed a review of that letter of some length & had it in readiness for our deferred meeting, but that meeting was again deferred, & now as our coming meeting in July will be a little after the departure of the mail, I simply give you notice of such a letter to be sent by the first opportunity.

As ever

Yours H. S. Taylor

As Mr Taylor sent this to me unsealed I will add that I also have a letter containing important facts which have a bearing on the subjects Br T has mentioned, but I cannot send it until after it is read in our mission meeting

Affectionately

Yours

H Cherry

Lempooranum June 28. 1849

Rec'd. Sept. 12. 1849.

(~~Answered~~)

Ans'd. Oct. 6th

Rev. R. Anderson D.D.
Missionary House
Pemberton Square No. 23
Boston

Sanitarium March 29th 1850

Rev. R. Anderson D. D.

Dear Sir

Since I wrote to you some changes have occurred in my family. On the 11th of July, last year the Lord gave us a son. Though it sometimes cried apparently from pain in its bowels, still it grew & was in comparatively good health. On the 25th of Sept, about noon we first suspected serious danger. Soon after it was taken with convulsions & about four o'clock left us. This is the first death in our family. Our grief was sudden, but not unmittigated, for "of such is the kingdom of heaven".

Since the birth of that child Mrs. Taylor has been feeble. About the middle of Dec. last, we went to our sanitarium whence I returned after seeing the family comfortably situated. Since then I have been spending time to the amount of six weeks with them. The children have improved much, & all immediate danger of that which was feared in the case of Mrs. Taylor is apparently removed. I return now to my work & she expects to join me the last of April

It appears desirable that I should now give you a general view of my field & its condition. I begin with a map of it, on the fourth page, taken from one of the district, drawn up under the care of the former collector. Taking the field as a whole, it is triangular, its base line being nearly north & south. At the East angle is Ramnad where we must concede to the Propagation Society a station. Though this Madura district is generally regarded as ours, we must make some exceptions for that Soc. & for my part I can do it, on the whole, cheerfully, as far as differences are concerned, truth is more mighty than error but chiefly because that though there is much high churchism in the Soc. they do yet preach the gospel, & have also many evangelical men in their connection; men who love & respect us. We have probably had among us some of their worst specimens. That Soc. has now four places in the District to which they will claim a right, together with the privelege of expansion three of them are now occupied. Ramnad is one at present. Cut that, with the neighboring country & my field is ~~triangular~~ an elongated one, in a north & south direction. In it are four places of interest. They are Terupoovanum, Parumbagoody, Mandahasalie & Tiyalgoody

I. Tirupoovanum. The main interest connected with this place is the fact that it is & has been the seat of a missionary station. The seed has been sown here & it cannot be that it will always be lost, but compared with the other places mentioned, the is in respects of an artificial kind. The buildings & compound are identity such. The congregations of free schools that formerly filled the church, were such, so far as money brought them & as that money is withdrawn that part of the congregation has disappeared. The small remnant now left is in a like sense artificial being composed of the missionaries family, servants, catechists & their households brought there from other places, & the small B. school, all the ors of which are from other places. Of the church at the station of the members are at home, than at Tirupoovanum. The buildings have cost something, & of the use to be made of them I shall in another place. Though the picture I have now drawn by itself is dark, it is not so taken in its connections. The Lord's ways are our ways. Though the rain, which has descended upon this mount has not caused it to yield its increase, yet it has run down into valleys to fill the pools around. The gracious effects of it are in the three other places mentioned above.

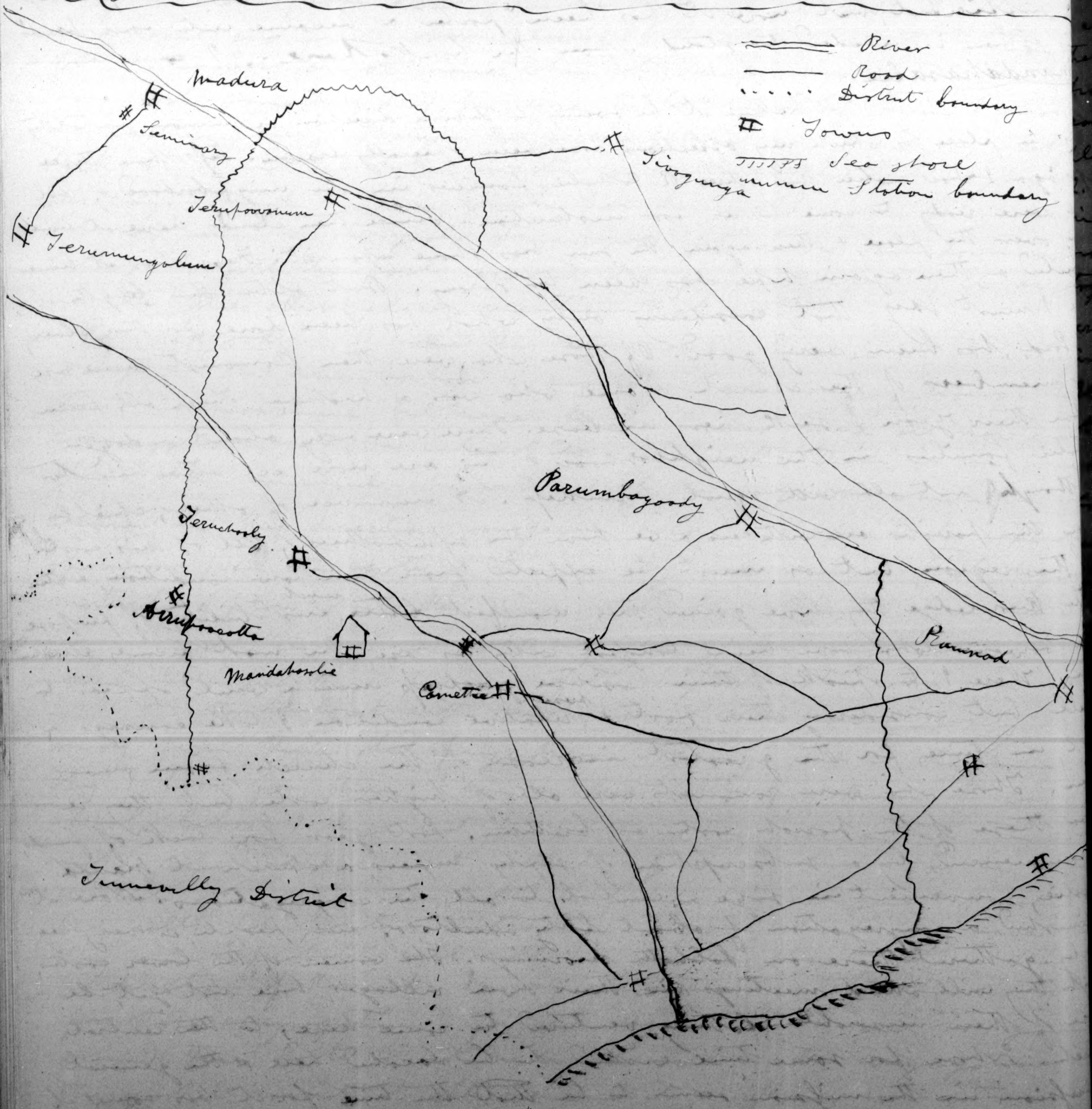
II. Parumbagoody. I name this place only because it is a large village in the neighborhood of several of our congregations. Between this & Tirupoovanum, but nearer to the former, there are now congregations, yet the interest connected with them is in some aspects of a mournful character. First, the impulse which the received in this direction was given before our efforts to separate operations from the caste of the country had received that degree maturity of plan which they since have. The strength of influence for & sympathy, so far as the people of the congregations are concerned, is among those persons of the higher castes, who view our efforts on this subject with suspicion, & who cannot easily be away from their old prejudices. Again & this is the main why I fear for them, I can do but little for them, by way of sonal labor. I have not visited them this year, & that they should make rapid advancement without a guide is hardly to be expected. The state of our funds also, not only forbids any enlargement of native but calls for positive contraction. Again, should we leave they may & probably will call in another society to aid them, the direction of Ramnad. In my view, there is a call for a mission for those congregations & for that region. The gospel has gained ground there, Caste is not such an evil in the congregations, the gospel cannot at all overcome it, & if any now with us

being pressed with the question in a suitable way, a missionary being then ground with them, they can be left without even apparently encouraging the cause. Others in the region show an inclination to be with us <u>if we can & will be with them.</u> I have labored in some parts of this field but a little & my knowledge of it is painfully deficient. I could not now, if requested tell precisely where to locate a missionary, if one were ready to take the field. He should first make Irompoovanum his home, study the language & take that particular position which careful inquiry might show to be the best. While the stream of salvation was confined to Irompoovanum, one missionary was sufficient, but now it has been "parted & become into four heads" a fisherman is needed to stand upon the banks here. I come now to

<u>Mandahasalie.</u>

Whether it be owing to divine direction or human partiality it is the place to which my affections have been specially drawn. Less than three years ago I had notice that three R. Catholic families in the neighborhood of that place were ready to come to us for instruction. Since then clouds have at times hung over the place, & then again the sun has shone upon it. Fear has at times prevailed & then again hope has been too strong. But after this length of time I must say that, considering only what has been done for the place, the Lord has been very good. Of those who were then Romanists, nine are now members of the church & one who was a heathen. These all seem to love their Zion & seek her increase. There were only about a dozen Catholic families in the neighborhood & they are now all attached to us though not all with equal firmness. A number of others, chiefly among the pariahs are with us, & we have the sympathies of all of this caste in the region, but as must be expected, from their low condition, & the little knowledge they have gained, they manifest ~~little~~ much instability of purpose. Those however who have been longest with us are the most firmly attached to us. Were I to speak of their positive goodness much would appear to be ill, but considering their past & present relative condition, I take courage & look, in time, for the greatest increase of the church from among them. Those who were romanists, were all of higher caste, but they receive these of the pariah caste as brethren. Last year, for lack of funds, I commenced, by a subscription of sixty rupees, a church at Mandahasalie, convenient in size & central to all the congregations. Now it is finished, a congregation of about forty adults, of our people, is very regularly gathered there on Sabbath mornings. The women of the lower castes, though they will attend meetings in their own villages, have not yet, because of their miserable clothing, ventured to come here, to the central church. I have for some time wished to be located here, & the general impression in the mission seems to be that the time for it has come, if

the change can be effected. The general reasons I will after of —
IV. Saiyalgoody. This place is sixty miles from Terupoovanum, & there
time is more recent since there were any signs of a change here, than at
Mandahoslie. Were it not for its remoteness I should regard myself as
to this place, rather than to the one last mentioned. There was a promise
here at first, on the part of a large number, to turn from their idolat
but it was made on the part of most without due consideration, & all were
steadfast. Now the subject has been before them almost two years
& for some time past the number of adherents to our cause has been
creasing. There are now in the region five congregations, two of them



thirty families each, the others 10 to 15. They are of the pariah caste, but have, some of them, more property & character than is usual with them, & their connections are numerous, who are more ready to give us their attention, on account of their turning. As yet however but one from this region has been received into the church. Signs of good are seen among the other castes, but there has been no open turning.

I come now to my reasons for wishing for a change of location, not for a new station, but a new position in the same one.

1. The proposed change brings me near the centre of my actual labor. At Tempoovanum I have nothing except what is there simply because I am, & it can as well be in any other place the moment I remove. The B. school could be removed with profit. The meeting, on the part of the teachers & ~~scholars with~~ scholars with a congregation that worships God, & daily observing their condition & wants, will help to fit them for greater future usefulness in such congregations. But to call them away from such congregations & place them at Tempoovanum where there is no such congregation, & where the missionary, much of the time, because of his calls to other places, cannot be, is not without its evils.

2. At Mondahasalie, the largest part of the members of the church reside & are at home in that neighborhood. There are several small congregations there, & a respectable & growing one can be gathered at the central church on the sabbath. This place alone, together with its immediate neighborhood, is of sufficient interest to require all my services. 3. A removal then brings me several miles nearer to the congregations in the region of Parumbagordy, & thirty miles, half the distance, nearer to Saiyalgordy. It will also enable me to station Henry Zilva, who is now at Mondahasalie, at T. which will be a great help to that place. He is of Portugese descent, & during a period of long service in the mission has given entire satisfaction. His integrity has never been questioned & he is a person of warm piety & good judgment. Since Mr. Cherry left he has been with me & has helped me much in my work among the congregations. As he is looked up to by the natives with respect, I think it will be necessary & safe, under the general superintendance of a missionary to lay on him increasing responsibility. 4. To remain at Tempoovanum, when a removal is practicable, is to allow myself to be in a situation where I must allow that work to be neglected, which I believe God in his gracious providence, calls me to do. I know that a removal involves a temporary sacrifice of the use of the mission property at Tempoovanum. But property is for us & not we for it. That enlargement that comes from God's blessing often calls for changes in location as well as for an increase of laborers. When the station at Tempoovanum was first occupied, no reason could be perceived that it was not as good as any that could be selected. Then & thence around the word has been proclaimed & responses have come back. From Tempoovanum, though some kind voices have been heard there has been as yet no generable favorable reply. From these other localities the answer is "come over & help us". What now shall be done? The proper answer is send men to those places. But as the men who shall go for us are not found what shall next be done?

stay at home, because at home we have good houses to live in? I dare not. It [illegible] use ourselves for buildings, rather than buildings for ourselves. 5. The enlarg[ement] which God has granted at this station, in answer to prayer & labor, since laborers cannot be obtained, calls not only for a change of locality of the missionary, but also for a change in the mode & kind of labor such [as] cannot well be done without a change of place. The first natural & scriptu[ral] labor was, in general, to proclaim the gospel. That proclaimed, rejected by so[me] received by others, the second general & scriptural labor is to teach those [who] believe to observe all things whatsoever Christ has commanded. To [enter] upon this work, appropriate to the second stage among the heathen, would b[e to] cast pearls before swine. To keep on with the first work as the m[ain] one when God by his blessing on that calls to the second is not wise. With these principles before me, I look on my field with mingled emoti[ons of] joy & sorrow. At the congregations near Parambagoody I look with sorrow [be]cause I cannot do that for them which their welfare demands, & because I se[e no] other one coming to their aid. I am compelled to contemplate the idea [of] their abandonment. I look at Mundahasalie with joy because I c[an be] present with the church there. I look at Saiyalgoody with joy be[cause] though a missionary is needed, I have a good degree of confidence th[at God] will bless them with increased prosperity under H. Zilva's care. T[he] work of building up congregations cannot well be done by any missionar[y at] a distance. In this country there are special reasons why the missionary['s pres]ence is needed among his people. It is necessary to give the people con[fidence]. They look on native catechists with suspicion, for all natives are liars. They [are] also very quarrelsome, & divisions need to be kept out from among the[m] by occupying their minds with other thoughts, & by healing them at once wh[en] they arise. My people at Mundahasalie have twice suffered much & long f[rom] this cause, & the heathen there, otherwise favorably disposed, have pointed to those divisions as reasons why they should not join us, & that when first cause of the commotion was a trifle & might have been preven[ted] or removed at once, had the missionary been present. Again the gr[eat] stability of their customs is proverbial. Proposed changes, however de[sirable] must encounter the habits of ages. To be successful the missionary must [be] present with his people & watch occasions. The constant preaching [of the] word & watching for souls is poorly compensated for by occasional v[isits]. People here are trained to dissimulation from youth up, & for a [short] visit they can often successfully conspire to put on a fair ex[terior] when a residence among them would both bring out their lurking errors & show the means of cure.

~~[illegible]~~ Some fears, & not without reason, have been [enter]tained in the mission respecting some of the results of our villag[e] congregations. I can sympathize in those fears, or at least in some of them, & I think I have on the whole my full share ~~of them~~. [illegible]

simple existence of the congregations calls for an increase of our number. Such an increase I fear cannot be obtained. Their simple existence calls for an increase of schools among them & for them, but contraction in the use of funds is called. Again though our funds should be still more contracted & our number diminished, without any increase, we should be called on to locate ourselves, cautiously indeed, but unflinchingly, with a wise reference to their wants, yet to do this would involve the sacrifice of the use of much mission property at our present stations, & call for additional expenses at the new localities. Thus the work is an uphill one. It has peculiar difficulties, growing out of the fact that the line of policy at first pursued in the mission was different from that which its developement, under God's providence now seems to call for. These difficulties are such that I wonder not at conscientious persons recoiling sometimes in view of them. But since God has opened this door of entrance rather than such as were more looked for, we may, with caution indeed, yet with holy boldness enter it.

A general call of the mission for more laborers for the harvest is in preparation. This which I now send is in no way to supercede or interfere with that, but in view of the state of my field, as I have in this letter exhibited it, I cannot but unite my individual & definite call, in behalf of my own field, with that of the mission in general. I ask not for missionaries to this field, merely for the work of preaching the gospel to the heathen in general; I ask not because the field in respect to size & population is such that I cannot reach it all, nor because I may soon be laid aside, though on the ground of either of these reasons an appeal might be forwarded. I ask because God, by his blessing on his word, has made specific calls for more laborers. Ere he blessed his truth, the call for laborers, from this field, was no greater than calls from all accessable parts of the heathen world. Dropping now the general call, though as real as at any previous time, there are now three specific calls for missionaries in my single field, while there is but one. This statement leaves Terupoovanum out of the account, though seed has long been sown there & we have buildings in readiness for use. A blessing might speedily attend a new laborer there who should give his whole attention to the field. Mine has not & could not thus be given it. I have before expressed my opinion to you that owing to the particular system of operations at first pursued in the mission, the number of missionaries was then greater than that system of labor upon which we are now entering, according to a wise economy of means, would have demanded. One evil begets another & I fear that, as the result of a reaction of that comparative excess, we are now to decrease, at the very time when, according to the principles of a better natural & actual increase of labor & fruit, an enlargement of our number is demanded.

Yours in the Gospel

H. S. Taylor

Rev. R. Anderson D.D.
Missionary House
Boston
Mass.

Rec'd July 5, 1858.
Ans'd Dec. 9,
For Rec'd Cur

298

Mandobosalie Aug. 5/50

Rev. R Anderson D D.

Dear Sir

Your long letter to [the] ...ission of March has just come to my ... I am much pleased with the contents as a ...le & with the spirit it breathes. but you will ... you read my reason for asking you to ... the following to the Prudential Committee.

To the Prudential Committee of the ...ican Board of Commissioners for foreign missions ...ar Brethren

In the Report of the subcommittee of ... Prudential Committee on the papers submitted ...r. Cherry & adopted by you Jan. 29th 1850, ... the commencement, is the following "After some months Mr. Taylor — in— ...ly as the subcommittee believe — reported ...ontents of the note, as remembered by him, ...r. Cherry" &c. In the first sentence of the ...rt is the following — "The only informa— ... which the subcommittee have on the ...t refered to them is contained in the ...ments of which copies have been sent ... by Mr. Cherry" In the second sentence ... following — "The first step in the diffi— ...y under consideration was a note from ... Hoisington of the Ceylon Mission to Mrs. ...lor" &c

...mark. It was no part of Mr. Cherry's ...t or duty in the documents he sent home ...ive the facts which might or might ... justify me in what I did in the ..., & hence no fault can be attached to ...one of the case, so far as I was con—

cerned in it, was not understood [illegible]
the subcommittee when they acted on [illegible]

II. Remark Though the subcommittee, jud[illegible]
from the documents, the only information be[illegible]
them, came to a right conclusion when [illegible]
put down Mrs. Hoisington's note & re[illegible]
porting the contents of it to Mr. Cherry [illegible]
the first step in the difficulty, yet [illegible]
case was not thus as the following con[illegible]
ations will show.

(a.) Mrs. Hoisington in her note to Mrs. [illegible]
stated that she was not alone in the fe[illegible]
which she expressed, that others in that [illegible]
participated in them & that they advised h[illegible]
write &c.

(b.) Mr. Cherry learned that such things [illegible]
said in the Jaffna mission circle, & that [illegible]
some time before I gave him any inform[illegible]
respecting Mrs. Hoisingtons letter. "Who [illegible]
him what was there said I know not, as [illegible]
never informed me, nor have I learned [illegible]
other way, & very likely he has not told [illegible]
since it might subject the individual, wh[illegible]
friendly enough to tell him, though perha[illegible]
judicious, to censure

(C) As already intimated, before I gave Mr. Cherr[illegible]
information respecting said letter I had suf[illegible]
evidence that he knew substantially all tha[illegible]
said on the subject in Jaffna & that his m[illegible]
was as you say "lacerated" on the subject [illegible]
that an investigation & settlement was in[illegible]
sable

The supposition therefore, on the p[illegible]
the subcommittee that I am the man who put
fire into the thatch of my neighbor's [illegible]

founded on an imperfect knowledge of the
e. The fact that I did not tell of it, for more
n a year, as I remember, though often seeing
. Cherry, *is pretty good evidence* that I should
e smothered the coals, had not some one else
obably some one in Jaffna, stirred them up, till
mothering them was a thing impossible.

That I was judicious in all I did I do not
im, though I should, for the most part,
end myself, were it necessary even on that
re. I ask only that my imperfect, but sin-
e endeavors to promote peace after it had
ken by others, may be looked on with in-
lgence.

Be assured that there is no brother or
ter in the Jaffna mission towards whom
unhappy affair leaves in my mind un-
feelings. Since Mr. Cherry left us, the
has been opened for them to state some
their thoughts which before were kept in reserve
ing thus learned what some of their prejudices
e, believing that *all* of them were unfounded
knowing that ~~some~~ what they regarded as
most serious were, I look on the subject
t with anger, but with pity & sadness
t a *little mutual explanation was never*
de. With the knowledge I now have of their
s of the grounds they had for complaint,
n reconcile their course, not with the
h, but christian intentions

My last remark is that the documents sent
were never laid before this mission
the mission of course does not understand it,
t judge, unless you send a copy of the
ents, of the correctness of the decisions you have
d. It was Mr. Cherry's case & not the missions

Yours with much respect
H. S. Taylor

Rev. H. S. Taylor

Madura, Aug. 5, 1850

Recd. Oct. 19/50.

Ansd. Dec. 9.

✓ For the Prud. Com.

Overland

Rev. R. Anderson
Missionary Hou
Pemberton
Bo
U.

Mandahasalie April 3d, 1851

Rev R. Anderson D.D.

Dear Sir

Your kind letter of Dec. 9, 1850 is before me, having come in due time. Your remarks on my style of thought & mode of reasoning are not without some reason at least & I shall endeavor to give heed to them. I thank you for those criticisms.

I cannot go over the subject of those letters more & you do not wish it, but your kind letter demands some little return at least. In respect to Dr. Scudder I have not assented to all he has done, & some of his more decisive steps he took after I wrote those letters to him. Most strictly conscientious & strong in his feelings he cannot be driven from the doing of what he regards as his duty but he can be influenced by christian considerations. My letters, I know did serve to excite him & I have been told by a kind brother, who saw them that my great mistake was in doing that which was adapted to stir him up on a subject about which he already felt so strongly.

In respect to Cooley, I think the brethren in Jaffna did wrong in taking him as they did, & they, I believe also regret it. But they, I fear, are the greatest sufferers,

& the way for extricating themselves from the diffi-
culty is not to be prescribed by me. I can sympa-
thize with them in their trouble & pray for them, [illegible]
if it be said that they did right, I cannot see it so
or assent to it, but I wish to say no more ab[out]
it, nor shall I unless driven to it.

I thought that your position on that su[b]-
ject was wrong, arising, of course, from misunderst[anding]
& I thought I saw that evil might come from it.
With this in view, & an eye on extracts from your
letter, the whole of which I had heard read, I used la[nguage]
in some cases, I confess, rather sharp, but if you gained a
clear view of the case, or have guarded your position m[ore]
against the evils of either a real or supposed toleration [of]
caste in our churches, what I wrote may have done so[me]
good as well as harm. The calm & deliberate position of [Dr.]
W. Scudder, more recently taken, shows that I had some [reason]
for apprehending danger.

I wrote what I did for your eye a[nd not]
for the public & I should be sorry to hear of its getting abr[oad].
I am ready to do what I can to quiet excitement, but you will not ask me to go [back]. I have be[en]
on that track for some time. Dr. S. has said nothing to m[e]
about his letter from you & perhaps will not. Should [he]
send it to me I cannot now tell what I may say, tho'
you may judge somewhat from the tenor of this lett[er].

Your confidential letter, begetting confidence, tempts me [to]
say a few things which might help you, but I have w[ritten]
rather boldly heretofore, & have received, from the righte[ous]
some rather hard smiting for it, so that I have be[en]
almost inclined to think that there is something in di[s]-
cretion as well as valor. I see indeed that it is

bout a year since I have sent you a quarterly, but

V. I shall have one ready soon. As this is a private

tter, & so may be burned, I will state one things that has

een in my mind, suggested indeed by your letter, or rather

occasioned by it. It is that it would be well for the

Board to have a foreign secretary at Madras. It is

about half way round the world from you, & is in

ome respects a centre of missionary operations of various so-

cieties, so that he would be in a position for acquiring & giving

orrect information. You know but little about us, & as a

natural consequence leave us very much to ourselves. For

instance, you allow the mission to grant me a house &c

t this place in 1851 if they think best, but the mission

id the very thing a year ago. I believe the control of other

ocieties is much more strict & their observation much closer

The Sect. should be from America, of some age & well

known at home. He should not try to get the language,

r be a missionary to the people, but should be a missionary to the missions

& be for the missions & for the churches at home.

Mrs. Taylor unites in love to you

Yours Aff. H. S. Taylor

Recd. June 8, 1851.

Ackd. July 10

Rev. R. Anderson D.D.
Boston
Mass.
U.S.A.

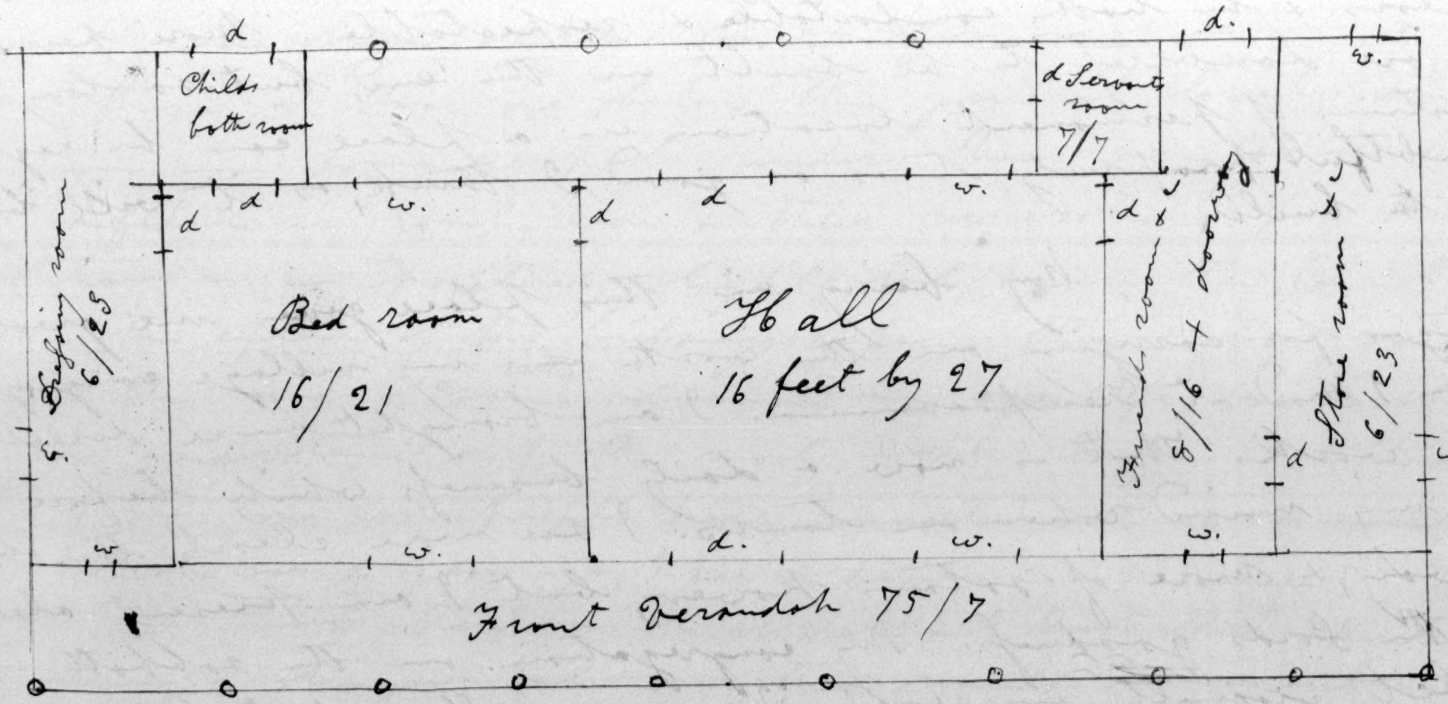
(1) B00

Mandahasalie April 23d 1851

Rev. R. Anderson D.D.

Dear Sir

You will have learned ere this of my removal to this place. The mission at its meeting in April last year, having previously had the subject under consideration voted the sum of Rs. 550 for building me a temporary house & out houses here. The first of May I came with my family, & we lived four months, till the house was finished, in the church built the year before. The compound, in shape, is a parallelogram, & contains about two acres of land. I send you the following ground plan of the house.



The walls are all built of sun dried brick, are thirteen feet high, from the floor, whitewashed throughout, except where exposed to the weather, & in those places they are covered with a coating of plaster. The floors are made of the same materials then covered with a coat of plaster & finish. The roof is covered with thatch, which is cheap, & has its evils, but so far as coolness is concerned is quite superior to the more costly tiled or flat roofs. All the rooms are covered overhead with cloth, & that white washed. This adds to their light & to their finished appearance, & serves also to keep off the dust & straw which would otherwise fall from the thatch. With slight repairs the house will last a few years, but an additional expense of fifty rupees on the foundations would have added much to its durability.

The mission in addition to the allowance of money mentioned above has voted me some laid-aside doors & windows. The expense thus saved may have been fifty rupees. My charge to the mission for the

whole is as follows –

To land for the compound	42-0-0
" Fencing it	20-12-0
Well	88-1-8
Out building	99-1-10
House	344-13-0
Total	594-12-6
Grants	550-0-0
Overcharged	44-12-6

This excess arose mainly in the digging of the well, which proved to be in a rock, inevitably cost more than I anticipated. The house alone, you will see cost 344-13-0. Add 50-0-0 for the doors & windows, & ~~[illegible]~~ 50-0-0 for more substantial foundations & the [illegible] will be 444-13-0. Let it cost, say 500-0-0 & it will last well [illegible] some years & be both comfortable & respectable. More permanent houses are doubtless to be built in the end, but so long as the question of permanent location in a place can be regarded as of doubtful propriety, it is as good, I think, as it will be expedient to build.

My being in this place gives me greater advantages for carrying on the work in my village congregations than I had at Tamparoomma. I am brought more directly into the work. That is now a daily business which before occupied my mind when on tours. I see more clearly the obstacles in the way, & more of satans power, but I am present also [illegible] more of the Lord's goodness. My congregation on the sabbath is [illegible] small but gradually increasing. I now generally expect from 70 to [illegible] adults at our Sabbath morning service. In this village but few are connected with us, & the congregation is mainly composed of those who come for worship from the neighboring villages. For some time the women of those connected with us, from the lower castes, could not be induced to come, though they would attend meetings in their own villages; & up to this time the number of men from among them, is the greatest though the difference is becoming less & less. Those who have attended the longest listen attentively, & seem in some [illegible] to feel a lively interest in the preaching. I have received none of them into the church, though numbers would gladly enter & I am not without hope that some are in heart, the children of God. It is very difficult to determine when it is right to receive them. On one hand [illegible] must look for evidences of the new birth, but on the other, [illegible] in the details, must be required as evidence in our country, can[illegible] be expected in another & heathen land like this.) Paul wrote to the Hebrews:– "When for the time, ~~being ye~~ ye ought to be teachers, ye

d that one teach you again what be the first principles of the racles of God." Again to the Corinthians he writes; "some with onscience of the idol unto this hour eat it as a thing offered unto n idol & their conscience, being weak, is defiled". These things he evi-dently said of those who were in the church & were regarded by him as christians, though eak. On the one hand we may corrupt the church by receiving into t those who are unworthy, & on the other we may injure those who are Christ's by keeping them out of his visible fold. The depth degradation from which they have to rise is great & neither wisdom or charity can lead us to look for all that in them, which might be looked for in others more favorably situated. Br. Howland, of the Jaffna Mission, in his recent visit to our field, after seeing some of them at their houses reported that they were the most degraded people he ever saw". But there are some in r field, who have applied to us for instruction, as much below these, as these are below the general level. This very de-gradation in some respects renders them accessible & tractable. heir confidence is easily won & their veneration for their old su-perstitions is comparatively slight, but, again, they cannot so fully ap-preciate the extent of the blessings offered them. Their views are more sordid, & the minds of some rather advanced in life, are so stupid that they can understand only the most simple truth. But looking at the th of the low caste people here, connected with us, & comparing it with what it was a year ago, I see a decided improvement. They are more regular in their attendance at church, & I trust that spiritual truth gaining a stronger hold on their minds. The number of those who with is is also steadily increasing. Generally, in the country, ten all but a few families of such in one village, & this, as there a great distance between the higher & lower castes, at first, looks e a great obstacle in the way of progress. But fire at the ttom of a pile will do its work quicker than when kindled at e top. God's power also may not be overlooked nor the general aching of his word on this subject. I see also already signs of good the result of this very order in the commencement of the work. In uary of this year I stationed a catechist at Kaelsecoolum, three iles west of this place. There were seven pariah families in the place o wished to be connected with us. Having for some time known their sire I received them & gave them a school, employing one of eir number as a teacher for their children in the school. Close them in the same village are about forty families of Shanars. one of these were with us in Jan. but four families joined the congregation after a time, & more recently two more, & it is their confident-

opinion that in a short time the whole body of them will b[e]
us. Other companies of Shanars also, in the same neighborhood, a[re]
agitating the question of becoming or of not becoming christians.
~~& those of children~~ Since we came to this place but two de[aths]
& those of children, have occurred among our people. The funeral [ex-]
ercises were all of a christian character & appeared to be ple[asing]
to those concerned. Two marriages among our low caste people [have]
also occurred. I watch such events with interest, for the prac[tical]
question is, shall their old heathenism preside on the occasio[n or]
will they conform to christian rules? The people too have show[n]
an interest in the question. The result in both cases pleas[ed me.]
In the first case the father of the bride was a heathen, though [she]
for some time had been on our side. The father would not con[sent]
that the exercises should be of a christian kind. The following [com-]
promise was made. The simple legal ceremony of marriage wa[s to]
be performed in her fathers house without any accompanimen[t]
either christian or heathen, & then the bridegroom was to take [the]
bride to the church, & the catechist, with the congregation, was the[n to]
conduct religious exercises. The father consented to this, as after [mar-]
riage she would not be under his care.

The second case was that of a couple in a village th[ree]
miles distant. They invited me to be present & I consented, if pra[cti-]
cable. Sickness however prevented. At the time they invited m[e]
they requested, if I could not attend, that I should authorize a cat[echist]
to marry them, or a school teacher, or any one of their mem[bers]
whom I might select. Not knowing the lawfulness of such [pro-]
ceedings, I at the time made no reply. After waiting nearly a [month]
they asked a catechist to marry them & he did it. On inquiry [I]
found that his marrying them amounted merely to his bei[ng]
there to sanction it, not in a legal, but merely in a christian wa[y.]
They performed the legal marriage ceremony according to custom & [in]
the legal way. The reading of the scriptures & prayer & singing, by [the]
catechist, were merely in the place of those heathen ceremonies [of]
which the law takes no account. The law of marriage, for nativ[es]
does not require any previous permission from the govern[-]
ment, nor does it require the presence of any magistrate or cl[ergy-]
man, or that any record of it should be made. The parties con[cerned]
must consent & a simple ceremony, the tying the tali by the b[ride-]
groom completes all that the law requires. This was the f[irst]
christian marriage in all that region & the manner of con[ducting]
it was pleasing to our people. As our religion is not on[ly]
forms & the apostles let their attendants baptize, while the la[w]
lows it, I see no objection to the solemnizing of marriages by catech[ists]

when the missionary cannot be present.

We have for a short time had a sabbath school in operation for all the people of the congregation. Early in the week, I translate, with such alterations as changed circumstances require, the lesson, from a topical or doctrinal question book, ~~making such~~ alterations & have manuscript copies made. Wednesday P.M. all the teachers meet & we study it together. They, the remainder of the week, explain it to the people as they can get opportunity, & sabbath morning, for about an hour before service, the classes study it together with their teachers. I then, in the regular service, improve the occasion for pressing on the doctrine before their minds, or on what is closely related to it. In order to awaken a feeling of individual responsibility, I weekly hear a report of each teacher respecting each individual in his class, especially on three points, as- Does he learn? Does he teach others? Does he pray? Listening to these reports gives me a more intimate acquaintance with all that is going on & shows me how to approach the people.

We have also recently organized a society for raising missionary funds. A collection is to be taken, every sabbath, of such things as the people may be able & willing to give. Cotton, grain, pepper & money are the articles thus far presented. The amount is small, for the people are poor & not numerous, but the Lord looks on the heart, & this is the primitive christian method of taking contributions, & a means moreover, by which they may be instructed in the lessons & spirit of benevolence. I trust that the congregation will thus be able to support at least one native in missionary labor. The first sabbath that a collection was taken, after the benediction, I saw the women coming near me & smiling, but it did not ~~then~~ occur to me what it was for till they began to throw down at my feet, as the early christians threw down their money at the feet of the apostles, the cotton which they had brought to meeting with them for that purpose. Others followed & poured down their grain in the same way.

My inability to sing I have always regarded as a serious difficulty in my missionary work. As it is difficult to teach our tunes, except to persons long at school, & those who have been thus taught cannot always be with the missionary, I have for some time past adopted in our worship the hymns written by the Tanjore poet & sung to Tamil tunes. Many of those hymns are good, but there is a great lack of variety in them & of adaptation to different subjects. I therefore, a short time since, requested my helper, Henry Zilva, to try, & see if he could not sing some of our own Tamil hymns to some of the Tamil tunes. He thought it could not be done, but agreed to try, & he has already found that out of more than a hundred

of those tunes with which he is familiar, twenty four at least
go to our meter hymns. He & all my people are much plea
with the discovery & we can now sing nearly every hymn in o
printed book to tunes with which they are familiar. I have
some time had hymn books on the shelf uncalled for,
now all who can read are eager for them & often from
who cannot read do I hear, "The Lord is my shepherd," "Mercy O
son of David" & other of our popular hymns sung to native a
apparently with great delight. Whether these tunes ever will, or not
into general use in the Tamil churches I cannot say, but servi
as a ready vehicle to our songs of Zion, they are certainly
of much service to me & my people.

While thus, in one way & another, trying to carry on & p
fect the work, among those ~~..~~ now with us, new fields are opening
new calls for help are made. Others, in other places, generally
relations of those now with us, ask to be taken under our ca
enjoy the same privileges. I have now five applications, from
many different villages, the applicants in which average about
families each. Three of these villages, from which the call comes, are
by me. The other two are in that group of congregations we
near the sea, southward, among whom there ought to be a missionary. In only one of them have they asked
one of their own number may be a teacher, & that, with them
understood, is not an essential point. In the other four
they ask for any man whom I may send. But what shall
I can grant them aid only as I take it from others. The people
who thus come, though few in number, (but averaging indeed ten families to
congregation) are surrounded by the heathen, & every thing they d
as well as all that is taught among them, is carefully obser
commented on in a variety of aspects. What we do for them
we do not for them alone, but for all. True it is, that they are p
& ignorant. They know not how great are the blessings aft
which they are feeling. Nor must it be supposed that their
tives are all pure. They are mixed. They have gained some
knowledge of Christianity. They see that their relations have be
christians, & that it is well for them & they have no strong attachm
to their present superstitions. # But how can they change their
& views without help? "How can they hear without a preacher"
ask me to send them a man to teach them & their chil
& hold meetings with them. I see their need & would aid t
but cannot. | The money allowed for this work is all approp
~~They~~ & their | children go on in ignorance much as before.
But I am not discouraged. At the command of the Lord,

[ro]ck will yield water & the heavens will rain bread." In
[th]e mount of the Lord it shall be seen.

I see also signs of the Lords favor, among ourselves,
[suc]h as I have not so clearly seen before since being in the miss-
[io]n. It is an encouragement that we have, as a mission passed
through something of a transition state. We in common with
yourself have seen the ~~importance~~ necessity of some important
changes; & changes, whether we are united in them or divided in
[op]inion respecting them are attended with dangers. If united
[th]ey may be ~~to~~ rash, if divided the evils are obvious. But
[wh]at may be characterized as the transition period we have
passed through. Other needful changes will follow in a natural & easy
[wa]y. In three important respects the main features of our mis-
[sio]n are different from what they were about as many years
ago; & though we may regret incidental evils, in the main
[we] look back upon the changes with satisfaction. We are
[a] united & happy mission, one in our general views & one
[in] our feelings. Our meetings are pleasant & cheering to our
[sp]irits. The spirit of the Lord seems to be with us.

Mission letters, & the letters of individuals sent
[to] you, will, I am confident, give you on the whole, very satisfac-
[tor]y views of our work in Village Congregations. I shall not write
[on] the subject, but only add a few statements as helps.

One reason of their, to you, apparent costliness is
[ow]ing to the <u>manner in which money for them has been granted</u>
[&] <u>the accounts have been kept</u>. This work in village congregations was
[no]t an original part of the work of the mission, & did not enter
[int]o its plans. Hence it has grown up at the several stations,
[in] some to a greater & in others to a less extent, <u>under the care of</u>
<u>[the in]dividual missionaries</u>, rather than under the care of the mission
[as] a whole, as did the other kinds of our missionary labor. This,
[by] the way, has been I think, detrimental to their interests, & we are
[in] a way to remedy the evils, but what I specially allude to is
[the] fact that in consequence of this, the manner of their growth, the
[ex]penses ~~of their growth~~ connected with them have not been
[ta]ken up & dealt with in detail, <u>by the mission</u>, as the expenses
[of] the other departments of our work have been. In our accounts to
[you], in our requests for appropriations & in our grants to par-
[ticu]lar stations, the whole has been very much lumped together.
[I] will state a few particulars in which distinctions have not thus
[bee]n, in this, as in other things. Some improvements are now be-
[ing] made, but heretofore, under the single head of Village Congregations
[hav]e been charged all schools for them, all land & buildings, all touring to them, all

the expenses of the preperandi schools & all books used in the any & all of these. Indeed, whatever tended to their special benefit directly or indirectly, has been charged to that single head. We are improving upon this state of things & shall probably do the matter justice soon.

Nearly connected with this is the fact that mission work has to a great extent run into this mode of operations & hence expenses must naturally be drawn from lines of diminished or closed operations into this. Nearly [illegible] the expenses of my station are in this one line. The [illegible] operations in the line of heathen free schools has entirely ceased & it is to a great extent so at all the other stations.

II. My second remark is that we formerly asked money for these congregations very freely, & received it with comparative liberality; but that for some years (I have not the exact account dates before me) there was a steady decrease in our allowance, & [illegible] there is only a slight rise, while we have been all the time [illegible] the system, & while the legitimate demand for an increase of expenditure has been steadily growing stronger & stronger, so that we are now greatly straightened. This year, using reluctantly the liberty you have always allowed us in emergencies, we have appropriated more to this branch of labor than you allowed us, & yet we are straightened on every side. I refer you to the [illegible] letters of Brethren Muzzy & McMillan. I also, for this whole year, can do nothing for those who may newly turn, except as I abandon those now with us. Respectable congregations, asking to be taught, not speculatively merely, but with a view to immediate practice, I am obliged to leave untaught. Mr. Muzzy thinks he must abandon some & Mr. McMillan, in order to keep his work along, has diminished the wages of his teachers, a circumstance which I believe did not state to you, considerably below the point of a fair compensation. This may be necessary as a temporary expedient, but if persisted in, an unfavorable reaction must come. But it is not the case of these brethren alone that is peculiar. At those stations where this kind of work has not advanced so far, & the expenditure is comparatively small, the appropriations also are small indeed, yet such as to allow of a little expansion. It is thought to be sound policy to encourage expansion in those places. Should we, would you have us spread out only in those places, perhaps remote, where the cause has received an impulse, & all migrate to those places? Perhaps this may be necessary, but there are evils connected with this extension & breaking up. Certainly, at our existing stations, we ought to be

the door open for progress & encourage those who have made a beginning in those places. But the funds at their disposal will allow only of a slight increase this year.

Again, <u>more must be done in this cause than we are now doing & greater expense must be incurred.</u> For some time, the voice to us on this subject has been that our expenses appear to be large. We do not like to lay ourselves open to such remarks, conscious (as I have before stated) that we, <u>as a mission</u>, have not managed this business with the same particularity of care that we have other departments of labor, our inquiry has been where can we cut down? In what can we decrease expense? How can we give satisfaction? We are likely, in this way, to do our work permanent injury. Our discussion on the subject of schools, in distinction from preaching as a means of spreading the gospel, has also had an indirect influence in the same direction. The course into which we have fallen is not liberal but stinted. We have grown narrow minded. We are not in the way of progress towards the proper position of American missionaries. We have been taking measures to bring men into a christian connection with us & ~~we~~ we are giving them knowledge just sufficient to enable them to work out their salvation, & we are happy in doing <u>that</u>. But we have not taken measures for much enlightening their minds, nor is our course that way. We are not fitting them, as they are christianized, to act an aggressive part on the heathenism around them. We proceed, much as if our supposition were that the missionaries, & not the native churches, were always to carry on the work. This our narrow mindedness is not wise. "The liberal soul" (mission) shall be made fat." Look at our doings, & see if I am not correct. We have four boy's boarding schools. True, we have lately declared that one object of them shall be to fit those in them for the duties of a christian life, but still, the smallness of their number, the same as many years ago, with no increase of means, makes them still to be auxiliary to the seminary, or schools preparatory to that, ~~[illegible]~~ as they were originally designed. ~~[illegible]~~ For girls, we have one [illegible]ll B. school, the great design of which is to prepare suitable companions for the native assistants. Then we have the common schools in the village congregations, where only the simplest branches will be taught. Here is a defect unworthy of us. But the mission was by no means begun on so illiberal a scale. It was commenced ~~begun~~ with schools, as the main working power, but they were schools for the heathen. ~~children~~ All our schools were filled with their children. Whether this was wise or not, we need not now consider, but who has doubted the propriety of schools for the children of those converted to christianity? ~~what are we doing?~~ None have called these in question, yet what are we doing? Aside from ~~the~~ the ~~schools~~ schools we have for training mission assistants

to

we have nothing at all, but the very inferior common school, taught natives who have received no training for the purpose, for the intellect moral elevation of the christian people connected with us. The engl school in Madura is not for them. With one exception the girls b schools are not for them. We have not one good school fo girls of our people. The one such school which we have is (if I so speak) for the wives of the clergy. Our boys boarding schools incidentally look to the people, They are for a clergy. We are th by our money saving contrivances injuring our work, & putting off th day of the independence of the churches which we are gathering. Every school for the people would directly benefit our boarding school our Seminary which are for a ministry; & our people, properly ca for in this respect, would rise to a position for commanding oth & for doing the work naturally devolving on them as churches Christ in a heathen land. "There is that withholdeth mo than is meet, but it tendeth to poverty". Say not that we must retrench in this work. We should have something new & altoget in addition to what we now have. Let not the christians of A ica tell us to keep these people in ignorance, or to be satisfied with merely proclaiming to them the gospel. Encourage us to raise up in ligent churches & gospel institutions. Send us help & tell us to g forward".

Yours in the gospel

H. S. Taylor

[illegible], April 23, 1851.

Recd. Aug. 5, 1851.

Ans'd Aug. 15/51

Village Schools.

N. C

Rev. R. Anderson D.D.
Boston
Mass.
U. S.

Mandapasalie Sept. 5th 1851

Rev. R. Anderson D.D.

Dear Sir

Since my last, I have th my family, save a slight exception in the case of one hild enjoyed usual health & opportunity for almost uninterrupted abor. The girls day school has increased in numbers & now doing well. The boys B. school, established in the orepart of the year has now in it eleven scholars, with e teacher. Five boys left suddenly, during the disturbance f which I shall soon speak, or the number would be larger. r usual religious exercises are of an encouraging character. s the gospel is preached on week days, in neighboring towns villages, in some it is listened to with respect, & books are dly received, while in others the reception given is but cold. amuthe is a town of a thousand houses directly east. Of these ive hundred are houses of Mahomedans, & three hundred of Shanars. To these I have repeatedly preached & distributed some books. he Mahomedans have shown unusual liberality. Many of them ve received books & tracts some of which I know are read, & o one of them has shown me any disrespect. Of the Shanars ne are christians, but they read, hear & make inquiries with e interest. There is a catholic church in the place of respectable ge, & some of the people are reading the scriptures. One man of them who at first disputed zealously now reads & makes inquiries. t we have of late met with opposition such as I have not efore witnessed. I spoke in my last of a village three miles st, Caresacoolum, in which at the beginning of the year, a ngregation was established. Then, a few families of Shanars, four think, had joined the congregation & it was expected that ore would. The work among them went on till fifteen families e enrolled as members of the congregation. This is one fourth of sixty families of Shanars who live in that village, & in other which is only on the other side of the street. All these ty families appear to be friendly, as well as a few of the Naikar

caste & they occasionally attend our meetings. The Moonsiff of
the village, seeing this, & fearing the loss of the various kinds of servi[ce]
& small sums of money he had long illegally obtained from them
gave in various ways to vex and annoy them. His brother o[ne]
day entered the garden of one of our people & openly & wantonly did [con-]
siderable damage. For this he was prosecuted & fined. The Moonsiff
seemed to be filled with rage, & was more violent still. As ju[stice]
in the ~~native~~ courts, managed by natives, comes slowly & with gr[eat]
uncertainty, his openly violent acts were not prosecuted. Consid[erable]
damage was also done to their property at night, the parties
which were not known, though readily suspected. About this ti[me there]
were signs of a movement towards christianity among some of the S[oodras]
of neighboring villages. In one, a mile from Caresacoolum, three fami[lies]
came regularly to the sabbath meetings. I gave them no school
catechist, nor did I promise one, but they attended & continue to [at-]
tend meeting regularly & call themselves christians. In Alar-
pettie, one & a half miles from Caresacoolum in another direc[tion]
a number of families began to consider the question, & sometim[es]
attended the sabbath meetings, but they stood in fear of the Mo[on-]
siff of their village also, who appeared determined that christian[ity]
should not gain a foothold there. He is reported to be one [of]
the leaders of the robbers who abound in this region. When I ha[ve]
been to that village to preach, he has attended, but it seemed [to]
be for the purpose of overawing those who might attend. One [day]
when I preached to them, I remarked their peculiar taciturnity. I c[ould]
not draw out answers to any questions, but when I left the v[illage]
some came running after me, & saying that they were afraid [to]
talk before the Moonsiff, but that they wished me to send t[o]
them the catechist, Nathaniel, who had sometimes visited th[em].
The Moonsiff, they thought would not then oppose, & that they [would]
not be afraid. After a time, as they became more decided, I
bought a small piece of ground in the village with walls for a [house]
on it. Our stand was now taken & it was time for the enemy to
or join issue. The purchase was made on Saturday. Sabbath [eve]
after the people had been here to church, the Moonsiff, with a
party of men, tore down a part of the walls I had purchased, &
bound & kept closely confined that night, the man who sold
ground. For these things complaint was made to the Amul

But the moonsiff, whose official it is to report all disturbances in the village, sent word to the Ameen that the man was caught with fire in his hand, ready to burn a house, & that this was the reason why he was confined that night; &, as to the walls, he stated that he took them down because of their liability to fall & endanger the lives of the villagers. The next saturday evening an assault was made on our people at Caresacoolum by nineteen men with clubs & knives, & the building erected for a school house & church set fire to, though that was quickly extinguished. Up to this time I had not given credit to the reports I had heard, but the alarm of our people was now great & general. Knowing the character of their enemies, & remembering how the christians were abused by a similar class of people, in Tinnevelly a few years since, I became satisfied on inquiry that they had reason for alarm. The following, well substantiated, statements will exhibit some of the grounds for such an opinion; & will show what our enemies would do if they could.

At Caresacoolum, July 13th the Moonsiff, aided by more than twenty men, drove his cattle into the garden of one of our men, beat those who attempted to drive them out, & threatened to burn the school house & drive away the catechist.

At Allaraperttе, Aug. 1st, a meeting was held at one of the temples of the village, composed of the head men, Moonsiffs & accountants of that & two neighboring villages, together with a large number of the people, when a written agreement was made that the village watchman should not watch, the barber shave nor the washerman work for the christians, & that if any thing was taken from them they would conceal the truth, & thus prevent their obtaining justice, & that, if the catechist or missionary should come to their village, they would bring against them false accusations & secure their imprisonment.

Aug. 3d the walls of the house were torn down & one of our people bound as above related.

Aug. 12th, At Caresacoolum, the moonsiff of that village, the accountant of Allaraperttе, the chief man of Toonisenamperttе, with others, met & agreed to collect money to the amount of one hundred rupees from each of their villages for the purpose of having my house plundered & me expelled.

Aug. 13th, At Caresacoolum, nineteen men from different villages, met at the house of the Moonsiff, & made him presents, & one of them made a vow, that within a given time he would

plunder the houses of the christians, burn the school house, & build a temple to Mare Aman on the spot where it stands.

Aug. 15th, The brother of the moonsiff of Caresacoolum we to two of the head men of a neighboring village & asked the cooperation in the work of expelling the missionary & Cate from the region.

The next day Aug. 16th the assault was made & mostly the men who on the 13th had sworn to burn plunder, & build a h temple on the site of our school house. Learning these things I at o wrote to the Collector, & he sent aid as soon as possible. The leaders the plot certainly managed their part with caution. To prove a con spiracy would be tedious, & the overt acts were committed only those who acted as their tools. Their plans for doing us mischief been broken in upon, but I doubt whether they have been a doned. Annoyance has not ceased, though it is not so bold merly. One event connected with this movement has given much pain. One congregation of eight families of low caste pe left us at the commencement of the more open opposition. I h begun to hope that two or three of them might be true christ But I was under the necessity of dismissing a catechist, who h acquired considerable influence over them, & he, seemingly fo ill will, drew them away from me, encouraging them to th that a missionary of another society might be obtained wh do better for them than I did. Having been alienated fro moonsiff of Caresacoolum quickly drew them onto his side, & man who swore to burn, plunder & build a heathen temple o site of our building was one of this congregation.

I trust that these things will "work together for good." Thus fr troubles have not served to alienate our people from us, but t unite them together & to us more & more. The heathen Shanars of t village have sympathized with us, & some in other villages ha expressed their good will & an intention to join us. But th hope that their oppressions are about to cease, may have h some influence in drawing forth those expressions. Piety b on that hope alone will not stand long. I can rely only on conq made through the truth. "The Lord was not in the wind," nor in "earthquake" or in the "fire". The still small voice of the wo Spirit, teaching & moulding the man anew are the blessings th people need.

Yours in the gospel

H. S. Taylor

Mandahasalie May 27th 1852

Rev. R. Anderson D.D.

Dear Sir

At our last meeting I [rea]d a quarterly which should go to you by this mail, but some [of] my goods, which were to have been brought down the hills with [m]e, have been detained, & with them that quarterly. I regret it, [b]ecause I must have been careless, & because the paper being public property should go to you, & as you will need to know something at least of its contents, I will write them, as nearly as I can from memory.

I first spoke of my having been at the [San]itarium between two & three months, that I was to come down [im]mediately after the meeting with the children, but that Mrs. [We]bb(?) would stay a time longer under the care of our phy-sician. I mentioned that her health had not been good for [se]veral years past, but that the cause of her trouble appeared [no]w to be understood, & that I had hope that the course of treat-ment then in process would be of essential service.

I then took up the request of the mission [for] an appropriation for a house at this place. I stated that the [re]asons assigned by the Sect. & sent to you, with the request, [we]re all true & important, but that it would be necessary for me to consider [on]ly the one which spoke of the indications of Providence being such [as] to show that this should be a permanent station. I spoke of the [re]asons why there had been doubt, & why my removal here had [bee]n looked upon as being in some respects an experiment. I [spo]ke of this doubt as arising from the fact that our course of labor [in] the village congregations was comparatively new, being different from [tha]t course upon which the mission at first entered. I mentioned also [tha]t our experience in this kind of labor & our observation of the [bes]t modes of conducting it had been so ~~far~~ small as to cause fear [&] caution in our minds; & again, that this moving out so far into [the] country was something about which we felt that we needed more [lig]ht. These I spoke of as general causes of fear.

I mentioned that I had had, as an in-[d]ividual particular reasons for regarding the movement as an [ex]periment. One was that when I came here, those connected with [us] were nearly all of one class of people, very closely united

together, so that if I offended one, all were more or less moved, & that
what I considered necessary was disagreeable to their wishes they
could easily combine, & stand aloof for the purpose of bringing m
to their terms & gave the following illustration. When I first c
here, ~~nearly~~ two years ago with my family, the first sabbath
we had the privilege of holding our meeting alone, only a
catechist & one more of our people meeting with us, the other
all going to a grove near by, & holding a meeting by them
reading, singing & praying in a regular way, & that one of th
number preached. I stated that in this there was no apos
tacy, that their sole object was to bring me to terms, but
that such things as this were adapted to make me cautious. I
that these people were not only thus united together, but th
their teachers & catechists were mostly of their own number,
that they could thus more readily combine together, & that my
hold on them was thus by so much the less.

I stated that my fears on these points were n
mostly removed; that as the work advanced, different classes of p
ple were coming in so that combinations of that character could
not be so easily effected, that if some should thus for a time
stand ~~off~~ aloof, others would be unaffected, & would help to bring
them back. I stated also, as bearing on the same point, that th
knowledge of us & confidence in us was increasing, & that I had also
ceeded in bringing in a larger proportion of teachers & catech
from abroad, who, while they are better prepared for their work will als
sympathize with us. I stated also that though there had been
occasional alienations & defections, yet most of those who left us, ha
turned, & that there was hope for the remainder, & that the tide ~~current~~
favor towards our cause had been steadily increasing, & that the p
had never been fairer than now. (This last statement, I am happ
able to repeat & confirm now on returning to the station). I stated
there were within a small circle about two hundred adults already
nected with us, & that I was especially encouraged by the new
while some of our people had taken in respect in respect
regular attendance at daily prayers, learning to read sing &c. I
in the beginning of this paper, that, owing to my being on the
I could not give you the particular & definite statements which
I wished & intended to give, & further, that as your letter to
mission had come, it was proper for the mission to answer
of your inquiries, so far as this station was concerned, rather
myself. The mission letter has been adopted & now goes to
& with it the map also. From that you will gather data f

-porting my station. In conclusion, having expressed the hope
that the request of the mission for a grant for a house here would
be acceded to, I requested that, if it could not be done, we
might be informed of it as soon as convenient, in order that
we might make the next best shift possible & subscribed
myself as I do now —

Yours in the gospel
H. S. Taylor

Mandahasalie, May 27, 1852

Recd. Aug. 6/52.

Ans'd ~~[illegible]~~ Oct. 27
[illegible]

✓ [illegible] — [illegible] appropriations for 1853.

[illegible]
✓ [illegible]

Boston

Rev. R. Anderson D.D.

Mandahasalie Aug 30th 1852

Rev. R. Anderson D. D.

Dear Sir

After our meeting at the San-
[illegible]arium, I came to this place with the children & Mrs. S. followed
[illegible] month after. The medical treatment she there received appears to
[illegible]e been beneficial. Since I wrote my last letter we have
[illegible]tnessed tokens of the Lords goodness. Notwithstanding our un-
[illegible]rthiness, many are the assurances that he has not forsaken
[illegible] because of his name's sake. The first sabbath in this month
[illegible] persons were added to the church, & all of them had secured,
[illegible]ng those that know them, a good name as persons who have
[illegible] received the grace of God in vain.

The congregation at the station on the sabbath has
[illegible] for a time about stationary, as the people at Kulloomoody
[illegible]ho before met with us here now go to Caresacoolum, three
[illegible]les N. W. & hear the word there from Henry Zilva. A house is
[illegible]early finished for him at that place, & on his removal he will
[illegible]ave a promising field for his labor in that village & its vi-
[illegible]nity. A decided improvement has taken place in the state
[illegible] most of the congregations in this region during a few of the past
[illegible]onths. The leading feature of it consists in the attention which
[illegible] been given to the direct study of the word of God. Our cate-
[illegible]hisms are excellent compends of scripture truth & doctrine, but to
[illegible] adult & unlearned, if studied alone, they appear dry, & the labor
[illegible] committing to memory is generally a task. But on taking up the
[illegible]ble itself as a book of study, & having the catechist read to
[illegible] from it the histories of prominent individuals, & the accounts
[illegible] the most important events, a new interest was quickly awakened. In
[illegible] way the memory is not tasked but the story is drank in with
[illegible]leasure, & such questions are asked as serve both to draw out,
[illegible] their own language & style, their understanding of the portion
[illegible]ad, & perfect their knowledge of it. This mode of acquiring di-
[illegible]ne knowledge is pleasant to them & they like to be questioned on
[illegible] portions of scripture to which they have attended. The catechisms
[illegible]owever are not in consequence set aside, but rather where the bi-
[illegible]le is best studied there the catechisms also are best attended to.

The East Committee, at their visit to this station noticed the ch
with pleasure. Mr. Rendall gave you some account of it in his
terly. The credit of it, so far as human instrumentality is concer-
is due mainly to two of my helpers. The same system is com
into practice more & more in other parts of my field.
on the movement with hope. Let it be persevered in, & can
suppose that God will allow his word to be studied long &
not give his Spirit to sanctify it to their conversion? May
not hope that the time will soon come when we may expect
teresting revivals of religion among them. When Dr. Duff
ited us a few years ago, one question, which he asked with
much earnestness, was why it is that we do not witness re
of religion in India & conversions, marked with deep convic
of sin & glorious views of divine grace, such for instance as char-
acterized the revivals in the days of Edwards? Revivals, properly
called have been witnessed in India, but chiefly, I believe, in those
schools in which the pupils have been kept together till well
prepared to appreciate close preaching & for sympathy to flow f
heart to heart. But when congregations living near to each
& closely related, have become familiar with the word of God
may we not look for scenes somewhat similar among them
I have not seen such as yet, but I have seen that in some
congregations which witnessed that God was present & ready to bl
truth. The signs of it have been increased knowledge & increased
for it; the forsaking of evil habits & practices because of their be
contrary to the word of God; & a desire for, & labor to promote
their way the conversion of others.

Among all the low caste people of this region
prospects are encouraging. About a year ago, when the attempt
made to break up the work here, a division arose among
some taking sides with the heathen & some with us, &
even who had been formally under instruction withdrew
took sides against us. After the disturbance ceased mu
of the animosity which had arisen still continued. They were
& many would not speak with each other. A short time sin
H. Gilva got the head men of the people concerned, together
this place, & after laboring with them a good part of two
an amicable adjustment of difficulties was agreed on, & now
who were not with us before, almost universally, ask to be re-
ceived & taught that they may be christians as the others are.
now oppose, but some, worldly wise, wish to proceed cautiously.

ay is open for an immediate extension of operations among them,
not only their good, but the good also of those under instruc-
n makes it desirable to go forward. In other villages in this
region, among people of the same caste, but of different clanship,
portant movements are in progress, but I wait for further devel-
ements before reporting

When speaking, as I have above, it should not be un-
derstood that this work in the congregations is confined to them. In ac-
cordance with the declaration, "Ye are the light of the world," the
truth spreads abroad, & an impression seems to be made on the
whole community. It is frequently remarked by the more observing of
catechists that a great change has taken place among the
them within a year. Many of them, men & women, occasionally
come to the daily prayer meetings & look on, hear & reflect.
Some of our people also are bold, when among the heathen, in de-
claring the truth & in rebuking idolatry. The fact that they are
generally of low caste does not, as I perceive, hinder their pro-
claiming what they know, or others from hearing it. It is
a great cause of encouragement that in this region, where not
many ago the name of God & of Christ were unknown, now, not
the missionary & helpers only, but many of the people also are
publ. preaching in a way that tells on the understanding & conscience
of the people generally.

After long waiting a decided change for good
appears to be going on in the region of Paneigoody. This place,
you will see on the map, is about fifteen miles N. W.
Those there, who now come forward, are the relatives of our people
in this region. H. Z. visited them about two months since
& returned quite desirous that no time should be lost. Though
very modest, he, unasked, gave it as his opinion that that, of
all the places in my field, is the one where a missionary
might soon reap a harvest. I subsequently visited them, & was
satisfied that the Lord had begun a work indeed & had called us
to go & possess the land. The idea of becoming christians I knew
was not new to them, for they had long considered the matter &
some of them had before asked for instruction, but not till
now, had I been satisfied that it would be dangerous to delay. The
movement, I saw was not confined now to a few, but was univer-
sal in their caste in all that region. The parishes, not less

than others, have great respect for their old men. Their co[mmon]
name for them is great men. These great men, from diff[erent]
villages, come to hear & give in their adherance to this.
But it must not be understood from what I now say th[at they]
may be regarded as true or enlightened christians. The wo[rk is]
not done, but the door is opened for us. "Embracing t[he]
gospel does not at once make barbarians (heathens) s[piritu]
al, conscientious or intelligent; nor does it at once w[ean]
them from the viscious habits of body & mind to wh[ich]
they have been addicted for generations; it is only the n[eces]
sary initial step of reform."

Among the congregations to the south, by the s[ea]
some changes have occured. That field has appeared
since I entered upon it as promising, if properly cu[ltivated]
but the increase of labor nearer home, has led to their be[ing]
comparatively neglected. Our design formerly was to send
to that region, & a house was accordingly built there for him
year, but while he was moving, it was burned, the work un[doubt]
edly of an incendiary, & a desire to concentrate somewhat m[ore]
our operations determined our East Committee to abandon that
station him nearer by. This change I am persuaded, was
the whole, but the loss to them is a serious one. The beg[inning]
in that region was good but for want of suitable agency,
has not been properly followed up, & some evils were for
time impatiently tolerated in hope that a suitable man
be found to reside there & work out changes for good among
Disappointed in this & having no funds to spare for work
is not decidedly promising, I demanded of them some radi[cal]
changes. Upon this four of the congregations withdrew. S[eeing]
the difference between working out reforms & being compelled
drive them through by force. One of the four soon return[ed]
is doing well. The others still stand aloof, but persist in
ing themselves christians, & insist that they have not
going back to heathenism. I have no idea that what ha[s been]
done for them will all be lost, but the enemy may do
no little harm. The congregations which thus stand aloof
in Sayalgoody, Mookoor & Narippoor. Taraccoody is the
that went but returned. But while these things have been going
another & a happy change, in the same cluster of congregatio[ns]
been in progress, a change in which the Spirit of God appear[s]
have had an agency. It commenced in the congregation at S
putty, our most S. W. congregation. The reader here is Dani[el]

His native place is Keelacurry a large town on the sea-coast East from here. He was not specially sought after by any missionary but was brought to a knowledge of the truth by the Spirit of God evidently leading him to search after the way of life. He procured a new testament, & as he seemed to believe with all his heart was baptized. He has never been at the station to reside & study, but being a good reader, he purchases & examines well all tamil books that will ~~through~~ throw light on the bible. From the first time I saw him, he has appeared to be a humble christian, a man of truth & prayer, & devoted to his work. Early in the year he was removed from Papacolum the most eastern of this cluster of congregations, to Sevalputty, as this is nearer to the station & more important. His labors here have been blessed. Three of the members of that congregation have joined the church, the first fruits from that region, & appear to be worthy members. Their decission & zeal have given them a name, among the people of that region, as christians indeed. Others in the congregation wish to join, & if they continue to do well I see not how I can much longer decline receiving them. Nearly all the people of the congregations that way are laborers in the government salt works, & labor in them is performed on the sabbath as on other days. Our people petitioned the collector for the suspension of all work on that day. He declined on the ground that the majority of the laborers are heathens, but directed that christians should not be compelled to work on the sabbath. The people should have accepted of this, looking to God for help in whatever trouble might come, but they pleaded, that their part of the work was so connected with that of the others, that if they alone stoped work on that day, the business would soon be so managed as to throw them out of employment. But our people at Sevalputty a few months since determined that they would not work on the sabbath & refused to go when called. Our people at Taraccoody have since followed their example. This movement among them, from all that I can learn of it, appears to be the work of God's Spirit operating through the truth. It may fail, & very likely will ~~have drawbacks~~ meet counteracting influences, but let us trust in the Lord. If he will bless such means as we can employ for promoting his cause we need not fear. I ought here to state respecting the people of those congregations which stand aloof, that it is not, so far as I can learn, the wish of very many of ~~them~~. It is the work

father of a few influential persons who do not like the
reforms which I demanded. The Lord grant that the spiritu-
movement which has begun at Sevalputty & has some of the
of a revival may spread among them all. By looking at
map recently sent you, it will appear that most of the gro
between this region & that looks much like a desert, so f
as the progress of the gospel is concerned. Movements are
now talked of in several of the intervening villages, but I
for further developements.

You asked in your last letter to the missi
whether there are strong reasons why we should retain our ho
on these congregations by the sea. There are two reasons in
my mind why we should retain them if possible. Yet I ad-
mit that it may be expedient to invite others to take them
off from our hands. If we cannot attend to it let us set
about it if possible. I. First it is very desirable to have a
missionary there, that his house, or a room in it, may be occasion-
ally resorted to by those invalids who need the sea air. Owing
to the shape of the coast & the direction of the monsoons, the sea
breeze here is more constant & better than it is farther north,
at Tondy. To the north, the strong W. monsoon is directly oppo
to the course of the sea breeze, which there must be to the W;
farther south, the tendency or <u>force</u> that creates the sea breeze, not
reversing, but by simply inclining, a few degrees, the course of the
monsoon, brings in a good wind from the great southern ocean.
Again, it is sometimes undesirable & sometimes difficult to go
Jaffna for the sea air, though that is the place first thought of; undesirable, because the journey is
& more expensive, involves a trip at sea, perhaps with a family, & the
valid too, may be too weak to endure or be benefited by it; diffi
because at some seasons of the year the direction of the monsoon
is such that it is impossible to go without first making a lo
journey coast-wise, & for the same reason, when there for a
of the year, it is equally difficult to get back. Is it wise to
no regard to this, especially as our number is to be enlarg
the cases in which the sea breeze will be needed will increase
Even as a place for relaxation & recruiting, for those who have
some time in the country, I am inclined to think it may occasion-
ally be better than the mountains themselves. The change,
on going there, or on leaving, is not so great, but while
as I can say from experience, the air is sufficiently cool
comfort & most <u>pleasantly</u> refreshing. Ocean-shore scene
also, for those who do not often see it, is pleasant & refres
to the spirits. II. A work has already been begun, & I belie

the hand of the Lord is in it. Can we abandon it? If, for want of funds or men, we are not going to be able to attend to it, then let us say so, & invite some other society to enter the field. As one whose duty it is to seek the good of those people, I am not in favor of holding on, just so as to keep others away, when at the same time we shall not be able to do any thing effectual for them. The Tinnevelly & Tanjore missionaries will be ready to work in if we open the door to them. About two years ago I was requested by a number of heathen people in Poothoor to receive them under our care for instruction, But though much necessary, inasmuch as they were just over the line in Tinnevelly, I advised them to apply to the missionaries there. They did so, were received, & are doing well. In like manner I have recently advised another much larger congregation to go to them, & for the same reason, & they will doubtless be received. They are working along towards us, have a station at Ramnad, &, I suppose, rather covet this field. If we however can keep it, we shall have there not only a promising station, but with it also a very needful health station, & here I mention another reason in favor of it, considering it only as a health station. It is the fact that it will be missionary ground, & our ground. Frequently one needs to visit the sanitarium, mainly for the sake of his family. He has no wish to cease from missionary efforts. But opportunities for such efforts, on the mountains are comparatively few; but here on the sea shore, while he has a change & relaxation from the cares & anxieties of his station, he will have as many opportunities for doing good as he could have any where in the field, & he may also be a great help to the brother stationed there.

Yours in the Gospel

H. S. Taylor

Rev. R. Anderson D.D.

Missionary House

Boston

Mandupasslie, Aug. 30, 1832

Recd Nov 5, 1832

Ans. Feb. 6

Mar 10

Mandahasalie Dec. 30th 1852

Rev. R. Anderson D.D.

Dear Sir

Another year of my mission-
life has been taken from the future and put in the past. How
ny more will thus go before the last & the account for the whole shall
e I know not. I have endeavored to serve the Lord, though I am
scious of great deficiencies, but the mercies of God unto me, for his
n's sake, have been great indeed. My health is good, & I hope to
able to serve yet some time longer. The prospect in respect
Mrs. Tyler's health, has, sometimes, not been bright but, with care,
may I trust, yet continue with us. She has no wish to give up
work. Above eight years have passed since I came into the mission,
y particular field of labor, has not been changed from the first.
I desired & the Lord has granted my request. In this same field I
ire ~~to live~~ if it may be to live & labor, & from this "depart." My place of residence
s I desired, been changed, but it was only from one part of my field
nother where it appeared to be more needed. I have traveled over a large
t of this field, & traveled more probably than I shall hereafter. Many in
I know have obtained considerable knowledge of christianity, in many
lages a ~~favorable~~ impression has been made in respect to it, & more
a thousand have formally, in distinction from the heathen, been en-
lled as christians, & I believe that the names of a number have been
ten in the Lamb's book of life. I know not that I could have been
d in any field of labor, any where in the world where, in the course
ight years, I could have seen more to satisfy me that the Lord ~~was~~ was
ing my labors & directing my steps. I gave myself to the Board without
king any choice as to my field, & in the mission I made no choice of station,
wishing to be allowed to remain where my lot might fall, & I am sat-
d that there is no danger, where it can be heartily done, in committing
way unto the Lord. As to the future, I have still to live by faith. I
been to the different clusters of congregations & seen & heard for myself,
have heard the reports of my native assistants, (some of whom, I trust, fear
& work righteousness) & I have a map of all before me, & I must say
on many points I know not what to do. There is no reason for sus-
e on the ground of there being nothing to be done, but the calls for help

Mandahasalie, Aug. 30, 1852

are so many & the means for meeting them so few, that turn where I may for the good of some, I seem thereby to be injuring others.

In this letter I will give an outline of the course of my labors since I came into the mission & show you wherein I am now in perplexity. I came with no plans as to the best course of labor, except that it would be best to follow on in the established course at least till a better should be found. That course was, for the most part, labor in connection with schools for the benefit of the children of the heathen, though labor for village congregations had been commenced in some parts of the mission previously. These congregations, in my field, increased in number & there seemed to be an open door for the formation of more & this kind of labor proved withal to be so much more promising, that I felt constrained, after about three years, to drop the schools for the heathen, & engage more exclusively in labors for these. I do not regret that I was led on in this way.

My field I then regarded as bounded on the south & east by the Tinnevelly district & the sea, & supposed that it was my duty to enter into any open door any where in the field. I found the greatest readiness to embrace christianity, & the fewest obstacles in the way, in those parts where you will now find the greatest number of congregations marked on the map. Some were in this region, some on the sea shore & to the north & east of this, widely scattered as you will at once perceive. For reasons of which you are aware, I removed to this place. It has not been my decided belief heretofore, nor is it now, that any very strong & abiding impression will be made by labor in those congregations which are remote from the missionary & are but seldom visited by him. A variety of circumstances may, however, ~~make some however~~ make some more useful & more important than others, a certain amount of knowledge may be given in all, souls may be saved, & the people generally brought to have a few right ideas well fixed in their minds by means of these congregations, & may be prepared for further aggressive movements ~~among~~ them, but these congregations in order to secure for themselves & others an increasing & permanent good, should be followed up with something more efficient than a small amount of poor native agency.

Here arises my perplexity. I cannot attend to all these congregations, so as to carry them forward as they need to be, much less can I do it & attend to new, & in some cases more pressing calls. I must drop some & do more for others, or let many of them remain merely as they are, without their making much improvement. But if I do this I cannot attend to new cases, for my means will not allow

n are some reason for retaining them. It looks bad to begin
work & give it up. It discourages the people concerned, gives oc-
sion to the enemy to triumph & puts an end to the increase of
knowledge among the heathen in the region & how much more evil
l follow we know not. Another great object for holding on and
ing as much as possible is to prepare the way for the introduction
more laborers. My single station is large enough for a good
d mission, even if we leave off Ramnad & its vicinity. In
course of four or five years I believe that a dozen miss-
-aries might be located in it, & all ~~each one~~ of them be in lo-
lities where christian congregations would immediately rise around
m, or rather let it be known that they will be cared for & they
y all be ready in a year. One object of my spreading out as I
ve in my labors has been to explore the field, sow the seed
find where there are places in the hearts of the people for it to
ow. I have found the people & now that they are with us, how
n I give them up? If I hold on perhaps other missionaries will
me, If missionaries do not come, perhaps native assistants may
t be raised up among us who will be able to take charge of the
rk in sections of the country & preach the gospel there. When
take this view of the matter I am ready to say there is need of
tience. "We must walk by faith." "In the mount of the Lord it shall
be seen". I must not give them up but retain them. But while
thus view the matter, I hear other calls. The importance of "con-
ntration" as you have spoken of it is before me & is not without
place in my judgment & heart. I learn too of more & more
people near by who are ready to receive our instruction. But
, I have not men, or means for sending them if I had. I can receive
m & take care of them only as I abandon those more distant. I must
some others if I give unto these. Many a time within the past few months
ave been ready to say, I must do so. However painful, the general
od requires it. Then again I have ~~thought, no~~ said, no, I must
it to know what Dr. Anderson will say in answer to our last
ssion letter. That may throw ~~through~~ light on the designs of Providence.
e of my helpers see what is needed as well as I, & they ask me
what I am going to do. They bring me people from villages here &

them near & remote. They bring me people who ask for no earth[ly]
favor, but only to be taught, & I tell them to wait. That is a[ll I]
can tell them. They assent but tell me that when an inte[rest]
has been excited in a place, if it is not followed up the[re is]
danger that it may die away. I tell them to instruct them as f[ar]
as they can till after our mission meeting in Jan. & then I wil[l]
tell them what to do. Perhaps that is wrong, for I have little h[ope]
that our appropriations for 1853 will be such as to enable m[e to]
do more on the whole than I am now doing & telling them th[is]
much excites in them some expectation that I will take up [their]
case. Thus I am in perplexity. I find relief only in committ[ing]
all to the Lord. He makes a path in the sea. He gives ligh[t in]
darkness. The past year he has shown himself "rich in mercy", & fo[r his]
name's sake I trust that he will still be faithful to his promise[s.]
I am with you. I am afraid to tell you the truth, lest [I ex-]
cite expectations which I do not expect to see realized, but I [will]
state it with a needed remark. The statement is this. I have [...]
me on the map the place of more villages where I have been re[quested]
during the latter part of this year, by some of the people to receive th[e]
instruction than I have reported to you as with us during the yea[r.]
One of those villages is over sixteen miles from us. Some of the[m]
might fall back should we attempt to do something for them. D[oubt-]
less they would do so, but then one many more who would gladly [take]
their place as soon as the offer was made to them. The needed re[mark]
is this; you must not expect from this that the number of congregations [will]
greatly & rapidly increase. The proper care of each congregation [is]
something, & I do not suppose that the means at my disposal w[ill be]
much increased. I may drop some & take others & that will be ab[out]
all. If you ask what I suppose will after all grow out of this, [I an-]
swer that I do not know, but I believe that the hand of the Lor[d is]
in it & that he will sooner or later bring something out of it.

Aff.
Yours in the gospel
H. S. Taylor

Recd Mar

(For the Herald or Journal of Missions)

Mandahasalie Feb. 10th 1853

Rev. R. Anderson D.D.

Dear Sir

In 1833 Mr. & Mrs.
[To]dd left America, as missionaries of the Board to the [Ta]mil people. In 1835 Mrs. Todd died at Deviapatam. [A] few days since, being in that place, I went to see [her] grave. As it is far away from any of our sta[tio]ns, & seldom ~~seen~~ by any white man, I wished to [see] that the monument was in repair. I thought also [tha]t standing by that lonely grave might help me [to] some profitable reflections. I found all in good [re]pair. The grave is in a pleasant situation, on the [sea] shore, & under the spreading branches of ~~one of~~ [the] most beautiful of banyan trees. Her dying words [sta]nd first on the monument, and are as follows,— ["Je]sus is my hope. All is peace." How beautiful! [H]ow happy she must have been! She was on a [jo]urney, forty miles from the nearest missionary sta[tio]n, & dying among the heathen; but she has hope, & that [hop]e is in Jesus; & so she has peace. ~~"All is peace"~~. "Thou [wi]lt keep him in perfect peace, whose mind is stayed [on] thee". These dying words on her monument show [tha]t she came to teach that there is one God, & one [me]diator between God & man, the man Christ Jesus, [for] she said, "Jesus is my hope". What now will you [sa]y, when I tell you that this same missionary of [th]e board, who came to teach that Christ is the way, [the] truth & the life, is now an object of idolatrous wor-

ship, & that prayers are addressed to her! I state only
what I saw, & learned by inquiry on the spot. The stone
of the monument has been much annointed with oil, & lamps
are burned before it. These two things I know, by what
I saw. On inquiry for the reason, I was answered, "miracles
are performed here". Many poor people in the region, I was
told, believe it, & resort to the grave to offer sacri-
fices, as at a shrine, pray & make vows.

The inquiry in my mind was, "what is to be done?"
1st I translated her dying words, as they stand on the monu-
ment into tamil, & explained them to those present.
Heathen, roman catholics & mahomedans stood by to hear.
2d I thought to put a fence round her grave, so that
it might not be approached; but again I thought
that this, in the minds of the ignorant people, would only
render it the more sacred, & increase the evil.
3d I thought to remove the monument, with her dust, to
the mission burial ground in Madura; but I had no au-
thority for doing this; & besides it would not enlighten
the minds of her worshipers.

My conclusion was to let it be, & tell of it, to the
people of God in America. Especially, let christian wo-
men think of it. Your sister, who died here seventeen
years ago, fell with her armour on. She died making
mention of the name of Jesus. The people, where she fell
understood enough to know that she was a good woman
& now they worship her. You worship Jesus. They wor-
ship your sister. Who will come & tell them that it
is not "Lucy", but Jesus who can save them?

What I have now stated shows the nature of
much of the worship of the people in this country. Many of
their gods are acknowledged to be only dead men & women
whom they have deified. The worship of near friends who

..n died, is common. A missionary in Tinnevelly tells the story of a very wicked Englishman, who died there, & was worshiped by the Shanars through fear, they supposing that his soul had become a devil. "They worship what they fear, & that from which they hope for favors. This very morning I saw a blacksmith worship his fire, before putting into it his iron.

This exhibition of this state shows also that there is no reason why they may not, with Gods blessing, be brought to know & embrace the truth. A native assistant who stood by, remarked that this shows that they have not confidence in their own gods. They cannot say, when they die, "all is peace". The poorer classes of people, & the lower castes especially, are in this state. They need instruction. If they put such confidence in her now dead, would they not hear a good & kind missionary, who should live among them, & show them the saviour in whom she trusted. She began a good work, but she lived in the country only two years; & the work in the place where she rested, has not been followed up. Her sepulchre only remains, & with it the remembrance of her. They admired what they saw in her, but they knew not how it was that she could say "all is peace." "Will not the churches of our board, will not the men who give their money to this board, strive more earnestly in prayer & effort, till this voice for help from her grave is answered? About twenty years ago, ... through your board told her to come. She was your missionary. Remember this. No one stands up in the place where she fell; & so now, while you are worshiping Jesus, poor people, these are vainly worshiping this our departed sister, & probably have been worshiping her these seventeen years, &, for ought I now see, will continue to worship her, till some one comes to teach them the true way.

Mondahosalie, Feb. 10. 1853

Recd. Apr. 21/53.

Ack: March 16

Rev. R. Anderson D.D.

Missionary House

Boston

Pasumalie April 26th 1858

Rev. R. Anderson D. D.

Dear Sir

It would be more agreeable to [me] to write to you from Mandabasalie than from this place. [Bu]t I came here about a week since on Mrs. T's account. [Sh]e expects her confinement soon & on account of the state [of] her health we look forward to it with some anxiety. In order [to] be near the physician, she has, as he advised, been here [a]bout six months, & may be one or two more.

The building of a house has occupied some [of] my time & thoughts this year. I looked with anxiety [fo]r your letter of appropriations to know whether or not [the] grant for a building would be made. The reception of [the] grant was like a command to go forward, & the people [loo]k on it as a pledge that we will. Then came the question [of] plan, & endless ~~[illegible]~~ enquiries & contrivances so as to render it lasting cheap & convenient. But I have now done with [m]ost of that & have put the execution of the work into the [ha]nds of an assistant.

The spread of the gospel is such as to encourage both me & my people. The congregations that were connected with us at the beginning of the year, are in general doing well, & some new ones have been formed. The tendency [of] things at my station is to the concentration of labours more [a]bout me. There are two reasons for this. One is, that the Lord is [g]iving us more & more work near by, & the other is the lack of [me]ans for carrying on this work near by & also that at a distance. Unless some change occurs, in the tendencies of things, both [a]t my station & in our mission generally, I must soon either [g]et rid of the congregations on the sea shore or release from my charge. [Ex]cepting two, I am now doing nothing for them, | & I have hired some

intimations of a design on the part of the Propagation Soc[iety to] come in & take the ground I am thus abandoning. According to the terms of an agreement which we entered into with them, th[e] ground is now open to them. The two congregations however which I retain together also with others in their neighborhood from which applications have been received will give us sufficient [ground] on the sea shore for a station if we wish for it. I cannot give up the idea of having a station there. The reasons for it I have heretofore given. They may be summed up in the two words [health] & success; health, such as our sanitarium on the mountain in [some] cases will not give, & success, apparently as sure as in any other locality.

In my last I spoke of a movement to the south of [my station] but did not give particulars. There has been no retrograde [ten]dency, as far as I know, in those places which I then had in my mind; but the most tangible fruit of it now appears nearer my station than I expected, & among the pullers, a ~~little~~ different class of people. I have received two congregations ~~there~~ at Paraliche & Paresaloor, the first 7 & the other 10 mi[les] S. E. The pullers in that vicinity are more numerous th[an] in some other directions, & the disposition manifested by them generally is favorable. A few of the same caste had, several months previously, joined us, near to Caresacoolum, & [they] they are doing well. About a year ago there were none [of] this caste with us; but now, when all come together, th[e] pullers form an important part of our congregation; & persecutions & vexations from the heathen are not wan[ting] & though some who now come to us will, it is very lik[ely] draw back on this account, yet I expect that no long [time] will elapse without other additions from that caste. The [mo]tives which influence them are, in part, without any disg[uise] of a worldly character; but it appears to me that there [is] more of the power of the truth in their case, than is usual [at] the commencement of such a work. All my helpers, & the na[tive] christians who have been there, are of the same opinion. But

[sh]ould not be too sanguine. It is one thing for them to be op-
[p]osed of men, & another for them to stand the trial which God
[w]ill appoint for them. In one village to the westward of me,
[th]ere was a marriage among the fullers; & among the guests
[w]as a little girl, which had been taught by a native preacher
[in] Tinnevelly. When the sacred ~~ashes~~ ashes were distributed,
[s]he refused to receive, saying that she would eat whatever
[th]ey had for her, but that she would not rub the ashes. At
[thei]r request she gave them her reasons, drawn from what she
[ha]d learned about the way of life. It made such an impress-
[i]on on their minds, that they came soon after to my assistant
[M]r Zilva, to learn more of what had been told them by the
[li]ttle girl.

The sum allowed me for building churches,
[s]chool houses, catechist & school master's houses, together with land
[f]or the same, this year is considerably short of what is
[ur]gently demanded. One sabbath, in preaching, I made a state-
[m]ent of the facts, & told the people I was glad it was so,
[fo]r now they would see the necessity there was that they
[s]hould help themselves; that their opinion, that the more they
[r]eceived the better it would be for them, was a mistake; that
[th]ey must regard this work as their work; & that what little
[a]id they receive from the Board, they should regard only as aid;
[th]at God was now calling upon them to take hold, & do some-
[th]ing for his cause in the world. The appeal has been responded
[to] with as liberal a spirit, I believe, as calls for charity are re-
[s]ponded to by people generally at home. But our people
[are] poor, & they have no means for gaining money, as the
[p]eople at the Sandwich Islands have.

Mr. Winfred, our native preacher, during vacation
in the seminary, made me a visit, & was a great help to me. He
was with me two sabbaths. During the week days he went
round to the congregations, & many will long remember his
call at their villages. The last sabbath above two hundred
of our people were present. I told him before hand that he
need not be afraid of preaching too long. His text was
Rev. 7:13–17. Though his delivery is rapid, he preached about one

There was not a word or a sentiment in his discourse, deli[vered] without notes, which was not appropriate both to the subj[ect &] to the occasion; & never did I see a congregation in A[...] listen with more interest. Mr. Breckenridge also from Guinea Grove, & spent a sabbath with us, & preached to [the] edification of the congregation. Our helpers have their faults; it is not to be expected that the first or the second gen[eration] of them will be free from them. No education can make [them] perfect. But labor, with trust committed to them, will do [the] worthy good. The others we can afford to loose. My mind has been more & more inclining to the belief that we sh[oul]d & must put more responsibility on them.

~~April 3d~~ May 3d Since commencing this I have rec'd yo[ur] letter to the mission with satisfaction, I will not write m[uch] more, but in a month or two D. V. I will give you a[n account] of my new congregations & remarks on them, & also some thing about some things in your letter.

Yours in the gospel

Aff'ly H. S. Tay[lor]

Mr. McGrath.

[...] Apr. 26/53

Recd. July 11/53

Ackd. March 16

Mandakasalie Aug. 23^d 1854

Rev. R. Anderson D.D.

Dear Sir

On several points I have
[not] been making out statistics of my congregations, which
[w]ill eventually reach you. I will now indicate their relative
[p]osition on the third page of this sheet, & the manner in
[w]hich they should be clustered together. A (.) dot will show
[the] position of the village, & a dot with a circle (⊙) around it
[w]ill show that there is, or should be, if we would labor
[in] that region, a catechist stationed there. The larger
[c]ircular lines show how the congregations naturally clus-
[ter] around the one in which the catechist is or needs
[to] be, & how they do or should come under his su-
[p]ervision.

The review which I have taken encourages
[m]e. The number of congregations, comparatively near to
[the] station, is increasing; some of them are gradually in-
[cr]easing in the number of their members, & generally, the
[p]rospect, in this particular, is brighter than it has been
[for] some time before. The people also, are decidedly growing
[in] knowledge & improving in character as a christian peo-
[pl]e. This I speak of them as a whole. I will now give
[so]me account of them separately.

Mandakasalie Division.

Mandakasalie

This & Antioch properly constitute but one congre-
[ga]tion, though they generally meet separately for daily worship.

This is in the village of Mandakasalie, but is under the superintendance of the same catechist as Antioch. It grows but slowly, & will not grow much more till the work has made such progress, as to take hold of another caste.

The number of families at first was 6, now 7. Members of the ch[urch]

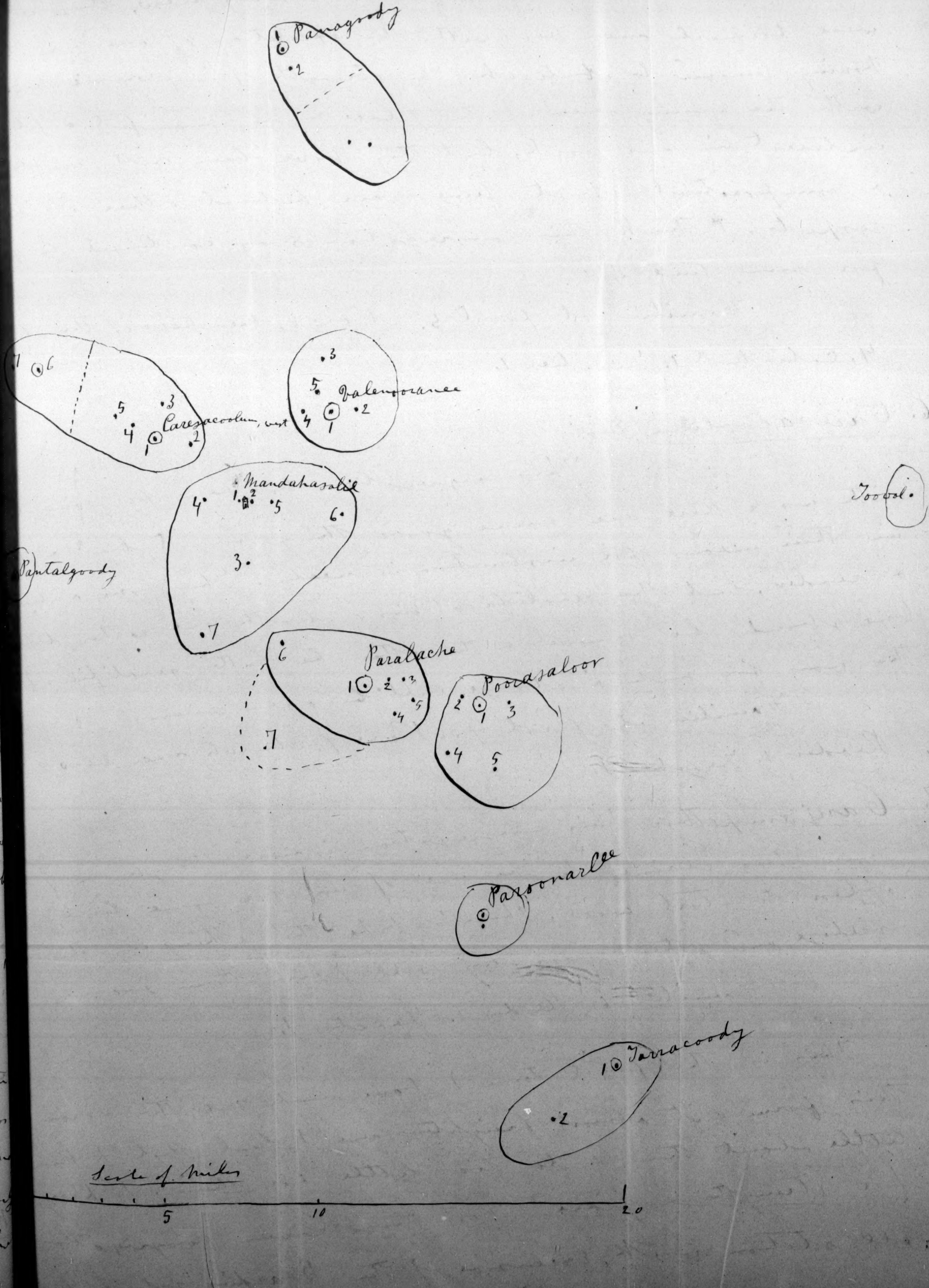
2. Antioch. This is a collection of families who have settled [on] a piece of ground, bought for the purpose by the benevolent society. The main object they had in view in settling there was employment, more or less of the time, & hence they are not what they would be had they come driven by [per]secution for christ's sake; but the gospel has eviden[tly] had a good influence on most of them, & generally, they conduct themselves with propriety

Families 15. Members of the church 10. Catechist 1.

3. Toomisenumpetty This is one of the oldest of the congregations [in] this region but it has not grown much. There is reason [to] hope however that the movement among the pullers will soon result in a change among those of that caste in [the] village. They have considered the matter, with a promise [to] turn ere long, & now as their relations in another pla[ce] have joined us, there is more prospect that they will [break] from their entanglements & come.

Families at first 5. Now 8. Members of the church [..]
Catechist 1, but he resides, at present at Antioch.

4. Letchimepooram. This congregation was reduced by the [re]moval of three of its families to Antioch. The gospel has [had] a transforming influence among them, but they have n[ot] all of them, left off all that is evil. Their children, nearly all attend school in Antioch. Families at first 10. Now [..]
A reader instructs them.


Panagoody
Caresacoolum, west
Valensoranee
Mandahasalil
Pantalgoody
Paralache
Poocasaloor
Toowol
Parsonarlee
Tarracoody
Scale of Miles
5
10
20

5. Courttaoor This congregation is nearly new, those who were formerly members, with the exception of one family, having removed to Antioch. The strength of influence here is with the young men of the place, & they manifest a pleasing interest in our work, but they have been with us but a comparatively short time & are behind others in some respects. I think this congregation may continue to gather for some time yet.

Families at first 5. Now 8, members of the church 4. Catechist 1. Teacher 1.

6. Caresacoolum, East

This congregation has been for some time with us, & there are some good things in it, but a change in their means for instruction is needed. They have a teacher & reader, but the qualifications of both are rather defective. One should be removed & the other be better qualified. I hope the way for such a change will be open soon.

Families at first 4. Now 9. Church members 8. Reader 1. Teacher 1.

7. Canjampetty. This congregation is new, though one of the men has claimed to be one of us for some time, & they appear to start well. There is hope that others in the same village, and others near by will join them soon.

Families 6. Reader 1. Teacher 1.

This is the first time I have made out the account in this form, & it almost frightens me. I feel that I know too little about them & do too little for them. I pray for strength & grace. For these seven congregations, & all station work, exclusive of the Boarding school, but

including the girls day school, there are three catechists, four teachers, & three readers.

Caresacoolum, west, division

Caresacoolum, west.

Our native preacher, H. Zilva is stationed here. Subject to the missionary, he has charge of all in his division. I find it necessary to interfere but a very little. There are six families less in the congregation now than when it was first reported, but there are several more than there were after it had been sifted by persecution. The Shanars mostly drew back, when tried, but a few remain, & perhaps some of those who left will return, with others. Perhaps there is no one of my congregations where the gospel has been better learned, & its happy results more manifest than in this. One of the church members died a few months since, triumphing in the grace of God. He was a poor & ignorant pariah, but grace made him rich. The potter of the village a few months since joined them. When he was asked "why", by Mr. Z. he answered, "our religion is false. I am the man who makes gods of clay & burns them in the fire. They have no life, no power. They cannot move. Can they save me"? When asked how he knew that the christian religion is true, he replied. "The teacher has several times read your books to me. I have also heard you talk on the sabbath days to your people. When I have been passing by I have often stoped near the door & listened." The head men of the place trouble us in every way in their power. Though we have tried for some time to erect a church, up to this time, they have effectually prevented our getting a piece of ground for the purpose. All the seven congregations in this

division meet here on the sabbath under a pandal
Families at first 20. Now 14. Members of the church 1[illegible]
Catechist, besides Mr. Z. 1

2. ~~Cutto~~ Culoomerdy Here also the number of families is
less than at first, but there is some prospect of growth. In
character they are like those of Caresacoolum, but their
advantages are less, & so their improvement is not quite so
great.
Families at first 8. Now 6. Members of the church
Teacher 1.

3. Cooranacoolum. These are of the puller caste. Their
reception is more recent than that of the above named,
they appear well, & should be well cared for that others
of their caste may be induced to come. It is a small
place, but their prospects are good, & so far as I
learn their influence on others is happy.
Families at first 1. Now 6. Members of the church 2. Be

4. Narattampetty. These people are like those at Caresac
but they have not been with us quite so long, & they
poor, but they are doing well, & God, I trust, will
bless them.
Families at first 7. Now 8, members of the church
Teacher 1.

5 Culoorance. This, considered as a village, is the most
important in that region, & the congregation, th
now small, may, in a few years, be the first; but
that is yet to be known. There are a good number of
Shanars in the place, though but two families are
now with us. We wait for an influence for good
among them. I fear I have kept back too much
because it was a day of small things, when the door
has been open among them.
Families at first 3. Now 4. Member of the church 1.

Atteperttty. There is reason to hope that this congregation may grow & do well. There appears to be a spirit among them that is indicative of good. They are of both the parriah & puller castes.

Families at first 7. Now 7. Members of the church 2
Reader 1. Teacher 1.

Canjanaikanpetty This is comparatively new, but there are some prospects of good. This & the above should ere long, if they prosper, have a catechist in one of them, so that they may meet there on the sabbath. It is too far to require them to come, as they now do, to Caresacoolum.
Families 5 Teacher 1.

The total number of families in this division is 50. Members of the church 30. Aside from Mr. Zilva there is one catechist, & 2 readers & 4 teachers. This division I believe will grow in importance & be stable. Occasionally, for communion &c, they are all willing to come to Mondohasalie on the sabbath.

Valenooranee Division

Valenooranee. This congregation, in one way and another has been sorely tried almost from the first, & so have nearly all in this division. I have sometimes been doubtful respecting the issue, but I see now more reason to hope. There is a gang of robbers in the neighborhood, the head of which is in the village I have marked (5) & he, & his friends, by threats, actual violence, & false accusations, cause perpetual annoyance. Some of our people were formerly more or less connected with them, & their abandonment of the band gives offense.

Occasionally also we see a man going from us on that side, when he especially is to be feared. The contrast, in this case, between those that are for us & that one against us is marked. The sabbath being the last I spent in this place, & the progress they are now making in the study of the bible, & the interest they manifest in our cause encouraged me to hope that the enemy there will not long triumph. In the evening, at the prayer meeting, the exercises carried on by them, I mean singing prayer & exhortation reminded me most pleasantly of times I have seen at home. From all the congregations in the division they meet here on the sabbath, & the catechist is doing very well in the way of instructing them.

Families at first 9. Now 14. Members of the church 3. Catechist 1. Teacher 1.

2. Tamotherampetty. This is a small congregation, & for some time did not appear well, but they are now improving. They are the relatives of those in V. & would, if instructed, do much as they do.

Families at first 3. Now 4. Members of the church Teacher 1

3. Sathepooram.

These people have but recently joined us, & indeed they have not been fully accepted, for since their coming we have had no meeting of our Local Committee in which to act on their case.

Number of families 3.

Selampetty I can say nothing good of this place now.
Number of families 3. Reader 1.
Ilipioor. This is not now counted as a congregation, though four families properly belong there. They are counted in V. & two of them now through fear of the robber above mentioned removed to that place. The other two attend meeting at V.
The number of families in this division is 24. Members of the church 5. There is one Catechist, one reader & two teachers. The people are all of the pariah caste but there is reason to expect a movement before long among the pullers. The leaven I know is working, but God giveth the increase, & should that band of robbers be broken up, that which now keeps some back will be removed.

Paralache Division

Paralache Our people here are all pullers, & this and all the congregations in this region are comparatively new. Were it not for the doctrine of concentration now urged upon us I should be ready to recommend this region as the proper place for founding a new station. Yet something may be gained by delay, especially as it would be utterly impracticable, at present. This is the largest congregation here, & considering their means for improvement, in no place have the people learned better, or shown more interest in the gospel. It is pleasant to visit them. The catechist is in some respects well qualified, but he has been hindered in his particular work there, by the calls I have made on him for general labor. The women of those families who have most recently joined do not attend meeting, or do it very seldom, which is the darkest sign in respect to

them. Families at first 15. Now 38. Members of the church ...
Catechist 1. Reader 1. Teacher 1.
The congregations which I number 2, 3, 4 & 5 have but ... joined & their case has not been considered by our Local Comm. The number of families in them all is 14, but as they are near, they meet on the sabbath in Paralache, & the prospect is that the ~~£~~ number of families in each of them will increase.

6. Rasacopalapooram. One of the men in this congregation has some influence & appears to be in some respects useful, but the congregation has never given me much satisfaction. Families 3. Teacher 1.

7. Nattacarde The people here have had internal troubles which they have survived, & some of them have made very encouraging progress in the knowledge of the bible. There is some prospect of its growth & of their being joined by another congregation to be formed near by.
Families at first 6. Now 8. Members of the church 1. Reader 1. Teacher 1.

Families in this division 63. Members of the church 3. Catechist 1. Readers 2. Teachers 3. Next this is the

Poorasaloor Division

1. Poorasaloor This congregation is new like Paralache, The people are pullers also & are connected with those in that place, though there is a shade of difference. Their catechist is a graduate of our Seminary & his wife is from the girls school in Madura. They are both doing well. The people make good progress, men & women & it is pleasant to hear them rehearse bible stories in their way, & then preach to them for they drink in the truth with much apparent interest. Their friends in several villages around have been looking on to see the result, & now some in the villages marked 2, 3, 4 & 5 have expressed themselves ready, but I have not since visited them & they are not now counted. Knowing their state of mind, & that many in that region will be ...

to follow the lead of those in this village & in Parolache, I have wished to do for them all in my power: I trust that many months will not pass before this division will be increased.
Number of families in the congregation at first 14. Now 17. Members of the church 2. Catechist 1. Teacher 1. Reader 1.

Paroonarlee Division.

Paroonarlee It is important that this place be well occupied as fast as the way opens. Something has been done there & in another village near, but the men I have had there have been deficient in qualifications, & the work has worn a rather discouraging aspect. But there is now a movement among the pullers which is more promising. Some of them manifest a zeal that leads me to think the Lord is leading them. They have many friends near by them & I trust that the gospel will spread among them. This, of all the places in that region is the one to be occupied, & I am looking round for a suitable helper to be stationed there. These pullers are influenced in part by the movement in Paralache, & it is very desirable to sustain the impulse
Families at first 5. Now 12. Reader 1. Teacher 1.

South Division

Tarracoody. This place is a grief to me, but the Lord may be bringing good out of it. They are related to those east of them whom we abandoned, & they are not decided. Though they are hardly worthy we count. Families 9. At first 15
Sevalpertty. This congregation has always manifested a different & good spirit, & I think of them with pleasant recollections. Families at first 5. Now 7. Members of the church 8. There is a state of feeling in the village which gives promise of good from labor spent here. There is a house here for a catechist, but at present it is unoccupied
Families in this division 16. Catechists 0. Reader 0. Teachers 2.

Pantalgoody Division

This is an important village & the cause here should be sustained. Though in some respects an old congregation, in its present organization it is new, & its prospects on the whole appear encouraging, but a little longer trial will show more clearly the purposes of the Lord.
Families at first 7. Now 12 Members of the church 2. Reader 1 Teacher 1.

Tooval This is like a lone island in the vast ocean. I am afraid the waves will sweep over it, but a light house, if well supplied with oil, would certainly be of great service. Some I doubt not would say let it go.

Families at first 5, Now 8. Member of the church 1. Tea

North Division

1. Panagoody This is a small congregation of comparatively l[ittle] importance. The catechist resides here, but it should be reg[arded] as an appendage of the next

Families at first 3. Now 5. Members of the church

2. Essale This congregation is now doing comparatively w[ell]. The catechist is a good kind of a man, but not in all re[spects] what he should be

Families at first 7. Now 10. Member of the church 1. Teacher 1.

Three or four miles south east, there are two smal[l] congregations which show perhaps more life & spirit th[an the] above. Families in the two at first 11. Now 15. Reader 1. Teach[er]

Families in the division 30. Members of the church 4. Catech[ists]

Reader 1. Teachers 2.

Rec'd Jan. 12. 1855.
Ackd. Feb. 22.

We have now finished the survey. [The] to[tal] number of families is 295. Members of the church 111. Catechi[sts] Readers 12. Teachers 21. Of the families 164 are of the para[yar] caste. 78 are pullers, 41 Valalars & 7 are shanars or N[...]

Yours in the gospel

H. S. Tayl[or]

Mandahasalie Jan. 26th 1855

[Re]v. R. Anderson D.D.

Dear Sir

I have just heard

... you may probably be expected along

... week. I am *glad* of your coming.

... about two years my mind has been

... a state of suspense, & I have not known

...t to do on many important points. We

... seemed to me to be without a plan,

...d considered & defined, working on into

... future, & yet the time has seemed to me

... have come for something more than

...t we have, or than what seems to be

...wing up among us. I think I can say

... I have been waiting on the Lord to

... what we should do, & I believe that

... *Lord* has now sent you. I am fully

...inced that it is "high time" for us to

... moving as we are not yet moving. I am

... prepared to lay down any plan, but

...ink I see not far off *native churches* &

...*[nat]ive pastors*, as we have not got them

... I see the way preparing, but we stand in

...t of an impulse, & that impulse should be

... in which both we & the Board can unite

...ceiving & promoting. I see that it is my duty

to say a word respecting the best course [illegible]
for you to take in visiting our [illegible]
I see that there is a little differ[illegible]
among the brethren as to the best route, [illegible]
you to pursue, & the course I & m[illegible]
have taken has doubtless contrib[illegible],
the confusion. It has been m[illegible]
intention to attend the general m[illegible] to
which will be held in [illegible], & sh[illegible]
away from the meeting in Jour[illegible]
account. But you come so much [illegible]
than was then expected, that she think[illegible]
will be unsafe for her to attend [illegible]
meeting, which may be long, & then [illegible]
the journey, which has been agreed on, [illegible]
sanitarium, before her confinement. [illegible]
change, which I think is necessary on [illegible]
plans, will require that I accompany [illegible]
family to the hills before our gener[illegible]
& in time to return to it. This [illegible]
makes it desirable for you to com[illegible]
first, or soon after your arrival [illegible]
field. The [illegible], as you will doub[illegible]
be informed, are not now in the [illegible]
to receive you, so that if you [illegible]
first it will save you considerable [illegible]
& some time & money. [illegible]

go to Madura or Tenpoorum & the rest of

stations will then lie in a very convenient

le. I am sorry I did not write to you

e, or consult with my brethren on the

bject, but I have been away much from

e, & the subject has but just come

fore my mind. I will send a copy of

to Br. Gray, & if you come here first

ll suggest to him that he propose to you

shortest route. This place is not more

n 60 miles from Palamcotta or

nevelly, by a direct, & very good route.

With our united regards to

both, Aff H. S. Taylor

. The short route, which I will suggest

Br. Gray lies from Palamcotta, through

ddumboor, Ettergaupoorum, Vemboor &

thullagoody. There I have a man stationed

will conduct you here. This route ~~will~~

0 miles shorter than the one around by

lupatty: (I spell the words just as they are

the government map.) The Tamil of these

is கடம்பூர், எட்டையபுரம்,

ம்பூர்; பந்தல்குடி. விருதுபட்டி

H. S. T.

Rev. H. Taylor

Recd. Jan. 31, 185

Rev. R. Anderson D.D.

Mandahasalie April 20th 1855

Rev. R. Anderson D. D

Dear Sir

I have seen no hite face since parting with you at Mulankinery, the y of Mr. Winfrid's ordination. I have seen christians owever whose presence was a comfort, & the Lord has t ceased to be gracious. After our meeting I en- red into the work with clearer views & I must add th quite a burden of doubts & anxieties removed. I de- mined to preach the gospel more, the faithful ying that Christ Jesus came into the world to save nners, & to preach that more exclusively. I determined lso not to be much hindered in my work by pas- ral duties, that until pastors are ordained, I would de- olve the care of the oversight of the flocks (for I have t one flock merely) upon those who ought soon to their pastors, & so let them be gaining experience, while would go to the heathen, & look after the congregations but enerally. I have endeavored also, as opportunity presented prepare the minds of the helpers & of the people for changes contemplated, stating to them, with some

prudence indeed, but without reserve, what we contemplate, & the reasons for the same. I am happy to find that the views are accepted and cordially approved, no fault is found with them, & that fear, as to practical working, is expressed only on one ground, & that is, that these measures presuppose faith & zeal on the part of helpers & people, greater than perhaps exists. My answer to that is that these are the means by which we are to hope, with God's blessing, for an increase of these graces, & that in order to a harvest of such gifts from God we must begin in the right way to cultivate the ground.

The congregations are generally growing in numbers & improving in character. A difficulty of long standing in the congregation here at Mendota has been happily settled, I taking no part in it except to show them the sinfulness of its continuance. There are many places in my field where new congregations might be gathered, but my means admit of no expansion. It grieves me sometimes to see it, but what can we do but trust in God, & hope, ~~..~~, that this very thing/case is working out good for his cause. Why may not the truth spread & produce its legitimate effects in places where we do nothing directly for its support? I believe it may be so, & that is what I wish to see, if the Lord will. We must not only proclaim

spel, but plant its institutions in their primi-
tive truth & spirit. While being here alone I have
ed considerable, the last trip being of fourteen days con-
nance. Old Samuel, whom you will remember, went with
. We made a circuit around the more eastern part of my sta-
n, journeying in all 84 miles, or, on an average, only 6 miles per day.
your ~~opportunity~~ opportunity to preach, & for many, hearing that
had come to their village, to visit & talk with us. Samuel blew
trumpet on all sides. Whether in season or out of season, willing
unwilling, wherever he goes, the people, old & young, men & women,
t ~~helping~~ help hearing his message, & generally, it is to the point.
all the time we met with an unfavorable reception in
one place, & that was owing to the influence of one man, who
some cause, I could not learn what, showed a spirit of great
terness. With this exception, (& even there we had been invited to
e, by persons who wish to ~~become~~ be received under instruction,
t who, at the time, happened to be absent) we found, in every
ce where we stopped, persons who had learned more or less of our
, were convinced of the truth of this ~~way~~ religion, & wished to
or more on the subject. The first sabbath we spent in Sevalpetty,
administered the Lord's supper to the Christians there & received two more
the church. One of them is young, but a poor & illiterate pariah.
when we left he followed us four days, doing all kinds of service &
nothing. I gave him, & told him before that I would give him, only
1-0 daily for his services for me, for I did not need, He cannot
d, but he has got much in his mind, reasons very closely, & preaches
a Boanerges. His energy, which is peculiar, his sincerity & the way
would send away ashamed opposers, & ~~[illegible]~~ make glad those on
side, make me hope that the Lord has yet something for him to
I wish I could in some way bring him forward, but I

will wait & see. That district marked off for a station ea
this is one most encouraging in its prospects, Gladly would I b
this station, could one be found to take my place here, & ent
on the work of building up a station there. I have seen
place where there seemed to be such preparedness in the
of the people. As I went into the region, about three
since, they told me of eight villages, within a small comp
where people have expressed a desire to be connected w
us. I expect the latter part of next week to vi
some in the Trimmungola field with brethren Flem
& Rendall & then go to the hills. I have good accou
from my family.

Yours in the gospel
Aff H. S. Taylor

Secunderabad, March 20/55

Rec. Aug 8/55

Ans. Aug 8/55

Mondahasalie June 25th 1855

Private

Dear Sir

I am more & more satisfied with the results of your visit, & we have reason to rejoice at the unanimity secured in the measures taken in Jaffna. I am glad to hear that Mr. Burnell is to join us. From what you say of him & from what I hear I doubt not that he will make one of the best of missionaries. One or two of our number stated some things relating to his peculiarities which started up one or two more, & the result was that those who were depended on to start a circular inviting him to come could not quite agree to write one then. It has since been written & is going the rounds. All names I doubt not will be given to it. You have heard of the birth of our child. Mrs. T. was not brought low at the time, & has had no drawback since, though she does not gain rapidly. I am here again alone. Mrs. T. expects to stay up there about six weeks longer. I hear good reports from nearly all parts of my field. After next sabbath I expect for about three weeks to make a general visitation of my field. Next sabbath we are D. V. to have the Lord's supper & some are expecting to join the church. The church also is to meet for voting letters to those members in other congregations who may wish to form separate churches in their own villages, where they meet, when they meet on the sabbath. I think I am called upon, in my circumstances, to look well to this matter of Native churches & pastors. I see, on sounding my brethren, that they are not so ready. Their circumstances have not brought them on so far. I anticipate however no hindrance, but rather cooperation, only I shall have

to get all ready & then bring my committee to come & give
sanction. Nothing will be done unless I do, & indeed it is
proper that I should do thus much first.

I have seen a copy of the minutes of the meeting at
Ahmednuggur. It is worth having. It will be a help to
here. Thanks for that Postscript to the general letter, written at
Satoor. We must come down in order to build up. As a
general rule, no native pastorate will be supported, in this
country at least, except one that is cheap, self denying, & im
bued with the true spirit.

One remark on the report on buildings. I see that they
propose to build cheaper than we. But their materials are quite
different. They build also for a comparatively short time, Our
plan gives houses to last long. We can build here, with the
same materials, houses as good as theirs, just as cheap, & they
will last as long. I should prefer their method in some
places at least.

You remember that we left the meeting rather abru
& went down to Mulankinaru, to ordain Winfred. The brethren left, ad
journed the meeting to meet in Sept. A long interval, &
we are in a state in which each one does somewhat acc
to his own mind. We need ~~upon~~ our reports & your letter on
the same & then some legislation. One brother, on your re
mendation, has turned the english, I hear, out of his boarding school, Th
because you only recommend, & the mission has not met to acted let all
main as it was. A course of study for the next examination of
has been given out, not differing a whit from previous examinat
This matter too must have some legislation. Your recommendations on
subject I like, & they will, I doubt not, in the main, be adopte

Have I not written enough privately? Yet one thing.
About Mr. Burnell. I like your suggestion that he go to Tinn
& study for a time with Dr. Herrick. You could not have some be
But I doubt the wisdom of sending him to the station you have

. Of course, it is only a suggestion. If he, after looking round,
prefers that place, then I too would lift my hand for it. It is a good
one, but Conetto, the station east of me, is far more promising of
immediate results I believe. I mean just as I say when I say far
more, & I intend to bring up the facts before the mission at the
proper time, & wish that they may have their proper, & only proper weight. I
think, not only as a thinker, but also from what I have seen,
that the tendency of placing a man in a station where his suc-
cess will be small, I mean relatively small, is to check any
enthusiasm he may have, perhaps to make him desponding &c.
If our object is the conversion of sinners, then we should go, within
the field, where they call for us, rather than where, as the general
rule they turn their backs upon us. Is it not also important
to the cause in America that your missionaries should be
successful? This letter I mean for the Deputation. Mrs.
Taylor would send her regards if she were here. You doubtless
received my former letters

Aff. H. S. Taylor

Mandapasalie. June 25/55

Recd. July 3/55

Ans. Sept 8/55

Rev. R. Anderson D.D.

Madras

Care of Rev M. Winslow

Madras

MADURA

1855 June 20

Paid.

G.P.O

1855 JY

AM

Mandahasalie July 18th 1855

Rev. R. Anderson D.D.

Dear Sir

Having spent about
weeks of our hot season at the Sanitarium, with my family,
ing which time the Lord graciously gave us another daughter,
returned on the 15th of June. As was natural, I looked at
state of our work in and about

Mandahasalie. On the whole, improvement appeared to
been made, especially among the women. A few persons
had been before too little affected by the truth, seemed
to have yielded, & to be trying to live like christians.
catechist here, (Yasardian, which means, servant of Jesus) is
ly faithful, & discreet, considering his age. He has
with me from boyhood, & not once have I had oc-
sion to rebuke him for misconduct. I have my eye on
as a suitable person for the pastoral office over the
rch in this place; & I shall be ready, as soon as arrange-
ts are made, to give him the right hand of fellowship!!
the native ministry. There are four other villages near
place from whence our people come here to worship
the sabbath. In three of them there is a person to instruct
& the people generally, during the other days of the week. In
of them good progress is being made. The number coming
instruction is slowly increasing, & the spirit manifested by
is more & more conformed to the gospel. The third
gregation, that in which there is no increase of numbers, is
behind the others probably in improvement. All of their
in the village are with us, except one old man. He
slow to change, but of late he has been observed to invite
others to attend church, as the time to go arrived. Perhaps his gray

tains may yet come down to the grave in peace. His so[n]
a member of the church. Accompanied by a catechist I went [...]

2. __Valenooranee__. I have before spoken of this place, & of the per[se-]
cutions to which our people were subjected. These have not been so [...]
of late, but annoyances & vexations are continued, mainly by th[e]
village moonsiff, who spares no opportunity to trouble them
[so] far as he can do so without injury to himself. "Some who migh[t]
otherwise be brought under our influence" Mr Taylor writes "are thus kept awa[y]
but those who are with us, appear to stand firm, & they sp[eak]
encouragingly of the fact that some additions have recently b[een]
made to their number, inspite of the opposition". When th[ese]
troubles will cease I know not, but the Lord is not unmind[ful]
of their state. One new indication of good I observed whil[e]
there. A Naikan, one of higher caste than are our people, ca[me]
and showed a disposition to be friendly & learn, as if the
question of christianity or heathenism might be with him a
practical one. His interest in the matter had been awake[ned]
by the fact that a naikan in another part of my field, [...]
a relative of his, had become a christian, nominally, at le[ast].
It was encouraging to meet with this man, though not a chri[stian]
for it showed that our labor is not in vain so far as th[e]
higher castes are concerned, & was an indication also that th[e]
nominal conversion of the man refered to may be genuine.
It shows also how God works in a mysterious way, the con[ver-]
sion of a man some fifteen miles distant immediately awak[ening]
an interest here, & causes the springing forth of seed whic[h]
had before seemingly been sown in vain. May the Lord cau[se]
his face to shine upon this congregation. ~~[...]~~. Fourteen a[re]
members of the church. The catechist is doing well. A f[ew]
from other villages meet here on the sabbath. From [this]
place we returned by the way of—

3. __East Caresacoolum__. The congregation here has been stea[dily]
increasing its hold on my affections. The people are po[or]

(3.)

low caste, & in the estimation of the world do not occupy a very commanding position; but they have, though quite slowly, increased in numbers, and twelve are members of the church. I have sometimes endeavored to have them attend meeting at the station on the sabbath; but being weavers & so accustomed to labor in the house, it is hard for them to walk four miles in the sun. They prefer to meet by themselves; & why should they not let their light shine, in their own village, by their sabbath worship, as well as by other ways?!! means? Until this year, they have had a teacher & reader to help them & labor among the heathen, but being unable to sustain them both in that place, & being in doubt which to remove, I appointed a committee of the helpers to consult & give their ~~advice~~ opinion. They advised to remove the one who is the most capable & retain the one who is the most faithful. I followed their advice & the result has been good. Neither extended knowledge or great ability are essential to living faith or to a statement of the grounds of that faith to others, but, that piety which is real & manifest, secures God's blessing, & works in the hearts of those who behold it. The improving moral & religious condition of the people of the congregation gives me satisfaction.

The sabbath was spent at home. Some of the neighboring congregations had been invited to meet here on that day & so the number of hearers was large. During the week I had examined a number of candidates; & on this occasion ~~sabbath~~ twenty-five were admitted to the church. Preaching, administering the sacrament of the Lord's Supper, & admitting the new members, made the day laborious ~~a hard one~~, though not assisted by Mr. Zilva; but it was pleasant. Of those received into Christian fellowship a few had been under instruction only about a year. Others, though instructed four or five years, had not before given satisfactory evidence of piety. It is a relief to see ~~any~~ such persons at last yield themselves to Christ. ~~To me~~, one of the most interesting parts of the services ~~of the day~~, was the unanimous vote of the

church, just before we sang the closing hymn, that those members of the ~~church~~, who are accustomed to meet on the sabbath both in the ~~several~~ villages of West Caresacoolum, East Caresacoolum, Valenoozanee, Paraliche & Sevalpetty, be allowed to ~~organize~~ form themselves into separate churches, & that their connection with the station church should cease on their being organized." By this first step, the way has been prepared for organizing the believers at the station according to the plan of the New Testament. This must be carried out, as fast as circumstances will permit, by their actual organization & the appointment of deacons & pastors. "With God's blessing, ~~not without it,~~ the tendency of this movement will be to make these churches understand, & feel more fully their obligations, increase their interest and zeal in building up Zion in these villages; & by creating a native pastorate, it will place ~~these churches~~ them in a position in which they will be more likely to be stable, & continue to grow, notwithstanding the death of particular missionaries, or any changes that may be necessary in our ~~missionary~~ body. It will also relieve me from onerous pastoral duties, ~~those too~~ which do not belong to the missionary office, ~~any longer than till~~ when native pastors can be ordained to the work. I believe that this movement, in which the deputation from America have greatly quickened & helped us by their councils, is of God's spirit; & that he will bless his people in it!! The next week we went to—

4. Camettha. This is the largest town in my whole field. During this year a small congregation has been gathered, & a very promising graduate of our seminary has charge of it as Catechist. This congregation grows & is improving in character. A considerable number in addition were on the point of coming forward to join them, when a few influential men, both Romanists and heathen, united their efforts to hinder them. For a time they have been successful, but I trust that it will be only for a time. To the eastward of Camettha an interesting work is in progress. I m

given a more definite report by & by. Opposition has then arisen, and it is not yet manifest what the Lord will in that region; but a few stand firm notwithstanding considerable abuse and loss of property, while a large number seem ready to declare themselves on our side when a favorable moment arrives. While this is their position, the truth is learned & is producing its effects among them. I believe, from all I can gather, that the Lord has at least some people there. The [illegible]aikan above spoken is here, & though he may turn back, he is regarded by all who know him as sincere. The Pullars however, except this one man, are the people who have these for some years, & among whom there appears a willingness to do so yet more generally. Of all the places I know of in our whole field, this is the one where I would choose to labor, did circumstances permit, and if any new missionary wished to know where he might reasonably hope, in a comparatively short time, to bring many to Christ, I would send ~~point~~ him ~~to~~ here to this field. I spent about three days there pleasantly, though suffering considerably from the heat, having no good shelter. About twenty-four families are now with us in that region.

<u>Paraliche</u>. Coming next to this place, from the east, Friday night was spent in a place four miles distant in which are about half dozen families who have heard, chiefly through their relations, more or less about the gospel. In the morning eight children gave their names, as wishing to be christians, and asked for some one to instruct them. I know not how to comply with their request, & while left destitute it is doubtful whether they will make much progress, though they seem to be sincere. I mention it to show how the Lord is giving opportunities to do good & possess the land. Reaching P. before noon, the rest of the day was spent chiefly in conversation as opportunity offered. In the afternoon of the sabbath

the sacrament was administered to the members of the church here before nineteen in number, and seventeen persons were admitted anew to the ordinances of the gospel. Those in the place who had before joined, with the exception of one aged woman, a widow, were men, but now eight of the number received were women. With God's blessing, the prospects of growth here are good. The catechist is a man of ability & appears to be engaged in his work. The place is an important one, not in itself merely, but also from the good influence it is exerting on many people of the same caste in other villages. It has frequently been remarked to me of the pullars in those parts, that there is among them, comparatively, a great readiness to hear the gospel, & that none of them oppose. This accords, for the most part, with my observation. Some of them are possessed of so much property as to be comfortable & in this village there are several who can read, but in the east of Canattu, among the 250 families who are favorably disposed towards us, I could not hear of one who pretends, ~~still~~ to that amount of learning. When they come for instruction it is with the understanding that they yield to our guidance.

6. Sevalpetty The next week we started for this place, a distance of twenty five miles, stopping on the way to visit, very briefly several other small congregations. This is one of the villages in which permission was given for a separate church organization. The congregation has never been large, but has shown a degree of steadfastness & earnestness in the course that has been encouraging. The church members in the place are only ... & two of them have recently walked disorderly, so that the others would recognise them as of their number. One however had returned by confessing his sin & asking forgiveness, & the other I found inclined to do likewise. Notwithstanding serious annoyances

[illegible] men & the village authorities, the congregation is growing, four families having recently joined it, & at no time before have I seen the people so generally gather round to hear the gospel, nor have I before seen so many in the place who were almost persuaded. The catechist appears to be kind to the people & faithful & also to have their confidence. One circumstance pleased me. They need a new & larger church. Ten rupees was all I could afford from our funds, but they, though poor, raised seven rupees in money to help in its construction. The catechist told me that they were much quickened to do this, when they learned of the vote permitting them to have a separate church organization. In some respects, a promising work is in progress in two other villages which I visited on the way home, but ~~the work~~ it is in its earlier stages, & if the Lord prospers it, ~~it~~ must be mentioned at another time.

<u>West Cressecoolum</u> Of this place & the congregation connected with it I will now write but briefly. The native preacher, [illegible]. H. Zilva is stationed here, & it is one of the important places where it is proposed to organize a church. The number of church members who meet here on the sabbath is thirty seven. The piece of ground for a church has not yet been secured & the congregation still meets under a mere pandall. When it rains they cannot assemble, but I trust that a goodly number of them worship God in spirit & in truth, & that a good influence is exerted on the heathen is manifest.

Yours in the gospel

H. S. Taylor

Rec'd. Nov. 8.

ackd. Apr. 7.

Rev. R. Anderson D.D.
Missionary House
Pemberton Square No. 33
Boston

73. 312

Sanitarium July 30th 1855

Rev. R. Anderson D.D.

Dear Sir

I have not much

...y respecting an increase of salary.
...ught that we needed more, or at least
I did, & was a little disappointed
... I learned that you had recalled
... recommendation. But, knowing
... you acted under a sense of duty,
... perhaps also acted rightly, I have
... for a moment felt disposed to
...me you. As the matter now stands,
... mission will probably write, as you
...ggest, to the committee at home, & so
...ave the matter. (But as this is private,
...ll add a word, though it may seem out
... place, coming from me. You have been
... successful in carrying out your views,
... you have visited the missions, & some
...takes may have been made, though
... now manifest, & so for your spiritual
...d, & the good of the cause, a little dis-
...ance may be meant by God for good,
... though it be not reasonable in itself,
...dont be "cast down.")

I come to another subject, my children.

your

I make a proposal with reason bi[...]
given & should like your advice.

The proposal is to send the[...]
home, with Mrs. Taylor, D.V. at th[...]
of next year, in company with Mr[...]
& Dr. Green of Joffra.

1st reason. It appears to be settle[...]
I think rightly, that children cannot
long be kept here.

2. Horace's health is poor. The Dr[...]
decidedly that the home climate wou[...]
much the best for him, & that if[...]
stays here, he should be at the [...]
rium during all the hot weather[...]

3. The nature of the work in my fi[...]
is such that it is desirable for m[...]
be away from home much of the[...]
& Mrs. T. on account of her weak[...]
cannot do so much for the instr[...]
& guidance of the children as she [...]
had she better health.

4. Mrs. Taylor, though weak, is better[...]
she has been, & a trip home nov[...]
than a year, might suffice to set [...]
up so that she might last as long[...]
I can, & greatly increase her use[...]
ness.

5. She will be satisfied to go in this[...]
and I can trust her, under God, in[...]

…ness of providing for the children there.
…relatives will take them, & I know
…they will do the best they can in
…ining them
I do not like the idea of leaving my
…k to go home for this purpose my-
…lf, & Mrs. T. can probably attend to
…matter now, or at the time mentioned
…tter than at a later period. Martha
…reaching home will be about eleven,
…Horace ten years old. Isaac about
…& Lucretia two. On her return,
…can bring back the youngest & Isaac
…if that should be thought best
…the time for the younger children
…home shall come, on account of the older
…children being there & the matter being better
…understood by us, it will be easier for us
…send them, without accompanying them.
…I hope you can find time to answer
…with a word of advice, before leaving the
…ntry. I have been alone at my sta-
…tion so much already, that I think I could
…on pretty well during her absence, espe-
…as my work is coming into such a state
…more & more draw out my interest
…ought, & as Mrs. T. proposes to stay there
…one year, or about that time, according
…may be opportunity to return. Mrs.
…sends regards

Yours truly
H. S. Taylor

Mandahasalie Nov. 1st 1855

Rev. R. Anderson D. D.

Dear Sir

The following paper is one which I have prepared, that I may read it at our next meeting. I found that there were obstacles to our advancing as it appears to me that we should, in the formation of native churches, & that, owing to our having got into a wrong way, the whole subject needed reinvestigation. As I was much interested in the subject, I prepared this paper, & have concluded to send it to you. I shall perhaps send you some more on Native pastors

Local Native Churches

Our attention has been particularly called to this subject during the recent visit of the deputation from the american board, it having been declared by them, and recognized by us as true, that their & our "grand governing object" is "the conversion of sinners [the] gathering of those converts into churches, & the ordaining of native pastors over those churches. On this subject of local native churches, the missionaries at Bombay gave it as their opinion that [whe]n several native converts at one station or in adjacent villages [are] in circumstances to meet together on the sabbath for religious [wo]rship, & are prepared to perform the duties of a church of Christ, they [sh]ould be constituted into a church, & a native pastor, or if no pastor [is] available, a native catechist should be placed over them".

Our own published opinion coincides with the above views of [the] Bombay missionaries, & the deputation, speaking of these churches, [say] that they "require the utmost simplicity of structure; and all that [they] require & all that is good for them, may be learned from the New [Te]stament. A local church is God's institution". Again they say, "never [sha]ll we know what such churches, in their full local development, [wil]l do & become in heathen lands, till we have made full proof of them; [till] we bring them into an ~~active~~ organized, active existence; & throw re[sp]onsibility upon them for self-government, self-support, and the propagation of the gospel. Nor are adverse theories on this subject, before a bold [con]fiding experiment has been made under favorable circumstances, entitled [to] any weight." All the missions, visited by the deputation, have expressed [the]ir views clearly in accordance with those here presented, but the slow

progress we are making, though some time has elapsed, & the difficulties th[at]
arise, show that the subject demands fresh attention. The following sub[jects]
require consideration.

1. The scriptural view of the general church.
2. The scriptural view of a particular church.
3. Scripture examples of, and authority for, such churches.
4. The scriptural mode of organizing such churches.
5. The scriptural authority given to such churches.
6. The advantages of such particular churches, in general.
7. Wherein our practice, at most of our stations, differs from the scriptural {practice}
8. Some of the evils growing out of this our practice.
9. How we came to get into this practice.
10. How our late rule for future action looks unfavorably towards the scriptur[al] {practice}
11. What we ought now to do.
12. The particular advantages which may be expected, in our case, fr[om] conformity to the scriptural practice.

I. The scriptural view of the general church.

In the scriptures it is called by different names, as "the seed of Abraham" "Israel", "Zion", "the Kingdom of God", the "temple of God", "the church" &c, na[mes] by which is often indicated, not any particular congregation, but the universal b[ody] of saints acknowledged & associated in the worship and service of God. The Eunuch, mentioned in the Acts, was received into this general church, and so are all who believe & are baptized, though owing to any peculiar circumstances, not received into any particular church. This general chur[ch] commonly called, the church catholic, has no particular officers of its own, no[r] does it meet together here on earth for mutual worship help & fellowship. At last it meets, but only in heaven. It differs from particular churches, [in] that it is only general & not particular or local, & so cannot perform the necessary acts & duties of particular & local churches.

II. The scriptural view of a particular church.

On the whole face of the new testament it is manifest that the partic-ular churches differed from the general church in the fact of their sep[ar]ate, distinct, independent & individual existence. They had each of th[em] their own local habitation, as the churches in Jerusalem, in Rome, in Antioch & in Corinth. They were visited by Paul & others in their se[veral] localities, & epistles & exhortations were addressed to them as living in a[nd] occupying those separate fields for development & labor. These particular churches had their own officers, & their own assembling together to do their o[wn] business in their own way. We come now to ___

III. Scripture examples of, and authority for, such churches.

1. Examples. In Jerusalem there was an example of such a church. Before the day of pentecost it consisted, at least, of "about an hundred and twenty" persons. They met together with one accord in one place. They prayed and chose one to be an apostle in the place of Judas. On the day of pentecost the Lord added to them about three thousand souls. Afterwards for a time they were together, & "had all things common", & the Lord continued to add "to the church daily such as should be saved". After a time the church, "the multitude of the disciples", called together by the apostles, chose for itself seven deacons. Then "there arose a great persecution against the church which was at Jerusalem" and some of them who were scattered abroad, "when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus". Then "tidings of these things came unto the ears of the church which was in Jerusalem". Afterwards a delegation from Antioch, when it reached Jerusalem, was "received of the church & of the apostles & elders". After discussion, it pleased the "apostles and elders with the whole church" to send chosen men, with a letter to the brethren in Antioch. When Paul made his last visit to Jerusalem, he & those with him were received gladly by the brethren first. "The next day" he & his company made a visit to James & the elders. Thus the scripture shows most clearly that there was a particular & distinct local church at Jerusalem. This particular church did not include Christians in other places in the land, not even in the small province of Judea, for so early as at the time of the conversion of Saul, there were many other such local churches, for, "then had the churches rest throughout all Judea, and Galilee, and Samaria". As clear as it is that there was a local church at Jerusalem, so clear is it that there was at Corinth, at Ephesus, Laodicea, Philadelphia & many other cities & villages & even in private houses. When in the New Testament there is occasion to refer to a region of country, the plural form is used, and the churches, instead of a church, are spoken of. Thus the churches in Judea, Galilee & Samaria had rest, & Paul went through Syria and Cilicia confirming the churches. These may suffice as examples of particular local churches.

2. Authority for such. This is twofold. 1. The fact of their existence, the apostles knowing of the same & cooperating with them in a great variety of ways, such as writing epistles to them as separate and distinct churches, sending salutations to them as such, telling them, as inspired apostles what to do, & how to order things under particular circumstances, directing them what kind of men to appoint as officers, & never once intimating that such separate local organizations are wrong. 2. The authority of Christ is clearly recorded for such local particular churches. In the 18th chapter of Matthew he explicitly

states how difficulties are to be settled in a church. First the offender is to be met by the offended; Unsuccessful, he is to one or two more; These not succeeding, the case is to be told to the church. The church not succeeding, he is to be rejected. The church here spoken of must be a local particular church, & not the church general. Such offenses cannot be told to the church in general, the offender cannot hear the voice of the church general, nor can the church general receive the complaint and take it up & settle it. If any thing more is needed to make it plain it immediately follows. Having thus told how to proceed in the church, Christ next adds that the decisions thus made in the church shall be binding, whether they be decisions of acquittal or condemnation, & he adds, in order to define more particularly what a church is to which such power is delegated, "where two or three are gathered together in my name, there am I in the midst of them". Certainly this "two or three" is not the church general. It is a particular local <u>gathered together</u> in his name, & this particular local church has the promise of his blessing;—"There am I in the midst of them." There are therefore examples of & there is authority for such churches in the scrip[illegible]

IV. <u>The scripture mode of organizing such churches.</u>

On this point we are by no means in the dark. Several things are very clear. 1. <u>It is clear that no specific mode is given.</u> The whole New Testament is searched for it in vain. This fact is a marked one. In the Old Testament, in almost every thing, great care is taken of the mode. The nature of that dispensation rendered it proper. That was for one particular nation, in one small land, but the gospel is for the world, & liberty & variety, in things non essential, are needed. Hence there is no mode for organizing given. It is also clear that there is another important, & perhaps not less significant omission in the scriptures. It is this;—that <u>it is not even stated that Christ, or the apostles, or evangelists or elders, or any other official person or class of persons, ever organized a church.</u> How much these omissions signify need not be affirmed, but in view of them it may be boldly said, that no one can prove from the word of God that either this or that particular mere mode of organization is essential to the existence of a church, nor can he prove from the scriptures that the presence & cooperation of any officer, or officers in Christ's church, are essential to the proper organization of another church of Christ. In the ordination of Elders & deacons there is scriptural auth[illegible] for the laying on of the hands of the presbytery, but for the simple act of the primary organization of a church, there is no authority for any ap[illegible]

tolical or clerical functions whatever. We may not thence infer that such things are wrong. That would require separate & distinct proof, but we may infer that, as no such things are appointed in the word of God, they are not necessarily to be performed, nor are they even needful, except as mere circumstances may indicate their propriety. But we are not left here with what is merely negative. The scriptures give us something positive. Though no particular process is specified, a mode of being or a fact of existence, entirely free from any detail as to the way of coming into existence, is exhibited by Christ; the simplest form of a church is presented, & he says respecting it, that is a church where I am. It is found in Matt. 18:20, & is simply this, "where two or three are gathered together in my name". Whether they organized or were organized; whether they came together or were got together, or some how found themselves together; whether they were helped, or whether they were hindered, ~~or whether~~ is not, and cannot and need not be determined. They are gathered together. It is a church & Christ owns it. We say then respecting the scripture mode of organization, the utmost liberty is implied. In that mode circumstances will guide, & wisdom is profitable to direct. In one field, as may appear most suitable at the time, the mission may organize, or a missionary, or a catechist may do the same, or they may organize themselves, but one thing more must be said. When churches are organized, they should be recognized. The only question should be, are they the churches of Christ.

. The scriptural authority given to such churches.

These local churches have authority to receive members to their fellowship, & also to excommunicate the unworthy. This authority is given first by Christ himself in Matt. 18:17, 18. The binding & loosing here spoken of is in connection with discipline in the church, with letting the offender who cannot be reclaimed be as a heathen man and a publican, & this authority here committed to the particular church, is equivalent to what he afterwards committed to his apostles, when he said, "whosesoever sins ye remit, they are remitted unto them, & whosesoever sins ye retain, they are retained" Hence Paul writes that he had delivered Hymeneus and Alexander unto satan". This authority does not conflict with the authority given to the particular churches, for their office was peculiar & without succession in it, but the churches are to be perpetual & need this sanction to their action. If the churches cannot both receive & expel, how can they be protected & how can they defend themselves from internal enemy. Again the apostles, in all cases in their writings in which these things are spoken of, either place this authority in the hands of the church or assume that it belongs there & give their directions accordingly. Thus the

church in Corinth is called on to expel, "deliver unto satan," the incestuous person, & again on repentance, the same local church is called on to restore & receive him. Such examples of popular church action expressed or implied, are frequent, while there is not an instance, of approved reception to a particular church, or expulsion therefrom by any apostle, evangelist, Elder or other church officer. This authority invariably exercised by those to whom Christ gave it.

VI. The advantages of such particular churches, in general.

Prominent among these is the ability to meet together in one place. The members of the church in Jerusalem, before the day of pentecost, were together in one place. So were they on that day. So also afterwards, during the time of their great prosperity they continued "daily in the temple." When the seven deacons were chosen, the whole multitude of the disciples came together. So also the Corinthian church was directed how to partake of the Lords' supper when they were come together, & in disciplining an offender they were directed to be gathered together. The fact that they were local particular churches rendered this advantage practicable. Another advantage is the ability to exercise with facility christian discipline. Knowing each other, & meeting continually in one place any irregularity soon becomes known & can be immediately met with counsel admonition & prayer, & if possible be corrected. If that cannot be accomplished, the ultimate measures can be adopted, & all will see and fear. This benefit springs directly from particular local organization. Another advantage lies in its giving to the pastoral office its & appropriate influence. The duty of the pastor is to watch over & feed the flock. This local organization enables the shepherd to know each of his & to call them by name, & it enables the sheep also to know the shepherd. He can feed them understandingly, giving to each a portion in due season, & the sheep thus knowing, & being known & fed, look to the shepherd with confidence & yield to his guidance. This stirs the zeal & calls forth the energies of the pastor; & the people, sensibly benefitted, are [illegible] to efforts both to retain & sustain him. This & the before mentioned benefit come directly from particular local organization

VII. Wherein our practice, at most of the stations, differs from the scriptural practice. The church in the Seminary is an exception, & so the new church at Mulankinem, & the circumstances of one or two of the station churches may perhaps be such as to render the present practice in their case unexceptionable, but in general, our practice differs from the scriptural, first & prominently, in having the church

so constituted that they do not & cannot ordinarily meet together in one place. Our practice is to have one church at a station or that where the missionaries habitation may be. Though there are several places, in some of the stations, where there are a sufficient number of believers, & though they are accustomed to meet together on the sabbath and other days, in their own ~~locality~~ localities, for worship, & for the transaction of business pertaining to the Kingdom of God, & so in reality answer very nearly to what Christ, the great head of the church, declares to be a church, yet we do not allow them a separate and distinct local organization, but by a common covenant constitute them all members of the one mission station church. This is as if all the christians in Judea had been constituted members of the church in Jerusalem. Other differences have grown out of this one great difference, as, in the reception of members to the church there is a difference. The church does not receive them, except by implication, it allowing the missionary to do it for the members. It does not ordinarily meet together for the purpose. It cannot do so it is so widely scattered. The missionary may call on the members present to vote, but this is not a vote of the church, for the church is not gathered together, nor has it been called to come together. The like difference is common in the discipline & expulsion of unworthy members. In both these particulars, the missionary, aided generally, if not always, by one or more catechists, & by the voice of the members of the church who may be in the particular locality, takes to himself the authority which Christ gave, first, to the particular local church, the authority to "bind" & to "loose", and afterwards only to his inspired apostles, who have no successors. This is not a mere denominational question, as that which arises between presbyterians and congregationalists; for the presbyterian churches choose their own officers, & assign to those officers specified duties, which those officers attend to as a committee of the church, (see the attached paper) ~~them~~ . . . . .

VIII. Some of the evils growing out of this our practice.

First under this head must be set down the evils which sooner or later, must follow from our setting the example of departing from scriptural simplicity & from New Testament rules & practice. Already some among those whom God has given us, as they examine the scriptures, cannot but see that in these things we have varied from the divine rule, & hereafter it will be more & more manifest. —— Another evil is ——

of New Testament simplicity in particular local churches. In [illegible] of the [illegible] spent to the native christians, the light of our puritanical principles [illegible] put under a bushel, while episcopal usages, in actual working [illegible] exhibited before them in all their completeness. Again on account of our deviation from the scripture practice, the church members cannot well know each other. They live remote from each other, ten, twenty, thirty & forty miles asunder. They may [illegible] may not have worldly business to bring them into mutual acquaintance, but certainly, that christian mutual knowledge which local church membership secures, cannot be according to the practice which prevails among us. Another evil growing directly out of this is that the members cannot watch over each other, & thus their covenant is a dead letter. Indeed the part of the covenant must be to them, in great part unmeaning for the thing they promise, in respect to many of the brethren, a thing they cannot & are not expected to perform. Mutual watch[illegible] exist only where there is mutual acquaintance, & it is promoted and carried by daily exhortation, by meeting together & praying with and for each other. But these things cannot be & so the covenanted watch is a dead letter. By this our practice we have also confounded the distinction between the general church & local churches. Because the theory of local churches was never abandoned, our adopted confession of faith and covenant is one suited to a local church; but taking this confession & covenant, [illegible] receive into the local station church, as if it were strictly a local church members who have but little more connection with it, than the [illegible] eunuch had with the church in Jerusalem. Thus we confound the two in fact, & in the minds of the natives, & this serves as a screen to conceal the evils of our course. Again, the members of the same church cannot meet together for either social or public worship or for the transaction of any church business. It has been before stated that they do [illegible] for the reception of members or for acts of discipline. This statement is a general one. By saying that they cannot it is meant that it is exceedingly difficult, in fact uncommon, & not expected or asked for either by the missionary or the members. It is not meant, nor is it true that they have no meetings, for the members in their separate localities, do meet together, as they as separate local churches should & ought to [illegible] but they do not, & are not expected to meet together as one church, either for worship or for the transaction of any business. Such a church is unknown in the New Testament. Another Evil is that it has operated, & still tends to lead us to keep the native pastorate for a[illegible] in the back ground. Native pastors come to be ordained as the re[illegible]

of their being native ~~pastors~~ churches; & had the christians in our field been united in separate local churches, in their own several localities, the want of pastors for them would have been seen, & efforts to secure them would have followed. But by deviating from the simplicity of the gospel, & so bringing all into one, ~~native~~ station church, of which the missionary was assumed to be the sole proper pastor, we were not led to see the necessity for native pastors. It was our deviation from the gospel rule & practice that naturally led us on into this state. A like evil has resulted both among the native church members, and among those who should, under a proper order of things, be native pastors. The native christians have not asked for pastors, because there were no churches for them to take the oversight of. As there were no churches, how could they think of pastors? They have felt the want of instruction, in their own villages, & so have called for teachers & we have given catechists and school masters; whereas we should have given them the local church organization, & then, in answer to the want which they surely have felt, we should have given them pastors to be over them & feed them in the Lord. In like manner those natives who would, & should, have desired the office of a bishop, having no example, no place or any call for them, have not sought to prepare themselves, according to the bible, for the work. One more evil must be mentioned;— It gives believers in Christ defective views of the objects to be aimed at in joining the church. Defective views are inevitably the result, & defective piety and works grow out of defective views. They have not seen a local church, acting as a church, & striving for the legitimate objects of such a church; but they have seen this general station church, without church officers, without meetings together for edification worship or business; they have seen this general church in which the members have little or nothing to do, where there is little or no mutual watch prayer or discipline, & they have seen that this mission church is the church in which the bible ordinances of baptism & the Lord's supper are administered, & hence their motives for joining the church come, very naturally, to amount to little more than a desire to be baptized & receive the sacrament. If we have occasion to mourn over this defective state of mind in converts, we ought to throw the blame where it properly lies, confessing that we reap what we have sown. The feelings of christian brotherly love, of obligation to watch over the members of the church & promote their spiritual good; the feelings of love for the church, of obligation to promote its welfare, & seek its increase, if they do in a measure exist, do not exist and grow as Christ designed that they should as a result of their con-

nection with the church & the use of those means which he has app[ointed]
for the cultivation of these feelings.

IX. How we came to get into this state.

It came not so far as is perceived from any departure from th[e]
or any belief that the simple New Testament mode is not the best, [In the]
first place the mission station church was always organized when th[e]
missionary was located, because he, his family, & his helpers were s[uf]ficient for constituting a church; & that church was designed to b[e]
a nucleus for the ingathering of others; & as there were conversions, on[e]
by one, here & there they were received into the one station church, [so]
that the evil crept in slowly & unawares. We may also say as th[e]
Bombay missionaries have said, that "the importance of having independent
churches formed in different localities, & of placing a pastor over
each church was not then fully understood". Especially may we say
as we did in our report, that "the village congregation, with its or[ganization]
ganization, its teaching, its regular worship, coming first also in
order of time, & so probably by occupying our minds, kept us from
giving early attention to the subject". These congregations have been
the means of the conversion of many, & they have supplied some of th[e]
primary wants of churches, & some of them are, in their leading chara[c]teristics, what Christ defines to be a church; & we have admini[s]tered in these congregations the ordinances of Christ's church, yet w[e]
have not proceeded to organize the church there.

X. How our late rule for future action looks unfavorably tow[ards]
the scripture practice. It does not appear unfavorable, in that the mi[ssion]
proposes to organize such churches. This, taken alone, is in accor[dance]
with that practice, & when the mission itself organizes it is proper fo[r it]
to prescribe the manner so that it may be able to account for thos[e]
acts for which it makes itself directly responsible. It looks unfa[vor]ably towards ~~the rule~~ New Testament simplicity not in these things, b[ut]
in its defects, as viewed historically, & in the aspect of some of its [phras]eology. It is defective in that it takes no notice of, or makes allowa[nce]
for the self organization of christians into churches, or the organization [of]
new churches through the agency of native churches previously esta[b]lished, should circumstances render either of these modes desirable, n[or]
does it suppose that even a missionary may organize them, though h[e]
may be forty miles from his brethren, & be unable, for a long ti[me]
to secure the assistance of the mission as the rule prescribes. Histo[rically]
considered, the defect above specified cannot be regarded as a mere overs[ight]
for it was only owing to the earnest opposition of a few, that a clau[se]
requiring that no churches should be organized in any other way, was [struck]
from the rule. Subsequently to its passage another clause was intro[duced]

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to the effect, that the mission will, after the prescribed forms have been complied with, appoint a committee to organize, if it approves. Of course the mission will not do it unless it thinks best, & will if it does so that the insertion of the clause, is a mere tautology, except as it helps to keep up, in some measure, the spirit, & perhaps also the meaning of the clause which was before dropped, that no church should be organized by the mission, & but in the prescribed way. It might here be added that it accords not with gospel simplicity to make so much show, & be at such an expense of mission money & of the time of missionaries merely to attend to the ceremony of organizing. For example, the visiting of the Mandahasalie station once, as now will cost the mission, according to our rule eighty five rupees, & three weeks of missionary labor. If all this were done for "strengthening the churches," & for setting "in order the things that are wanting" it would be fully in accordance with the spirit of the New Testament, & with the very best of recorded scripture examples. Again this rule considered ecclesiastically has not the meaning of either Congregational or Presbyterial usage in our country. With the former, so far as the act and form of organization differs from an act of pure self organization, it is only as an act of fellowship, & one by which the way for fellowship in future is opened; and with the latter, it is an act by which the newly organized church is brought, in form, into the presbyterian ecclesiastical connection, whereas we have no ecclesiastical body with which to connect. All that in the rule which would make the act & validity of organiz[ation] dependent on the action of the mission, rather than on the free will & purpose, and declaration of faith and covenant, on the part of the believers associated together for the purpose, belongs not to our order of things, not to the congregational or presbyterial system, but rather to the high church phase of the episcopal theory. It is opposed to ...

XI. What we ought now to do.

We ought first to give free scope to every proper desire for organization, & every proper mode of it, allowing that to be determined by circumstances. The state of disorganization in which most of our churches are found is, in some places at least, promotive of great inconvenience & evil. The church is so badly constituted that it cannot and does not meet for business or worship. It is not strange that one of our catechists, looking at the facts in the case, should say, "the missionary is the church." His answer was in accordance with our practical teaching. We not allow of the immediate formation of the local churches, which every th... indicates to be proper, to which our published report pledges us, & wh... the christians ask for as quick as the subject is explained to them. Why assume that this confusion is better than a state of order, and

make rules which cannot but greatly retard the introduction of a healthful scriptural state? If it is here argued, by way of objection, that the object of the rule is merely *to bring the churches which are to be formed into relation to the mission*; then, the answer is at hand; *this relation already exists*, & *no* new relation will be created by acting according to the rule. All the churches are now mission churches, formed by missionaries, reported to the board & acknowledged on all sides as its churches. The change contemplates, & will produce, no change of relation to the mission; it is simply an internal change in the mode of the churches' existence and operation. They are now mission churches, & they will be when reorganized. They ~~will~~ are now under the pastoral care of the missionaries, and they will continue to be when reorganized, till other pastors are set over them. In the formation of even a new church, the action which the rule requires is not necessary. The missionary who preaches the gospel to them, & baptizes them, he being a member of the mission, & himself their pastor till another is set over them, does surely by all these things connect them with the mission. Let the missionary who has charge of a people labor for their conversion, & when, by the grace of God, they are prepared, let him baptize them, & *thus* & *then* & *there*, in their own locality, bring them into the church, not of the station, which to them is little more than ideal, but into the church of their own village, where they are to let their light shine, a church state which they will understand, which is real practical & scriptural, & let him instruct them, as well as he can, how to act in the church, & then let a committee, when it come & strengthen them, & set in order the things that are wanting. But should it be argued again, that *the mission alone has power to organize a church*, *that a missionary cannot do it*. Then there are two answers ready. 1st. This doctrine is not found in the bible, it is contrary thereto & is most unreasonable. That the mission may & should, when convenient, do it as a body, or by committee is not denied, but what missionary dare say, over his own signature, that converts cannot be brought into a proper church state except *when* & *where* and in *the manner* that the mission allows; or that a single missionary may not organize them, as the bible both by precept & example plainly requires. Such lording over God's heritage belongs not to our system. The second answer is that what a missionary, or any agent of the mission, as a catechist for instance, does, is done by the mission, unless it be done in violation of its rules & spirit. Now the object of the mission is the conversion of sinners, the gathering of the converts into churches & the ordaining of pastors over them. The conversion of sinners therefore, & the gathering of the converts into churches is not contrary to the spirit or fundamental law and rule of the mission, & whatever in this line, any missionary, or agent of the mission does, is done by the mission. We ought then to encourage-

the organization of local churches & give free scope to every proper
of doing it. Christ will own the church that is gathered together in his
name, whether it be done by the mission, or by a committee, or only a
missionary, or by a catechist, or whether, on account of their being "of
a ready mind", they do what the language of Christ allows & and seems
to suggest, gather together of their own accord, and subscribe with their
hands to be the Lord's.

XII. The particular advantages which may be expected — or can
from conformity to the scriptural practice. The advantages in gen-
eral have been heretofore given. It should be remarked however, that
all the advantages, either general or particular, which result from a
right organization, when the spirit of the church is sanctified and act
cannot be expected to flow from mere right organization alo
yet this is no good reason for promoting an order of things that
unscriptural, nor does it modify the doctrine that bad organization
tends to evil, or that good organization tends to good. First, foll
the scripture practice will tend directly to create an interest in each lo
church, on the part of its members, & a feeling of responsibility for its w
fare. We have seen that a very common motive, & often almost the o
one, for wishing to join the church has been a desire to receive bapt
& the Lord's supper. It was difficult for them to know any thing
the church, the duty of connecting themselves with God's people in
~~covenant~~ relation, & cooperating in labors to build up that ch
The church, as organized & acting, seemed to them to be, for the most
part, the missionary. He binds & he looses; he appoints, directs & pay
all officers; the originating of new movements, & the sustaining of th
in operation depend on him. Wherever the mission is, there the ch
is. There are seldom, if ever, other church meetings, other church
cipline or other church action of any kind. But change now th
order of things. Give them the ~~gen~~ local instead of the church gen-
eral merely. Let the members who live together, make a solemn
covenant with one another, & not with those rather whom they never
saw & never expect to see; let them meet together to read & hear and
sing & pray & exhort; let them vote on an application for receptio
into their body, receiving him on their own authority as a church of
Christ, or deciding that he is unworthy; let them take up a case of disci-
pline, deciding either that one of their number has broken his covenant,
or that he is innocent; let them stand before all in their village, a
a church of Christ, formed for the purpose of bringing them out of
heathen darkness into this God's marvellous light; let them hear the
sneers of some & the threats of others; let them feel the need of
a church edifice in which to assemble together; let them consult and de-
vise ways & means for supplying this and other wants, & let them fe
the need of one to feed them with knowledge, to instruct their children
to stand up for them before the world & plead their cause & the cau
of God; & let them together frequently partake of the memorials of Christ's lo

let them do these things, & then surely we may hope that God will bless them & give them a feeling of responsibility for their church & of interest in it. Again it will have a good influence on the people of surrounding villages. Formerly it was, too exclusively, a mission establishment. The missionary succeeded in influencing them to place themselves under instruction, & built for them with mission money a place for meeting on ground purchased also with mission money. He sent them a catechist, and appointed for them, perhaps, a teacher & paid them both their monthly wages. He was to them, support, guide, & lord & master, & neighboring villagers seeing these things, and having some idea that the truth is in this christianity, felt a question arising in their minds, & that was whether or no it would be best to induce the missionary to come to them & do the same also in their village. This was, as a kind of unavoidable evil, a natural state of feeling awakened among the heathen. But now, with a change in the affairs of the congregation, a change which exhibits them as being a complete organization among themselves, having salt in themselves, supported & governed by themselves, & though aided by the missionary, yet not dependent on him, with this change, a new thought enters their minds, a thought that they may go & do likewise. The missionary also sees how the whole people may be converted. It depends not on the amount of his funds. That heavy load is removed from his shoulders. He sees that it depends on God's providence & Spirit. He labors now not without faith. He sees that the gospel ship is fairly launched, & his heart goes out in prayer. Lastly, it will create a demand for native pastors, and call the attention of the mission specifically towards the question of a supply. We have labored to furnish "native assistants," "native helpers," and "mission helpers;" and occasionally native pastors, which will be "eventually" needed, have been alluded to. We have had native helpers for our schools, for the stations & for the village congregations. For these there has been a demand, and there have been specific efforts to procure them, but as there have been no local churches, there has been no call for pastors. The need of them has not been felt. The question of ways & means for their supply has not come before the mission as the particular & important point, nor have any specific measures been adopted for procuring them. Organize the local churches, & though all these particular advantages will not and cannot at once follow, yet the tendency of events in our mission will be changed for good. Our grand governing object will then come to be the conversion of sinners, the gathering of these converts into churches and the ordaining of native pastors over those churches.

Yours in the gospel

H. S. Taylor

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Rec'd. Jan. 11. 1856.

Dissertation on Local Churches. ans. read 17

Pd. Ack

Rev. R. Anderson D. D.
Missionary House No. 33.
Pemberton Square
Boston

(1.) 314

Mandahasalie Nov. 7th 1855

Rev. R. Anderson D.D.

Dear Sir

If the following Remarks are of no
, you may make no use of them. I have written because it is a
bject on which my mind has labored, & because I am chair-
n of a committee on the subject; The committee however is not re-
ponsible for it. Indeed I have shown it to no one. I see the
k extending, & the way opening for greater success, but I have
t seen the way to be ready for this coming of the Kingdom of
d, without some change in our plans of labor. The introduction
the native pastorate, as proposed by the deputation, when with us,
to my mind like the breaking down of an opposing wall, but
ficulties still arise when we come to consider the character &
lifications of that pastorate. The main question is, practically, this,
ll we have comparatively a few, well educated men, and men sup-
ted by us, with good salaries; or shall we have as many as are
eded, of less education indeed, but not of less piety, and supported
ly by the native churches. In my field alone, there is an open-
, into which the gospel has found an entrance, in about fifty
illages & hamlets, in numbers of which, on the latter system,
hurches, with pastors, might soon be established; but, if we
ke the former course, you must furnish a large increase of
eans, or the churches, with some exceptions, will not be organized,
the pastors will not make their appearance. To my mind it amounts
about this, we are to choose between God's plan & man's. By
rivate, above, I mean that this is not a mission document. It is sim-
ly mine. The same is true of the paper I recently sent you on local
hurches, It was a mistake that I did not write the same on that, though
truth is manifest from the paper itself.

Rec'd. Jan. 11. 1856.

Qualifications and ordination of Native Pastors.

Preliminary Remarks.

n our endeavors to build up the Redeemer's Kingdom, it is our duty,
God gives us opportunity, to establish those gospel institutions

which Christ has ordained and made of perpetual obligation in his church. It is not wise to set aside these for institutions of mere human origin, nor is it wise to delay their introduction beyond the time which is suitable, according as both scripture precept and examples may indicate. Among these institutions a most important one is the pastoral office. Its divine appointment is clear & undisputed, and its utility is manifest from its nature and design, as well as from its history and universal prevalence in the church. Among the ascension gifts of Christ, were apostles, prophets, pastors, teachers & evangelists, but excepting this one office of pastor connected with that of deacons, no rules or directions are given implying their continuance in the church. These two however are made the subject of particular directions in the New Testament, & these rules in respect to the pastoral office, with slight modifications, are twice repeated, thus indicating the will of God that the office should be perpetual. We also find the office in existence in the New Testament churches, & we find the apostles and evangelists engaged in instituting it wherever there was a call for it, making, so far as we know or have reason to infer, no exception whatever. It cannot indeed be argued from the bible that it is essential to the existence of a church, for the primary and essential functions of a church state, as teaching and government may be carried on by the church alone, without its pastor, but the mere ability, under peculiar circumstances, to exist, without the office, militates neither against its utility necessity or divine authority. In all these things it stands approved & will till Christ shall come.

It is well however to remember, while dwelling on its importance, that its power & efficiency do not lie in any thing pertaining to the personal peculiarities, or unusual gifts and endowments of the persons holding the office, though certain well defined qualifications are divinely required, but they lie rather in the power of that gospel which this ministry is appointed to preach, in the cooperating aid of the divine spirit & in the presence & aid of that Savior who said "Lo I am with you". Before stating, dire

the qualifications necessary for the office, the following prelimin-
ary remarks should be considered

I. Every church in our field, formed by us & connected with us, containing a suitable number of members, and a suitable field for growth, has a right to expect & claim that we ordain a pastor over it.

II. Not only are we committed to this work by acting as missionaries, but in our late meeting with the deputation, we pledged ourselves to promote this work.

III. The pastors can be found and so there can be no good reason for our delay on that account.

IV. It is our duty to ordain such men to the work, and in other respects so constitute the churches that they can & will, in a good degree at least, be self-supporting institutions.

V. In the rural districts, as a general rule, it is not expedient, in the present state of the work, to ordain those who have been well educated in our seminary.

I. <u>Every church in our field, formed by us and connected with us, containing a suitable number of members and a suitable field for growth, has a right to expect and claim that we ordain a pastor over it.</u> Though churches may exist without having this office filled, yet certainly, while thus destitute they are not in the state best adapted to their defense, or growth in knowledge & grace, or for aggressive action on the world without. It is not thus that it is "the pillar & ground of the truth". As before remarked we know not that a single church in the time of the apostles was left without its pastor, while the general rule that the office was filled is clearly manifest. The church at Jerusalem, though under the immediate care of the apostles had not only pastors only, but its pastors & deacons. The church in Philippi had its pastors and deacons. The church in Ephesus had its pastors, & "the seven churches of Asia" had at least each its own pastor. Timothy was instructed to encourage the desire for this office in the church, & the character of the men to fill it was pointed out to him, for his guidance in ordaining them, while Titus, with similar directions was left in Crete for setting in order the things that were wanting & for ordaining pastors "in every city"; Paul & Barnabas went through Lystra & Iconium & ordained them pastors "in every church". When therefore we consider the peculiar want of every church of some one to administer the sacraments, & feed all its members regularly with the knowledge of God & his word; its want also because of the enemies which stand ready to devour it, and especially when we consider the scripture examples & precepts, we cannot

doubt the right of the churches in our field to expect that we will ordain pastors for them. This is a part of the work which Christ has given us to do. We are not only to preach and baptize, but also to teach the observance of all things which Christ has commanded, & the churches are to be set in order by us according to New Testament rules. We are to commit this gospel to faithful men who shall be able to teach others also. We stand to the churches which may be gathered by us in about the same relation that Timothy & Titus stood to the churches among which they were overseers, & over which they were severally instructed to ordain pastors. God in his providence, by the giving of his aid in his work, is calling us to this work. If we are not to do it, "by what authority" are we to leave it undone. Whom has God called to do the work if not us? What other missionaries are to come in and supply our deficiencies? Or what authority have we for placing over the churches Catechists merely in the place of pastors? What right have we to change the ordinances of God? The churches have a scriptural right to ask of us not catechists but pastors. One, though most useful in its place, is of human origin and authority, the other has a divine sanction and a right to the promises. We must therefore yield to the churches their divinely given rights.

II. Not only by acting as missionaries are we committed to this, ~~work~~ in our late meeting with the deputation we pledged ourselves to promote this great work. In that meeting with the delegation, which was sent to us in God's providence from the churches that ordained and sent us forth, our whole course of labor & our plans underwent a systematic & thorough review. Our attention was called back to first principles, to scripture examples and precepts, & in the light of these our works were tried and our future plans laid. Thus favored, as we have never been before, and cannot expect soon to be again, we adopted as our governing object, "the conversion of sinners, the gathering of the converts into churches, & the placing of pastors over them". We adopted this fundamental rule & principle unanimously. There was not a dissenting voice or expression of any kind, & also in every other instance in which it was considered in the meetings held with the deputation, it received the most full & hearty reception. We have therefore acknowledged the scriptural view of the subject, the scriptural obligation to ordain pastors over all the churches. We are committed to this work by God and our own action. This business of placing pastors over the churches, including the direct preparation of them for it, is to be a prominent and controling part in all our labors. In our schools, in our tours among the churches, in our preaching to them & in our watch over them, this one thing may never be forgotten. If we allow our schools to be general in their bearing, rather than direct, on this one point; if we do not instruct stir up & guide the churches and individuals in refer

to their duties in this matter; & not least, if we ourselves continue to fill this office, which we have declared ought to be filled by natives, & so preclude their entrance either directly or indirectly, then we may be blamed as inefficient, or inconsistent. We have at least pledged ourselves to be faithful in this thing.

III. The pastors can be found, & so there can be no good reason for delay on that account.

It is proper here to assume and assert this without any special argument, inasmuch as we have before in our meeting with the deputation, in our report on that subject, clearly asserted the same. We said, "such men can be found in our field, among our catechists and among our church members". Therefore here simply reasserting this, it may be said that we are in danger of a failure here only on the ground of dissatisfaction with their qualifications. We look round on our men, and, for some cause, feel inclined, especially, perhaps, because we have had no experience, to wait for those better qualified. There is doubtless room for their improvement, as well as for our own, but when we give way to these feelings we do greatly err. We judge them, to a considerable extent, by our American standard, & do not well consider what is solely the object of the native ministry, & the help they will have. We have come here from churches to which persons are not admitted to minister in the sanctuary unless they have received a course of some ten years special training, & in the institutions where we were thus ~~trained~~ instructed, during the whole of that course, our minds were constantly filled with ideas of the importance of such preparation. Nor need we now say, either directly or impliedly, any thing against such thorough training. We need only consider the different circumstances in which we now are. We should be unworthy sons of such schools had we not after all learned "to be all things to all men". But so great a change as seems to be required, goes much against our previous views. We will bring our American standard along with us, & try, & try long and hard, to ~~[illegible]~~ set up a correspondence here; and because we still see deficiencies and defects of various kinds, we feel inclined to wait, and talk about laying hands "suddenly on no man," not connecting this injunction with others that accompany it, & show, at least, what could not have been its meaning. But in giving way to this our home feeling, we forget that it is no part of our business in ordaining men here, to present preachers of finished culture, to thoroughly educated, & equally with the preacher, refined audiences. We forget that it may suffice, in our circumstances, as it does in America, and always

has and will in any and every country, to have men of sound piety, of good report, instructed in the scriptures, apt to teach, and in respect to general education and refinement, ~~on an average~~ equal to, & generally above their hearers. We forget too, that by giving them the whole of the word of God; our already considerable, and rapidly increasing, christian literature; that by giving them more or less of leisure for study; that by our free intercourse with them, by our instructions, & by our stimulating them to exertion, we are giving them the means, as well as putting them in the way, for very great improvement. Above all we forget some of the very fundamental principles of our religion. We forget, for example, that it is not the human attainments, not even spiritual, however superior, of the men who either plant or water, that is to be the ground of success for either the native ministry or any other ministry; we forget the example of our Lord & master himself, in his own selection of men for the work; we have some course of reasoning by which we set aside as inapplicable to us in our day; we forget that it is not by might nor by power, but by God's spirit that the church is to be built up & the heathen converted; we forget that it is not the men, but the gospel which they preach, which is the wisdom of God & the power of God; we forget also the aid, which this ministry is to have in its work, the constant presence ~~& aid~~ guidance & support of him who said "lo I am with you."

It is very likely also, that in giving way to this feeling, we are, though unconsciously, mingling with what is really our sole object, another that belongs not to us; the improvement of the standard of education among the people generally. Coming as we do from those American institutions which are connected links in a whole chain of measures, designed for the whole people, we naturally, directly or indirectly, seek more or less to connect here also these two objects which are there so inseparably united, the education of the ministry & the people. So far as our course is thus modified, we forget our changed circumstances, &, in part, our sole object, that God has committed unto us but one of these, & that the other, though sure to follow, follows as a result in God's providence, & is to be followed up, promoted & completed by other hands. If we are to be the educators of the people, then we need the revenues of the country, but God has given us neither the work nor the means. Our best way is to do our work, which God has given us, & let him, in his providence, provide for the rest. If we will be satisfied with the simplicity of the gospel; if we will keep in mind our sole object, & in the selection of men & in the examination of their qualifications are satisfied to have that object alone in view, we should not be likely to stumble either in respect to the men or their qualifications. T the object in view, and taking the New Testament direction as our guide in respect to the rightly qualified men, not setting aside, practically, our own adopted report, we shall not find ourselves under the necessity of waiting for

all needed churches may be formed, & all those churches may have men ordained over them.

We shall find also, as we advance, that the native ministry will improve, under the felt responsibility laid upon it, by the exercise of its gifts, & by the continued study of the word of God. Looking both at precepts & examples we find that this is contemplated in the New Testament, and that ample provision has accordingly been made for it. Paul said to the pastors at Ephesus, "I commend you to God & to the word of his grace which is able to build you up & to give you an inheritance among all them that are sanctified." Apollos when he entered on his work, as an evangelist, though he was moved to it & accepted in it by the Holy Ghost, knew only the baptism of John. He improved in his qualifications for his work as he advanced in it. Timothy was but a young man & was exhorted to stir up the gift that was in him; & he was directed to the word of God, as the great source whence should be drawn needed qualifications, & as given by God for the special benefit of the ministry, "that the man of God may be perfect thoroughly furnished unto all good works. We have then the men, & the means are at hand for their being thoroughly furnished unto all ~~good~~ the works that God has committed unto his ministry, and the promise of Christ "lo I am with you", is as sure for them as for us or for any other class of the gospel ministry.

V. The next preliminary remark is, that it is our duty to ordain such men to the work, & in other respects so constitute the churches, that they can and will, in a good degree at least, be self-supporting institutions. Such was the case with the New Testament churches. Our course in this respect is one that does not run parallel thereto. It is one of deviation on the ground of our different circumstances. We come not simply to preach the gospel, but with money in our hands to support others in doing it, & it will be contrary to the present course of things in our mission, & in the missions around us, if we do not go on constituting churches & ordaining over them pastors, with salaries, we ourselves paying that salary, or at least the most of it, from mission funds; & the principal reason for it will be not that the churches will be unwilling to do what they can, if they may do it in their own natural way, but that they cannot & will not support those whom we shall put over them. Were they to select their own men, & with the understanding that their support, or at least the main part of it, could not be drawn from us, the choice would be of a very different kind. If we give way to this tendency among us, then, by beginning with giving them a support in these things, which belong properly to them, we introduce in the very first place, or, at least, the tendency of our course is to introduce, an effeminate type of christianity. They begin not with taking up the cross in these matters, but with being the mere passive recipients of grace. The stability of such churches cannot be great, their growth in grace must be slow, & marked by some of the most striking deficiencies. Christians

who neither work nor fight, but have these things done for them, must
receive but a doubtful measure of confidence from others, & if the Lord add to
their number such as shall be saved, it will be something beyond the
ordinary dispensations of his grace. If we will begin to plant churches
in this way, is there not reason to fear that we have ourselves, as
in practice so either in doctrine or spirit, erred from the right way.
One excuse here presents itself. It is that the men whom we ordain
as pastors, in the earlier stages of the work, are not to be merely
the pastors of the churches, but also our agents for the general promotion
of the work. This will excuse the churches & us perhaps, if the churches
do what they can, for it is understood by them that the men whom we or-
dain over them, are not merely the men of their choice, to do their wo
& be remunerated for that by them, but mainly our men, to do our wo
But this excuse, though in part valid at first, cannot always find a pla
We cannot thus employ as many agents as there will be churches need
so that we shall be tempted not to form churches when they should
or if formed to let them go without pastors. It introduces also mo
or less confusion. The pastors in some respects serve two masters, the
churches & the mission. We, moreover, shall be sometimes tempted to
throw more of the burden of their support on the churches than they
bear, more than they ever stipulated or expected to bear. We sh
be tempted to this, because the question respecting their support, why they
should not give it, will be put to us by the Board; & they on their
part, in their poverty, will find it easier to receive from us than to
give themselves. Nor does this excuse at all do away the divinely establi
principle, that the churches should support their pastors, at least according
their ability, nor does it change the clear truth in the New Testament
history that such men were then ordained as could & did acquire their sup
among the people where they were ordained. Nor does the excuse improve
matters when the conversion of the heathen is considered. If the churches
not aid, are not practically taught, & trained to it, and are not seen in the
practice of giving, and of self denial for the purpose, but are practically the
favored recipients of pastors & teachers from the mission, then the gospel d
not come before the minds of their heathen neighbors, who thus behold
their state, in its simple moral & divine power, but with a mercenary
aspect. Setting aside then the fact that the pastors whom we may at
first ordain, are in the main our agents, selected by us, & as such en-
titled to a support from us, it may be asserted to be our duty, when
we begin to ordain, not our agents, to do our work, but those who are
to be really the pastors of the churches, to ordain such men, as, having
the essential scriptural qualifications, can & will continue in their pla
and do their work, though not receiving a support from us. The bur
of communicating, in all good things, to him that teacheth, we must place on the churches
are taught, ~~in all good things~~ The position here taken should not be
misunderstood. It is not that no aid may be extended to feeble church
as is done by home missionary societies, but that the churches shou
be in all respects so constituted, & on such well understood princip
that they will do what they can for the support of their ministry, and that

such men should be selected for ordination, as will not, while they have all the essential qualifications, always, & necessarily impose on the churches such a burden for their support as they will not & cannot bear.

Third, in bringing about this state of things there ought not to be any unreasonable delay. As nearly as we can we ought to begin rightly. The churches need the benefit to themselves of this right training and right action. A loss in their spiritual power, in this very vital part of the Christian spirit, must result from our beginning wrong. It will be hard to regain the power for good thus thrown away at first, and hard to correct the mercenary impression made on the minds of the heathen, & by delay we shall be depriving ourselves of the benefit, which we might be gaining by a right experience. A christian church must be made, though it may be helped, with money. It must come from a new creation of the spirit, by the power of God, through the truth.

The last preliminary remark is that in the rural districts, it is not expedient, as a general rule, in the present state of the work, to ordain those who have been well educated in our seminary.

There will doubtless be important exceptions. Some of those educated by us will have come from the rural districts, & will perhaps, have no wish to be elsewhere than at their own rural homes. Some, whatever temptations may be before them, will be ready for any self-denial, influenced only by attachment to us & a regard for the Redeemer's kingdom; but generally, ~~but~~ if we wish to see churches planted, which will be self-governing & self-supporting, & see them supplied with pastors according to New Testament practice & simplicity, then these will not be the men for them. It will not be on account of any peculiarity in our seminary, on account of which it differs from others, that this will follow; much less will it be owing to any deficiency in it as an institution of learning. It will rather be the result of its success in giving a good education, just such an education as was contemplated, and those thus educated, will not be the men simply because of the natural results growing out of such an education. Neither will it be ~~the~~ chiefly the result of their having studied English, though that will enhance the evil but it will follow in part, & in the main, from their having obtained a good general education; one fitting them for general usefulness, & so enhancing their acquired value in the whole field of general labor. We pay & are obliged to pay our graduates, comparatively high wages. Their talents are such as to command them. They deserve them, & if we cannot pay them accordingly many of them cannot see why they should not serve God elsewhere rather than with us. Nor is their reasoning altogether false. If we deliberately give a good general education, we ought to be willing to let the legitimate general ~~conseque~~ consequences follow. We reap that which we sow. We prepare them for general usefulness & they engage in it, some of course staying with us. But one thing follows, if they stay with us, we must pay them for it, and if they are ordained pastors of churches, they must be paid for it, & extraordinary exceptions, they must be well paid. If we do not first plant the churches, and then give those churches such pastors as their circumstances will al-

low of, but reverse the order, & make not the pastors for the churches
the churches for the pastors, we must take the consequences, we must p
our own men, & pay them what they are worth, & we may not comp
of them for receiving it, for they are worth it. We may only complain
ourselves for taking them. But our paying them as we do is not m
the result of their enhanced value in the money market. This wo
suppose that in receiving good wages they are actuated only by a m
cenary spirit, but there is an additional reason for it. It arises in
from their habits & necessary wants. Having been kept in school f
boyhood, they have learned no trade, they are not inured to labor,
they have acquired habits, in their long course of education, which are co
atively expensive. This evil too is enhanced, if their wives have been in
manner, from childhood, educated by us, & this pecuniary difficulty
again augmented when they are sent away from their own villages,
be pastors in villages where they are strangers. Again in their style
living, having, as they do, in the estimation of simple villagers, large salar
and expensive habits, there is little to draw out sympathy for them & induce
parishioners to give for their support. If we ordain these men, as a general
we must support them. The ordinary native churches cannot think of it. Th
will not, they cannot pay them. Such a statement as this last would sou
strange in America. The poorer classes there, by diligence and economy
as a general rule, save considerable for charitable purposes, but with th
classes of people who have joined us, & most probably will yet for so
time to come, it is rarely so. This is an old country, rife in oppr
the faces of the poor have been regularly ground down to the lowest p
in which a bare subsistence is tolerable. As things now are, they ca
acquire, with both labor and economy, what is really necessary fo
comfortable, & as it seems to us decent support. They suffer in many w
& they and their children die prematurely from want of but a little of wh
would save them. The time is far off, unless there be some marked ch
their circumstances when they would not think it strange for us to ask th
to pay the salary of ~~their~~ our graduates.

Should God in his providence deprive them of aid from mis
societies, & they be thrown on their own resources, they would at once l
men go, put in the one of their own number who might be best q
&c, let him cultivate his land, or work at his trade, while they, in th
way, in order to give him more leisure, & honor & requite him, wou
help him in such things as they could. This course which the people w
pursue, indicates the natural & the scriptural course for us. It should
as a general rule, the taking of these their men for the work, & then w
ing over them & improving them, by giving them, & helping them to un
stand, the "scriptures" which can make them "thoroughly furnished unto al
works".

It may indeed be said here, not only as has been said bef
that the educated pastors whom we ordain are our agents, that as such
proper that we pay them, and also as aid to the churches on home-m
ionary principles, but also that by giving these educated men to th
churches, we may expect their more rapid growth and enlightenment
that so the day will be nearer when they will be both disposed a
able to do considerable for themselves, & then for the world. Then

be some truth in this. It is certainly plausible, & contains probably the strongest & the real reason for that course; & it is doubtless true that well meant & prayerful endeavors will not be wholly lost, even should they not be the most judicious; but it still remains true, that in this way we are loading ourselves with a heavy burden; that there is a departure from New Testament simplicity; that we are setting aside, or at least deferring the time for compliance with, a divine regulation; and it is still true, that it is not education or science, but the gospel, the gospel which shines brightest in its simplicity, & that gospel alone that is ordained of God for the souls conversion, & is "unto them which are called, both Jews and Greeks, the power of God & the wisdom of God." To quote an approved declaration from the Jaffna Mission report, only applying here their general statement respecting the whole missionary work to the particular part of it now under consideration; — whether we look at the terms of our commission, or to the example of him who gave it, or of those who first received & acted upon it, or at the work as one of faith, & as a work of God, we find no authority for these auxiliary means, or for any preparatory process."

Again, as to the manner in which the native pastors are to be supported, & hence the class of persons that are to be ordained to that office, our deputation has written for us in the most clear & decisive manner. They say, "if the people are unable, or even for a time & for any cause unwilling, to support the native pastor, it does not follow that he as a servant of Christ, commissioned to preach the gospel, is not bound to preach for them, even though he may have to spend a part of his time & strength in some remunerative secular work." Again they say, "How were the pastors supported whom he, (Paul) with the aid of Timothy and Titus ordained "in every city." Those enterprising and successful missionaries had no funds for this purpose. There were no missionary societies to draw upon them. Often, very often, no doubt the churches were too poor to raise even a moiety of their pastors support. And whence were those pastors obtained? There is but one probable supposition. The best men were obtained that could be found in the city, & if the people did not enable them to give themselves wholly to their ministry, they must have supplied the deficiency by some remunerative secular labor." Again they say, "The necessity for ministers to work with their own hands, exists, & will long exist in India. We must insist upon a practical recognition of it by the native pastors & preachers". We conclude therefore, that the men who have finished a course of education in our boarding schools & seminary, are not the proper men for pastors, as a general rule, in the rural districts; not because they have not been well educated there, but because that in consequence of having received such an education, they are qualified for general usefulness, & can secure high wages, wages which the churches, as a general rule, cannot now, & will not, for a long time, be able to give; that if such men are ordained, it should be done with the understanding that the native churches are not to pay their salary; & the board also should understand that the burden of their support is to ~~come~~ rest upon it. The question is whether we shall, trusting in the word of Christ that he will be present, & in the gospel alone as the power of God, boldly & fearlessly, organize churches wherever there is a call for them, & then give a pious ministry

which the churches can for the most part support; or, making a good education in our seminary essential, decline to organize the churches & give a native pastorate, except as we can furnish the well educated men, give them a good salary, & trust in the board for the money.

P. S.

I had written the above, & was ready to affix my signature when I received from a brother the following. With it, I close. "I find," says he, "a great difficulty about establishing native churches on account of not being able to get men for native pastors who would come up to the standard which is held up in the mission. That was the reason why I wished to have the question discussed in relation to their qualifications. I cannot establish churches, because I have no men for pastors who would be appointed by the mission."

Yours in the gospel

H. S. Taylor

Rec'd. Feb. 12/56

Native Pastorate

Rec'd.

a.P. #[illegible] 67

Mondohasoli Jan. 1st 1856

Rev. R. Anderson D.D.

Dear Sir

"You have been informed Br. Rendall of the visitation of a Committee to this station f the organization of five churches among the congregations. s of God's grace. The progress of the work here, to my ind, illustrates the truth, "neither is he that planteth anything ither he that watereth, but God that giveth the increase". members of these churches give, as far as I can see, as od evidence of piety, & love for the truth, as do the members the station church, & yet I have labored comparatively lit in their villages. The great body of the labor in their be lf has been by native agents, & much of that agency has n of a humble kind. I look at these things & take cour e. The work does not depend on me. It is of God. "No n can come to me except the Father which hath sent me draw , & I will raise him up at the last day. It is written the prophets, & they shall be all taught of God. Every man fore that hath heard & hath learned of the Father cometh to me." The gospel is preached, & I know that, in the in, it is preached as it is in the bible, & I care not by om it is made known. It is "not by might nor by power" t by God's ~~grace~~ spirit that the work will be promoted. to the kind of men who shall preach it, or the status ich they must have in society, I find but one leading ral truth in the bible. It is, ~~that~~ "God hath chosen the lish things of the world to confound the wise; & God hath chosen weak things of the world, to ~~thing~~ confound the things ich are mighty; & base things of the world, & things which despised hath God chosen, yea & things which are not, to ing to nought things that are;" — meaning, as Barnes will have that God has chosen as his, ~~agents~~ for the establishment of gospel, those men & those means which the world regard as olish, weak, base, despised, & even, in their estimation, beneath

contempt; that God's plan is, by means of such, to confound what, in the estimation of the world, is wise & mighty, & all this "that no flesh should glory in his presence," but, on the contrary, that he that glorieth should glory in the Lord."

Last Saturday I went to Poorasaloor, four miles E. from Paraliche, the place of one of the recently formed churches. In this village, Poorasaloor, about fifteen families, for between two & three years, have been nearly all the time under daily instruction. Some of the time they have been instructed by helpers who had been well taught in the word, in our seminary, & some of the time by those whose knowledge of the bible is limited. Johnson is the one now with them, & he appears to be faithful & discreet, & to have their confidence. I have often visited them & observed their order & progress. From the time of their first coming, though they have been sorely tried, with the exception of a few, they have all stood firm in their new faith. Their views of christian truth have been waxing clearer; & their motives, at first certainly of a mixed character, have been growing more scriptural. Here, as in almost all the congregations of the station, some portion of scripture, some miracle, parable or doctrine, is daily examined by them, & has been from the time of their first coming, so that in the knowledge of the bible they are not much, if any, behind the majority of christians in America. They have become skillful in the singing of our christian songs, & in that exercise the women & children take delight. They are all also in the habit of praying, & from time to time they have been modifying their practices so as to make them conformable to rule. A year ago I was ready to receive some of them to the church, but the fact that one of them, as are others of that caste, was a polygamist, led me to defer their reception till after the visit of the deputation. That matter, according to what was then agreed on, was satisfactorily adjusted, but then I still defered their reception wishing, when they should be received, to have them op

…d into a church in their own village, rather than
receive them into the station church which is distant,
with which they could have only a nominal connection.
…the coming of the committee however it was not prac-
…able, but not being able to find an excuse for put-
…g them off longer, I received twenty one of them to the
…urch, last sabbath, in their own village. Having known
…m now for about three years, & having closely examined
…m one by one before their reception, it gave me
…easure to acknowledge them as brethren in the Lord,
…ugh they were strangers and aliens from the common-
…alth of Israel. They covenanted on their part, & I, with the
…techist & his wife, stood up & received them, promising to
…ard them as fellow disciples & watch over them in the
…d, & then, for the first time since Christ came, his death
…ording to his commandment was shown forth in that
…ace. I could not do otherwise than believe that the Lord
… begun his work of saving grace in the hearts of them
…l, but the case of four or five of them seemed to be
…[illegible] specially marked. One is a middle aged woman
…om another village, who has been divorced by her husband,
…t he might marry another. She is a sister of the most
…ominent man in this village, & has now been in the place
…t a few months. But with her quite vigorous mind, she
…s given her whole attention to the subject, inquiring dil-
…ently, at every opportunity, about whatever she did not un-
…erstand, till now, she can give a clear reason for the
…pe that is within her. Three others were boys of only
… or 13 years of age. The parents of one of them were among
… number received, but both the parents of another are still
…athen, & the father of the third is both a heathen and a
~~polygamist~~ polygamist. These three boys, for some time, have
…n decidedly on our side, not merely because others, their
…rents, are, but also from their own independent investiga-
…on & choice; & the two who have heathen parents, have got

their consent, that, in this thing, they may have their way. They are each of them read well, having been taught mostly in our school in their village, though they had some in a heathen school previously. When I saw their faith, & their desire to come, & heard also the adults say "receive these, for they are our teachers, the persons who read & explain to us the scriptures, & who stir us up to attend meeting & learn", I could not hinder their coming to him who said "suffer the little children to come unto me & forbid them not, for of such is the kingdom of heaven.

I would also mention, with gratitude, that a fortnight previously, it was my privilege to receive our oldest child, Martha, to the native church in this place. Of her own accord, some two months since, she asked me to receive her. Mrs. Taylor has been the chief instructor of our children in spiritual as well as in other things, & since in the month of July having we have had hope for Martha that she is indeed a child of God. Of the general condition of my station field the mission report will give details. The work progresses, or I do not rightly understand its signs."

P. S. Jan. 25th

You will perceive that the above was written on the 1st of Jan. & that I send it as private. I wrote it indeed to the mission, but some of the brethren preferred that I should send it as private, & not ask the mission to sanction it, because that, in the reception of members to the church in the village of Poorasaloor, I had seemingly formed a church in the place, & that, seemingly, contrary to a mission rule. I offer a brief explanation of the rule & of the facts. The rule I understand as setting forth the way the mission will proceed when it organizes churches, & not as a prohibition of their organization by single missionaries, because, a clause expressly prohibiting such action was stricken

[f]or the rule, & since it was stricken out I do not see [h]ow it can be said to be in it.

The facts are two fold, & respect the reasons why the [c]ommittee did not organize a church there, & what I did. [T]here were three distinct reasons why the committee did [n]ot, 1. *Want of time*. In all the other places ~~where~~ the [p]ersons organized into churches were members of the mission [s]tation church, having their letters of dismission, so that [t]he committee could at once proceed to action. Here there [w]ere no church members & to examine & decide who [m]ight join would have taken time which the Com. knew [n]ot how to spare. 2. *The Com. did not like to take the [r]esponsibility of receiving men anew or of rejecting [t]hem*. It was thought (very properly) that this belonged [t]o the missionary at the station. 3. *The Com. had [n]ot been authorized to act in this village by the [m]ission*. These reasons were thought sufficient by [t]he committee, but they did not affect my action as [t]he missionary of the station.

My action, I confess, was a little irregular, [i]nfluenced, as I was, by fear of going to extremes. I did not [o]penly, *plainly* & *fully* organize them into a distinct church. [I] received them to the church, or I & the Catechist & his [w]ife did, & did not state to them that they were received [i]nto the station church, nor that they were now a dis[t]inct separate church by themselves, & then call on them [t]o elect officers. So far as my action was concerned [I] simply *did* what I have been accustomed to do in [o]ther villages, & what other brethren also do, but *did not* go farther, &, by my ipse dixit, make them members [o]f the station church, without any action of said station [c]hurch, & then report accordingly.

I read the two *long* letters which I sent [t]o you to the mission. No action was taken or called for

respecting them.

I proposed to the mission that Mr. H. should be ordained over the church in West ~~Caresa~~ Caresacoolum & Yaserdian over the Church in [illegible] dotarolie. A Committee was appointed to proceed [to] Caresacoolum for the ordination of Mr. Zilva, & to[pics] were assigned for the examination of Yaserdian, [with] reference to ordination, at our meeting in June. [This] is progress. It is all, in that line, that I can [ask] for at present.

F. Sepion, an Indo-Brittain, who taught the School when you were here, has returned to Jaffna. [You] may remember that you preferred natives.

Yours in the gospel
H. S. Taylor

Rev. R. Anderson D. D.
Sec. A. B. C. F. M.
33 Pemberton Square
Boston

(Private)

Recd Apr 15/57

Mandahasalie ~~Madura~~ Jan. 2^d 1856

Rev. R Anderson D.D.

Dear Sir

I wrote to you infor-
lly last Aug. about Mrs. Taylor's visiting Amer-
a with our children. I have received no answer, I sup-
se, because the letter was informal, & because that, if
y action was to be taken, the rules of the Board
hould be complied with, as was not done in that case.

I now request that Mrs. Taylor be allowed to
sit America, with our children, at the end of this year.
any time thereafter, when a convenient opportunity may
er. The reasons for this are three, her health; the
& health of the children; & provision for them in
merica. 1. Her health. For about six years she
s been especially feeble. Only a small part of that
e has she been able to do any missionary work wor-
y of particular mention. Most of the time she has
deavored to keep watch over her children & do some-
g for their instruction, but together with this she
not been able to keep up the ordinary care of
usehold affairs. She has seen to these things only
a very general way. Contrary to the custom which
vails in other mission families, she has been
liged to commit it to such hired help as we could
cure & still does & must do the same. It is prob-
le, however, that she would be benefited by a visit
America, & to a degree she would not have been
e or four years ago. This was the opinion of Dr.
lton. It is probable, also, that on returning, some-

what recruited, & with but a small family to care for, she would be able to do more in a missionary capacity. If she goes at the end of the year, on reaching America she will have been absent thirteen years.

2. The age & health of the children

Martha was born, March 31st 1846; Horace June 6th 1847; Isaac May 18th 1853; & Lucretia Maria May 4th 1855. On leaving at the end of the year Martha will be 10 years & 9 months old, Horace 9–6. Between these & Isaac there is a space of ~~ab~~ near six years, & it will by no means do to keep the older till the younger should go.

As to the health of the children, the case of Horace alone is peculiar* & his health, on the whole, appears to be in an improving state; but still the change is desirable for him on account of health. Dr. Shelton was decided on this point, though the case was not such that he would on account of it have recommended the breaking up of a mission family.

3. Provision for them in America. We have reason to suppose that provision can be made for them among her friends, though in a pecuniary point of view none has been made except that her father has written; "I have made some provision in my will for their education". We have also assurance that, if she returns with the children, she will have a place of residence, in her father's house, for a time. The "provision" we know cannot amount to a large sum, for though her father is a "liberal" man, his means are limited. I mention this to show that, while my return, on this account, may be, I trust, dispensed with, hers is very desirable.

Some think that the best way, generally, is to send home the older children & return with the younger. Perhaps it is so, but in my case there are two decided objections: uncertainty about provision for them there & the state of Mrs. Taylor's health. This latter consideration alone is a sufficient reason for her going.

*I knew not Dr. B's opinion when I wrote this. Jan. 17

the difference also in the ages of the children, & the bearing of this on the question should not be overlooked. "Were there a difference of but one or two years between Horace & Isaac, then Martha & Horace might be, with more propriety, for one two or three years, entrusted with friends, till the younger, with one or both parents could join them, & so permanent arrangements be made for them all. But in our case, it would be necessary to wait seven years before the oldest of the younger ones will reach the age of Martha.

I will only add that we have no expectation that her stay there will need to be more than a year or a year and a half, & that I have no desire to return myself, nor do I see any necessity for it, ~~either~~ in the state of my health, & so far as my work is concerned, I am decidedly disinclined to go. I send herewith the opinion of the mission also that of Dr. Colebrook." Yours &c H. S. Taylor

"Copy of a resolution respecting Mrs. Taylor's visiting America with her Children, adopted January 15th 1856.

"Bro. Taylor read a letter to be sent to Dr. Anderson on the subject of sending Mrs. Taylor with their children to America, the latter part of 1856"

"Voted that we approve of Bro. Taylor's request"

Jan, 17, 1856 J. Rendall

Sec. Madura Mission "

"I hereby certify that Mrs. M. S. Taylor of the American Mission attached to the Madura District is suffering and has been for the last six years suffering greatly from debility, which in my opinion renders it highly advisable that she should after a few months, return to America, that being the only course likely to restore her.—

I still further certify that her children Martha and Horace Taylor have arrived at that age which renders it very desirable that they should leave India and proceed to America; "Horace Taylor has been a delicate

child from birth & suffered at times severely from affections of the chest — I am of opinion that nothing will be so likely to invigorate his general constitution as a visit to America, a further stay in the Tropics might be productive of serious consequences hereafter to his general health"

(Signed) J. Colebrook
Zillah Surgeon
Madura

"Since writing the above certificate, it has occurred to me that Isaac Taylor the second surviving son, owing to peculiar conformation and temperament should not be allowed to return to India with his mother, his general health rendering it incumbent that he should remain in a colder climate. Knowing what I do of the child I am quite satisfied his constitution is quite unfitted for an India climate"

(Signed) J. Colebrook
Zillah Surgeon

The above contains the letter which I sent to the mission, the action of the Mission thereon, & the opinions of Dr. Colebrook. His last opinion, above given he expressed to me informally & put it on paper at my request. You will see that it is not only against return of Isaac, but shows also that he especially needs the American climate

It of course will be a trial for me to part with them, as this contemplates, but I have already lived alone considerably on account of their health, & I trust that I shall not often all be wholly alone. We finished our meeting yesterday & I return to my family at Mandabasalie tomorrow

Yours in the gospel
H. S. Taylor

Madura
Jan. 17, 1856

P. S. My request you will perceive is that Mrs. Taylor be allowed to return at the end of this year, or at any convenient time after that. This I added on the supposition that *possibly* no opportunity may occur for her to go ~~alone~~ at the end of the year, as we now suppose she can, with Mr. & Mrs. Muzzy. Mrs. Muzzy's letter on the subject will go by this same mail, & probably both cases will be acted on together in the committee. If the request is granted it will be desirable that we receive a reply as soon as it can be conveniently given

H. S. Taylor

Rec'd. March 2

ackd. March 4.

Mrs. Fitz relin

√ Phil. Cal.

Ans. April 7.

Rev. R. Anderson D.D.

Sec. A.B.C.F.M.

33. Pemberton Square

Boston U.S.A.

"approved by the mission"

Mandahasalie May 28th 1856

Rev. R. Anderson D.D.

Dear Sir

This year, I with my family, have remained at the station during the hot season, & we have as yet, enjoyed our usual amount of strength. But this station is an exception to the others. Every hot day during that season, & just in proportion as it is hot, brings in a refreshing sea-breeze, commencing at 2 or 3 P.M. & continuing till 9 or ten, at night. Though we are 30 miles from the sea, as there are no hills or groves to break it, the breeze is not long in reaching us & in the hottest day, sometime before night, it is nearly as cool as comfort requires. The family which may be located in the station district next east of this, will enjoy a location, for this season, still more favorable.

In giving now an account of the work at this station, I will go round the field in order, taking up the principal out stations.

1. West Caresoocoolum

You have been informed that Mr. H. Gilva was ordained in Feb. over the native church formed here last year. He appears, as I expected, devoted to his work, & the church is happy in his ministrations. A few Sabbaths since, I assisted him in the administration of the sacrament, when he received seven new members to his church. I trust that the Lord will yet add to their number more & more, but our hopes of great things in the place are often disappointed. The higher castes are, for the most part, cautious and calculating, rather than ready to walk by faith. A goodly number of Shanars have seemed, for some time, to be not far from the Kingdom of heaven, but they are not yet decided; & a body of Naikees, who promised fairly, & for a few sabbaths, did attend meeting with our

people, decided at last that they could not at present withstand the opposition that met them. The truth howev is gaining ground among them. Individual conviction are growing clearer, & public sentiment is growing mo & more decided in our favor. Each of the six congrega tions connected with this out station are doing well, & slowly increasing in their numbers, while at a distanc of six or eight miles to the N. W. there are several vill ages where people now hear the word with gladness, & promise to be with us. I trust that the work will be fairly & formally introduced among them before the ye closes.

2. East Caresacoolum Here is a little band of dis ciples, organized into a separate church last year. It wa among the smallest of the churches then formed, but th members are united, in mind & spirit, one with anoth and all, I trust, in Christ. They are a loving and happ company, & have a good report among the heathen. Thre families of the Puller caste, in a hamlet ~~to~~ near by have recently joined their congregation, & considerab numbers of that caste, the connections of these, live in two other villages in the vicinity ~~near by~~, & the leaven, I am i formed is working among them. The manner & spirit w which these three have come ~~is~~ are an earnest of good. None the higher castes have yet joined, but I know that th truth is made known, & more or less talked of among th If we do our duty, may we not cheerfully leave th issue, in respect to these higher castes, with the Spiri of God. Thus far an addition of four has been made to their church ~~during this year~~, since January

3. Valenoorane This year, thus far, has not been altogether a pr ising one at this out station. There are four congregat connected with it, but nearly all the time, the catechi Rockwell, has been the only person in charge to ca for them, & his health, though now improving, has be poor. I am ~~now~~ taking measures to increase their working help, so that the congregations ~~connected~~ w ~~it~~ may, & I trust will, begin to revive again. At Va

ignorance itself the cause is prospering. Mr. H. Zilva, recently visiting them, remarked, what had been impressed on my own mind, that our people there, now talk much less about their worldly troubles, of which they have had a large share, & more about the kingdom of God. There is a new opening for us at this out-station in a place about five miles from V. As I recently visited the place, my mind was very favorably impressed. A month before, two ~~of them~~ persons came, bringing a note from the village Moonsiff, inviting us to organize a congregation there. When I met them, I saw that they were poor & degraded indeed, but their friendly looks and conversation, & not least, that of the women, as I stayed under their tree during the day, assured me that the Lord had opened their hearts to receive us. I do not remember ~~and~~ I ever to have visited a place for the first time, as in this case, when a greater readiness was manifested to hear & receive the gospel message. I have sent a man to labor there for a time preparatory to their organization into a congregation, if it shall then appear expedient. There is a favorable opening also at a village two or three miles west of V. but I will not now speak particularly of it. During the year thus far, six have been added to the church in V. two of whom, however, had recently moved into the village from another congregation.

Poorasaloor I have already informed you that a church was formed here the latter part of last year. They have appointed two of their number, the most suitable persons, as deacons, & in various ways they appear desirous of honoring & building up the church of God in their place. Their meetings are well and regularly attended, & they have begun to do something, in a regular way, towards providing for the temporal affairs of the ~~church~~ congregation. The beginning in this will be small, but it is encouraging to see a rising disposition to do something. That disposition must be encouraged. An evangelical or missionary spirit, to a considerable degree, exists, & the influence of it is felt both in that & other villages. There are several places

around when an influence has been gained, where the word will be listened to with approval, & some appear, at times, on the point of deciding to abandon their heathenism for christianity. A heathen woman of the village seemed to express the feelings of many others as well as her own when she said, a few days since, "My mind is not settled in any thing. When I hear your religion preached I think it is right, but again, when I hear other things, my mind wavers, ~~my mind~~ it does not remain still." There is nothing to hinder the preaching of the Word, & "faith cometh by hearing". In two villages near this, congregations have been formally gathered, & in one of them, a truly evangelical spirit seems to have a hold, but of the other I have some doubts, while yet, in a third, during the year, promises have been made which are well kept.

5. Camathy. This is the largest village in all my field, & gives name to the mission district east of this. The place is important & promising, but I can only say of it now that though "it has been without help most of the year" &, though the catechist recently sent ~~there~~ has left ~~them~~ & the field altogether, yet, some are faithful & very desirous that another catechist should be sent to them. "I think that the right man who will enter upon the work in faith & patience, will not have to wait long for a harvest."

6. Sanepetty This place is about five miles South east of the above, & near the place where I think the future missionary of this district will be located. It was only about a year since we first commenced operations in the place, or in the vicinity, & at no time has an educated catechist been employed there. The reader, though never instructed with reference to his duties in any of our schools, has yet become somewhat skillful in the use of the word of God, while his kind & affable manners open the way for his being heard. There are now but thirteen families formally connected with us, & of these, eleven only in S., the others being in five other neighboring villages.

all these places, with God's blessing, we may hope for an increase not long hence. When the work commenced, one year ago, it was manifest that the motives of some in joining ~~with~~ us, were of a mixed kind, & several who at first promised fairly, because their worldly hopes could not be realized, soon left us. But the knowledge of the truth as it is in Jesus is increasing, & this truth is not without its influence.

Paralicke. More than three years have passed since the first efforts were made in this place. They have had one catechist, Paranchothe, all the time, & a church of 34 members has been gathered, including those from neighboring villages. One has been excommunicated, & another it is supposed must be. None have been received this year, but there are some candidates who appear well. The excommunicated person was cut off for polygamy. This was formerly a besetting sin among them, & that there should be some relapses is not strange. This church, I trust, will stand, for the love of God appears to be shed abroad in their ~~souls~~ hearts. The reader in Samepetty (spoken of above) is a member of this church, & there are two or three more of respectable talents and attainments, who study the scriptures & exhort the people as they have opportunity, & appear to be desirous of devoting themselves to the promotion of this work.

Perunarlee. ~~I am~~ not satisfied with the state of things at this place. There are a goodly number of people professedly with us, & there is a considerable class ~~of people~~ from whom an increase may soon be hoped for, if the proper means ~~are~~ were used. The peculiarities of the place are such as to require a catechist of greater talents than would suffice for a purely rural village, & this want, unsupplied, has left them in a distracted state. I "hope, though that hope has been for some time deferred," to procure for them a better man ~~supply~~. None in the place have yet been received to the church, but on the part

of a few, there are some signs of worthiness.

9. Poothoocoolum. This is a comparatively new con-
gregation, five miles S.E. of the above, but it has st
into life with a freshness & vigor that give pro
of good. I have done for them comparatively little during the year th
have been with us, but they have done more for
themselves than some others. It is strictly a sud
village, & a person of superior attainments will n
be essential, if only such an one is at Perunalee.

10. Sevalpetty. I will not write at length about
place, for some time has passed since I visited it, &
the visit was short. No additions have been made
the church, organized last year, but there are
candidates who are well reported of, & the congreg
has somewhat increased. The church is small but I t
that it is to Christ a lovely one. It is not, humanl
speaking, probable, that it will grow rapidly, but
elements are of a stable character.

11. Nuttacardoo. This village is about ten miles so
of Mundahasalie, & there has been a congregation in
place for more than three years, but till the latter
part of the last year, its members were confin
the pariah caste. About a dozen families of Naik-
ers then joined them. These latter, in standing in so-
ciety & in general influence, are much in adv
of the former, but the Pariahs, in the knowledge of
things pertaining to the kingdom of God, stand before
them. The Naikers however are coming steadily for
ward. Several of them can read the bible, & they exc
in singing our christian songs. One of their own numb
is the only teacher or catechist we have in the place,
though another man, over a congregation in another pl
renders them some assistance. I know not that I sha
be able to do better for them than to instruct more perf
this one now with them. The coming of these Naikers is a
movement of importance in my field. It is the entrance of the
pel among the higher castes, & as such it is thought & spok
all through the region. There is but one man now in the place
who is a member of the church, but he is a decided christian, & other

[that] should be received ere long.

Canjampetty. This is four miles south from Mondatosolie, [in] a purely rural district. Here too, for more than three years, [the]re has been a congregation, but it has been small & only poorly provided for. There are but two members of the church [who] properly belong in the place. Though the congregation in this place is small, it is central to three other small ones in [the] neighborhood, from all of which the members come & meet [here] on the sabbath, & then there is a respectable & interesting [a]udience. As yet, only pariahs have joined with us, & their number [in] the region is not great, but I know that the truth is made [kn]own among the other castes, & that it exerts an influence. The [ti]me of their turning unto the Lord is known only to him, [bu]t talk about it has arisen among them. There are some [in] the place, I hope, who are prepared to join the church.

Rasacopalium. This place is about five miles S. E. of [M]ondatosolie, & two or three families have been for two [or] three years connected with the mission, but they were so isolated [in] their location, & their number so small, that they were much [ne]glected. ~~But~~ Of late there has been a reviving among [the]m. The former members seemed to be in earnest, as if they [ha]d truly chosen the Lord, & all the remaining families of [the]ir caste, about ten, have joined with them & appear well. [A]mong them are two young men of respectable acquirements [w]ho would like to devote themselves to the promotion of this [ca]use. Among the other castes in the place, there is also a [m]ovement, which is encouraging, ~~but time must show~~ [it]s particular results. "The reader shows commendable [z]eal & tact, but his early advantages were poor," (It is [on]ly recently that he has learned to read) & he is hardly capable of carrying on the people to any great extent in knowledge. Yet he is the only one to oversee the work in the place & the one who assists the man spoken of above [i]n Nuttacardoo. He may improve somewhat still, but a [be]tter education is very desirable.

Pantalagoody. ~~This place~~ is about eight miles S. W. [&] is a place of considerable importance. We have had here a congregation of about a dozen families for between two & three

years, but the nature of their employment being such as to keep them much away from home, ~~considerable of the time~~, they have not made the advancement that was hoped for. I must confess also that I have but rarely visited them, for they are out of the range of my ordinary tours, & are also a little nearer to Mr. Gilvary than to me. There are two other villages in the vicinity, where there seemed to be openings for forming congregations, but both efforts failed. The reader ~~in~~ this place is very well qualified for the work, & of late, together with his people, appears to be more awake; & I am informed that there is a favorable movement now among the lower castes in the place. The reader & his wife are the only members of the church ~~here~~, though one family, the heads of which are members I have sent to labor in another ~~[illegible]~~ congregation

15. Tooval This is a congregation far away in the Canotty district. It is some time since I have visited it, & I must confess indeed rather expected, that it would fail for want of support. It seems however determined to live, & according to all the accounts I have of it, is growing in its numbers, & in the attention given by its ~~[illegible]~~ members to the word of God. It may be an important out station whenever a missionary is in that district.

~~16.~~ Mandatasalie, ~~Of this place~~ & its vicinity I have nothing special now to communicate. I have spent considerable of my time & most of my sabbaths away from here. The Catechist serdian, fails in no duty, but the studies assigned him by the mission, together with those I have laid on him, & the other helpers, have necessarily affected the amount of his labors.

Yours in the gospel
H. S. Taylor

Mandahasalie June 5th 1856

Rev. R. Anderson D. D

Dear Sir

On various minor points there may be a variety of opinions about the work of the Deputation here in India, but I believe the Lord sent them here for good. We were in such a position that we needed aid, such as the Deputation rendered us. Let me here give an outline of my observation & experience. I will divide it into three Eras.

1st Era. I date this from my entering the mission, nearly twelve years ago. I was invited to take charge of the station of Tirupoovanum, which was thought to be a good one. There was a complete system in full operation, & I was given to understand, that to be useful, I had only to throw as much life into it as possible. That system, in its leading characteristics, was a system of schools with heathen masters, for the conversion of heathen children. Most of the teachers at the station, had been for some time in the employment of the mission. The first time they came before me, after they had repeated their scripture lessons, I asked them, one by one, "are you a christian"? Every answer was, "no." I then asked, in like manner, "do you wish to become a christian"? Again, the unhesitating answer, from every one, was, "no". They said they learned the scripture lessons & taught the children, for the sake of their pay.

There was also an English Boarding School at the station, and the number of students soon rose to about forty. As we then had few christian people, these students were gathered mostly from the heathen, those sending their sons, who wished for them a good English Education, knowing that it would secure employment & good wages, either in the mission or in the service of the Government. Our thus taking respectable heathen children, involved the reception of them with their caste prejudices. In this era, heathen common schools, Boarding Schools & the Seminary, were the leading means for acting on the heathen mind. It is not true that there was no preaching, but schools stood foremost and prominent.

2d Era This was one of reforms & compromises. It fairly commenced about nine years ago, though tendencies to the same were

before discernable. The making of the changes caused some dist[urb]ance, for it is no easy thing to change a system of mission p[ol]icy; nor will all be agreed when the changes are made. B[ut] God in his providence helped on the reforms. The vicin[ity] of the Tinnevelly missions, with their marked success, but dif[ferent] policy, was a help. Here & there also, in our fie[ld] people in the rural villages asked for instruction, tha[t they] might be christians, & we gave them schools, dropping he[athen] schools, when necessary, in order to enable us to do so. For th[e] congregations thus arising, we needed catechists, & we took [for] this purpose the best men we could get. These congrega[tions] were the beginning of the necessity for all the great chang[es] that have been made. Schools for these gradually absor[bed] all the money formerly given for heathen schools. The[n] again we wished to introduce children from the congregat[ions] into the boarding schools & seminary, but upon this, th[e] caste of the heathen boys, before in these schools, showed [it]self, & it was necessary to meet it. We did so, but it thinned [the] schools not a little. Gradually, however, they filled again from the congregations, & we declined receiving any more heathen children into those schools. Again we declined recei[ving] any more from other places than the Madura district, & fin[ally] to receive any from other societies, though they might be [of] this district. These were all reforms & in the same directio[n] as those subsequently made. An attempt was also ma[de] to introduce more Tamil studies into the course, & have le[ss] of the English. It issued however in a compromise, which res[ulted] in but little. The change was scarcely appreciable, though it h[ad] a tendency towards future improvement.

<u>III.d Era</u> <u>This must date from the coming of the Deputat[ion]</u>

When they came, there was not one relic of the old heathe[n] schools left. Gradually they had all disappeared, & for that th[e] Deputation is in no way responsible. The mission had pre[viously], though slowly, made great changes, till its <u>leading characte[ris]tics</u> were entirely changed. It began its work with a syste[m] which it could not carry out, & so, of its own accord, ha[d] tacked ship. But every thing was not right. The craft buil[t for] river navigation, was not well adapted to the deeper waters [in]to which it was now launched. By backing out of the old ord[er] of things, we had only backed into the new, & so were not i[n] it, in the most orderly way. I will specify.

A few specifications.

Our compounds & buildings were not all of them in the right places. As the selections were made, & the buildings erected, with reference to a system of heathen schools, they were out of place when those schools were dropped, & the congregations arose in other & remote localities.

The church organizations were defective. The churches had been organized at the stations, & all who joined the church, joined there, & the missionary was the pastor. On the old plan of the Ist Era this, in some respects, would have worked well, as the converts were to be made through the schools, close by the station. But, now, under the IInd Era, it had come to pass that the great majority of the members were in the rural congregation, from 10 to 40 & more miles distant, scattered here & there, with no pastors to look after them in their several localities; while churches, properly so called, that is, bodies of christians living & acting together, were hardly to be found.

Our educational system was not answering the end for which it was designed. It should furnish teachers, catechists & pastors, for the congregations, but it had not, nor did it appear likely to furnish more than a small fraction of the whole body. Now, of the forty two assistants, only about one fourth have ever seen a boarding school or seminary of any kind. There were four reasons for this failure. (a.) The length of time, about ten years, required to complete the course. (b.) The costliness of it. The best qualified English teachers were necessary in all the boarding schools & in the seminary. The main cost, however, arose from the length of the course. In these ways, what was needed for many, was expended on a few. (c) The persons instructed. Only young boys were taken, & they, on completing their course, were still young & inexperienced, & so not well qualified to take charge of the congregations. (d.) The high wages it was necessary to pay the graduates. Generally, we could not retain them, except we paid them two or three times as much as would be required by those instructed only in Tamil. These were points in which the aid of the Deputation was greatly needed.

Changes which the Deputation labored to make.

They sought, as far as possible for the present, & in all cases in the future, to have the missionaries rightly located; & also to guard against the erection of costly & unnecessary buildings.

4

2. They laid before us the principle, & we adopted it, without dissent, that the governing object should be, "the conversion of sinners, the gathering the converts into churches & appointing pastors over them." This led to their proposal, & our assent to the same, that instead of simply one central church for a whole station, there should be local churches established in the villages, wherever there was a sufficient number of christians for the purpose. This done, we could not avoid adopting their view, that pastors should be sought out for the churches thus formed.

3. In regard to the educational system, they argued, & we agreed, that it should be for the mission & not the mission for it; or, that it should be such as to give the most appropriate & best possible education to all the necessary native assistants. It was assented to by them, that a few might be well educated both in Tamil & English, but they regarded it as indispensible, that a large number should be educated directly for the work, & only for the work. In this way alone would it be possible to supply the growing number of congregations and churches with those persons, whom we may safely trust, to lead them & unfold the word of God to them, & the heathen around. With us, it was a most practical question. Should we simply supply a small fraction of the congregations with pastors & catechists, having an English education, & with salaries so high that the churches could not even think of paying them, & then leave the great body of them destitute? Should we not rather attempt to supply the whole, or as far as we & the churches together might be able, with those men who might have only such qualifications as are demanded in the epistles to Timothy & Titus? The latter was our decision & the Board never seek to reverse it.

Taylor, H. S.
Letter 3

Conclusion

I enter my protest against every form of the idea, that the Deputation exercised any undue authority over us, or so "overshadowed" us, that we lost, as it were, our senses, & only, or mainly echoed their views. We acted freely, & as we thought best, & I am also sure that our reports bear the impress of our minds, rather than those of the Deputation. I protest also against the idea, that the gospel cannot be given to the people, unless the english be used as a medium, and also against the idea that missionaries will not have enough to do, unless they have schools to care for. You may show this or any part of it to the Committee of 13, or make other use of it.

111 Yours in the Gospel H. S. Taylor

Private

Mondobosolie July 15th 1856

Rev. R. Anderson D.D.

Dear Sir

I have a letter of some length ready for copying for you, but I cannot possibly get it ready for this mail, but my letter to Dr. Bacon, which accompanies this, makes it desirable that I send at least an extract from what must go as a whole next time. It is to enable you to understand what I say about uneducated helpers at my station. The extract is as follows —

"But this will not fully meet a want of which I am becoming more & more sensible. This is for the helpers who are somewhat advanced & capable of appreciating it, & in looking over my men I found 21 who I thought might be benefited by it, but I have on that list of helpers, of all grades & offices, 42 names all at work and drawing pay. — Of the 41 only 6 have ever been to either our or any other seminary, & most of these for only a part of the whole course. Of the remaining 35, only four have ever been to any Boarding school or regular Preparandi class. Of the remaining 31, no one has ever been ~~his~~ ~~esti~~ ~~b~~ to any regular christian school in order to prepare for his duties, though a few of them have occasionally studied a short time, & irregularly, here at the station, instead of being at work. If any are now ready to say such men cannot be worth much, I answer, first, that my observation teaches me that they are of considerable value, &, secondly, that the bible alone, carefully studied, with a devout spirit, studied by one both for his own sake, & for the sake of explaining,

it to others, is capable, by its own light, of mak-
truly wise. These men have also, had the advantage of the
occasional assistance of the missionary, & other catech-
& also observation of the way in which christians wo-
walk. But my third answer is, that they occupy
places into which we have not well instructed and
educated men to place, & whom also we could
not pay, as we are accustomed to pay such
if they could be found. Yet this large majority
three fourths of all my helpers, need better prep-
ration, & existing means for this are insuffic-
I have no B. school & no Preparandi class. Nor
the Sem. at present meet the demand. That is, f-
for boys, to be well educated in a long and
thorough course, then for young & unmarri-
men, & lastly for the ~~better~~ improvement if s-
of the catechists. This 2d class, of young unmarri-
men, may, <u>eventually</u> occupy most of the plac-
now filled by the 3/4 above spoken of. But
siderable time must elapse before so large a
number can be thus educated at the Seminary
& then, when educated, some time will elapse
before they can be fully introduced into the
It will never do to remove at once all the ol-
and experienced workmen, who have the conf-
dence of the people, for untried fresh hands;
besides new openings will be constantly oc-
for some, at least, of the new men who may b-
provided by the Seminary. There are now tw-
general methods, by which I should like to imp-
the working power of these 3/4. A part of them a-
young, appear truly pious & devoted to this wo-
Some of them also have done not a little tow-
making the necessary attainments for doing w-
the work of the Lord in their congregations, & they
desirous of making still all the improvement th-

[...]om. They have also the confidence of our people, & the respect of the brethren who have known them from youth up. These I wish to keep busy at work & study in their congregations, and occasionally also to bring them in for a week, fortnight, or a month sometimes, to prosecute some particular study here at the station. This will involve but little expense. The only serious difficulty is in leaving the congregations destitute while they are here, but by a system of exchanges among helpers this difficulty can be in a good measure obviated, especially as the people will know why they are destitute. The second method is to gradually drop off the more unpromising, & introduce better ones. There are now a number, & they will be increasing, of youngerly men in my congregations, who have become more or less acquainted with the word of God, who have, for common people, respectable talents & attainments, & who show a desire to devote themselves to this work. In some cases, even if I can give them previously no instruction, [I] must introduce some of them into the work in the stead of some now engaged in it, but what I desire is to bring them to the station, for a time for some previous instruction. I think this idea will fully meet with your approbation. 200 rupees a year would be a good allowance for the purpose, & surely it is what the field demands."

The above is the extract. I am sorry I cannot get off the whole letter by this mail. I respectfully ask that this proposal, or request, may be laid before the Prudential Committee, if you see no decided objection to it. The reasons for it, in short, are

1. The great need the 3/4 of my helpers have of more special instruction.
2. The certainty that our seminary will not meet the case.
3. Mrs. Taylor, with the children is going away, & I shall have time for it, & it will do me good in my loneliness, intellectually & spiritually, & when I am away, Yoserdion, the new Native Pastor Elect, will be eminently qualified to help them. There is a good building for the purpose, standing empty. The mission, when I read the letter

of which I have given the extract did not fairly consider it
rather it did not fairly get before the mission ; It was allude
[The minds of the brethren were engrossed with other poin]
by one or two, & as nearly as I can remember it was said th
it appeared like reviving the old Preperandi class, & would ap
to you like complicating our system. My opinion however
~~[illegible]~~ that the mission would approve could it now come fo
before it. But it is too late & I now ask you.

The examination of Zaserdian was by vote approved i
every point, except in ecclesiastical history. By the nex
mail I shall write you D.V. at length. The Lord prosper
in my work.

Yours in the gospel
H. S. Tay

Rev. R. Anderson D. D.
Missionary House No 33
Pemberton Square
Boston

Recd Nov 28

Rec'd. Feb. 17.

Mandahasalie July 15th 1856

Dear Sir

Your printed letter of April 16th
ached me too late to be answered by the last
ail. I had previously written to Dr. Anderson,
at the ~~xxxxxx~~ & will refer you to that letter as
ntaining some light on the subject, but I now
nswer more definitely. My "personal opinions"
re in some respects overruled, but I agreed, in
neral, with the Deputation, more fully than I did with
e meeting. I will answer your letter on two points.
. *"On the relation of Schools & Seminaries to
e Missionary work".*

About eight years ago, when the sub-
t of our seminary was under discussion, I wrote
wn my views as follows, & I see no reason to
ange those views now.

"The first business of a mission is to disciple
people to which it is sent."

"Having discipled & established churches, it should
lp those churches to a native ministry suited
their character & wants".

"It is in accordance with apostolic usage, & is
ost natural, to take from among the converts, per-
ns for the eldership".

"These should be *men* & not boys, men of estab-
ished character, known to the people, taught in
e scriptures & apt to teach."

"If a higher order of ministers, as to human at-
ainments, is demanded for these churches, than this
rimitive method will secure, it will not be till
fter the body of the churches have been morally
intellectually raised through the power of the
ospel; & with this demand, there will be furnished the
irst steps in the reform itself, which must
ome from *christian family* training, perfected

Rec'd. Sep. 17

by improved primary schools, & the academical tr-
ing of those children of the church who are to be dev
to the work of the ministry".

"We have deviated from these principles"

1. "We have taken up the work of Education previous
to the work of discipling, and as a means of disc-
rather than as a result of it."

2. "We have been educating the children of the hea
(in our seminary) "for the work of the ministry, i
the church yet to be, & have not waited for the c
dren of the church, springing up as the result
God's blessing on the preaching of the gospel"

3. "We have been giving an English rather tha
a Tamil ~~educa~~ and a Biblical education"

The above extract shows the former
of our Educational department for the ministry, & m
views of a right course. Our printed report shows
changes were made from time to time, but we neve
succeeded in purging out the old leaven & making
new lump. The result is, for the most part, a fa
It is so in two respects. 1. The few whom we have edu
at the greatest expense, are not generally the men w
for churches in the villages. They have been educated
English, & for general usefulness, & hence, according to th
education, they engage in general usefulness, whenev
they can secure the high wages which we cannot give. 2. The
majority of our helpers are persons, uneducated, or, educa
by others, & often with ideas very diverse from ours
cording to our printed report, of the 182 in employmen
only 21 are graduates of our seminary. There are
more (whether they are all in employment I do not k
who studied two years in the Seminary. This is th
of the case in the mission in general. Owing to spec
causes, the work at this station has been somewhat
& is specially among the villages, & hence the defect
more apparent here than in most of the other stat
Among my helpers, of all grades & offices, are 42 pe

f these, only 7 have ever been, for even a short time, to ther our own or any other seminary, & only one is a gradte of ours. Of the remaining thirty five, only four have r been to any Boarding school, Preparandi class, or any gular christian school whatever! So far then as I have right to represent my part of our mission, on this uestion, I must, in truth, say, that our Sem. is not only failure, as it affects my station, but, in relation to hat it might & should be, *a great hindrance*. It, th its feeders, the Boarding schools, eats up the money ppropriated for educating the helpers, but *does not* furnish the men. What I now greatly need, is bout one hundred dollars a year, for two or three ears, to enable me to give, personally, the uninstructed irty one helpers at my station, that help in gaining knowledge of the bible which they need.

If the changes proposed in our printed report, t is, the plan of dispensing entirely with the B. schools, the bringing in of pious adults) are carried out, the Sem. ill be made more ~~nearly~~ like that which is needed. I lieve, as our report states, that it should be for the mission, & not the mission for it. As a servant of the churches, I make this statement to you, as above, that the cause at my station is suffering for want of the education which our Seminary *has not*, & *now does not*, & *will not soon* give. If the ideas of the eputation could have been carried out cheerfully *immediately* in the mission, the matter would have een remedied, but as it is, there is delay & loss. I ask ot to be called one of the "*opposers of education*," but do ask, that the so called friends of it, should not tand practically, & really, & for a long time, in the ay of it.

. *The Ecclesiastical relation of Missionaries to Native stors & churches.*

I still hold to all I did when rote our report on the subject, though the Evangelists

review is very able & in some points correct. I bel
that missionaries, as Evangelists, have Ecclesiastical pow
as well as other ministers, but agree with the Evange
ist that they have not more than others, unless the
circumstances require of them more than usual du
ties of that nature. They can & should, so far as th
supervision properly extends, organize churches, & re
organize as there may be occasion; & also ordai
& depose, as there may be a call for these ac
I did not understand the deputation as claiming
more than this for missionaries, or as urging
while here, in any way different, on this subject,
what are expressed in the Missionary Tract N
(Bound Vol. pages 4 & 5, and again in No. 2 of the
same book. Neither have I any recollection th
the Dep. claimed for the Board Ecclesiastical po
over the mission, or any influence, on such que
Except so far as support is concerned. This, indir
may have a powerful influence, & those who a
zealous on such points, can keep the neede
watch over them.

I must state, however, that I se
more clearly than I did, the need of such orga
ization among the churches & native pastors.
am not aware that any thing the Dep. did, go
in any way, (unless it be perhaps, indirectly) to hi
such organization, though, it must be confessed
no provision was made for it; nor did I contemp
when writing the report, that such organization would be need
defered. But I have already been compelled to see & fe
necessity for clear liberty to promote it. My earnest
test is already before Dr. Anderson, on one point.
missionaries, unless, together with much experience, th
have become baptized with the spirit of their wor
"immersed" in it, are no more fit to manage the
clesiastical affairs of the native christians, authoritati

British generals were to manage our old Colonial Indian wars. On this subject, I know of nothing to be more deprecated than the clothing of the mission with sole ecclesiastical powers, thereby excluding Native Pastors & Churches from their just rights in the matter. I maintained in the meeting that the mission has Ecclesiastical power. I still do so, but deny that it alone may have it; & most strenuously do I deny, that it may, assuming that it alone has it, both refrain from doing the needed Ecclesiastical work for the native christians, & also hinder them from doing it when they would, & all this because their own foreign, & to the natives, utterly alien ideas, are not & cannot be realized. Our report, as I view it, is good as far as it goes, but it does not go far enough. It needs to be supplemented with a provision for Eccl. organization among the Native Pastors & Churches. I rejoice that this matter comes before you. Your aid is needed.

And here, on this subject, I wish to give one more idea a little prominence. It is that this matter should not be delayed till the Native Churches can support themselves, & that too when the pastors for the churches, & their salaries, are appointed & determined not by the churches, but by the mission. Some think we should wait till that time, but they think blindly. You do not reason so at home nor do you act so foolishly. Are the feeble churches in America disfranchised? Do the churches, with their ministers, who have money, lord it over the poor churches, as dear to Christ, & as hard working as themselves, & this too simply because they are destitute of this world's goods? I earnestly hope that encouragement will be given to native Ecclesiastical organization. I ask, at least for myself & for my people, those privileges which Christ has granted to his churches & his ministers.

Yours in the Gospel
H. S. Taylor

Rev. Leonard Bacon D. D.
Missionary House No. 33
Pemberton Square
Boston
U. S. A.

4

Recd. Sept. 18./56

(1) 321

Mandahasalie July 22^d 1856

Rev. R. Anderson D. D.

Dear Sir

The foregoing letter, which
[goe]s to [write] you with this has been approved by the mission.
[I] decidedly approve of the rule that nothing should be sent to
[y]ou, as from the mission, which the mission has not approved.
[Bu]t as we may now write privat letters, & as what the mission
[or]ders to be struck out of a letter may have, as thus stricken
[ou]t, a meaning, I send you that which, on two subjects, I was or-
[der]ed to strike out of the foregoing letter, & also what was stricken
[ou]t under the head "16. Mandahasalie. Under "2. East Caresocoolum",
[the] following was struck out — "I have been able to send them a
[y]oung man (Christian) who has been working & studying in a con-
[gr]egation near here about 5 years. He has not a strong mind, though
[of] respectable natural talents, but his character is irreproachable and
[hi]s piety undoubted. The people are pleased with him, & for some time
[pa]st he appears to have given himself wholly to this work. I trust
[tha]t he may before long be set over them as their pastor."
Under "3. Valenooranee", the following was struck out. "I am
[in]clined to think that Rockwell should ere long be ordained
[as] their pastor. He is a regular graduate of our Seminary,
[an]d though not so active or ardent as some, he has, during
[a] trial of four years, shown himself reliable & true. Most
[of] the church members, or the twenty four who belong in the
[pl]ace, have all been gathered into the fold under his care as
[the]ir catechist, & they are attached to him, & under his influence
[the] work seems to assume a more & more spiritual type".
[U]nder "4. Poorasaloor", the following was struck out. —
[W]hat native brother will yet act as pastor of this church, & the
[a]mbassador of Christ to the surrounding heathen is not yet manifest.
[Jo]hnson is acting as Catechist, but the water of the place is poor &
[he] thinks it injurious to his health. Besides there is another
[p]lace where, perhaps, he is more needed."
[U]nder, "6. Samepatty" the following was struck out — "I will not
[n]ow speak decidedly, but the impression on my mind, from
[wh]at I have seen & heard, is, that a church should be organized
[the]re before long. When the reader is absent our people still
[ho]ld meetings. The teacher can read to them the scriptures, though,"

Recd. Sept. 18. '56

(they being the judges) "he does not know how to preach, & this together with prayer by him & three of the boys, who are thought capable of it, & singing by the whole congregation, enables them to make out a profitable meeting".

5. Under, "7. Paraliche" the following was struck out. "I have a mind to bring forward Paranchothe, before long, as a candidate for the pastorship over this church".

6. Under "9. Poothoocoolum", the following was struck out, - "But they must meet for worship in their own village, and be organized into a church by themselves, when a sufficient number are ready. There is one of their number who gives promise of good, incited, I trust, by the Spirit of God; & I hope that he may yet be better prepared for the work of their instruction."

7. Under, "10. Sevalpatty" the following was struck out. — "My mind is unsettled, as yet, as to the person who may become their pastor"

8. Under "11. Nuttacardoo" the following was struck out. - "When there are a sufficient number, they will need to be organized", (into a church) "by themselves".

9. Under, "12. Ganjampatty" the following was struck out - "when there is a sufficient number, they should, as they cannot meet elsewhere, be organized" (into a church) by themselves".

10. Under, "13. Rasocopalium". the following was struck out. "When a church may be gathered here I cannot tell, but with the Lord's blessing, the time draws near."

11. Under "14. Pantalagoody", the following was struck out. - "I cannot now tell when a church organization will probably be formed for here."

12. Under, "16 Mandahorali" the following was struck out. —

"For the last few years I have expected that my helpers would find their chief means of improvement in their work itself. It has been their main business to teach the people the bible, directly, *(not to press the mere committal of the catechisms to memory), & thus to become themselves more skillful in the word. When a catechist has been thus faithful to his people, it has been not less manifest in his own improvement than in theirs. I am fully satisfied that there is nothing like the word of God for the improvement of either the teacher or the taught. For my part, I a

this purpose, no abridgment or compendium of the word of God. But satisfied that something should be done to stimulate & help them in the work, I have required the most of those who are young & susceptible of improvement to meet me ~~in a month week~~ in a month, & I have attempted to give them ~~Edwards' Hist. of Redemption~~ Edwards's History of the Work of Redemption. I know of no human work, that so comprehends & unfolds, the one great ~~&~~ plan & design of God, or so lays open the doctrine & spirit of the bible, as this. It is as he styles it "A Hist. of the Work of Red.", containing also the "Outlines of a Body of Divinity", & including also "A view of Church History". We have gone through with Period I, & have usually labored from four to five hours on one discourse, when of ordinary length. I have sought to give it to them, not always literally, but in all its meaning & spirit, & have seen also, as we proceeded, that they comprehended it, & had time also to sketch it down, in a brief way, every one in his own style & words. On returning to their villages, each one proceeds to make a fair copy, with all the scripture references written out in full. They have all become deeply interested in it, & sometimes have seemed to be fairly astonished at the vastness & wonderful nature of the idea unfolded. No one has wished to be excused from the full prosecution of the study. This, when completed, will have enlarged their minds & corrected their ignorance in many things; & being also at hand for reference, will help them much as a guide, in their future studies & in their instructions to their people."

"But this will not fully meet a want" — &c (Then follows the extract which I sent to you in my last letter, & which I need not here again rewrite)

"I wish here also to say a word about our schools for the general & secular education of the children of our people. I am not an enemy, but a friend to such schools, as far as we can afford to give them. We have made them a means of religious and secular education. But I do, at least in my own thoughts, hold to three positions on the subject. 1. That this system of schools is not an essential part of the gospel system of missions to the heathen, but is simply a carrying out of the principles of christian philanthropy; & that it is not wise to connect it with a system of gospel missions, as a means for pro-

moting them, except as there are many & means for carrying it on, more than are essential for the simple gospel system.
2. That our means are becoming too limited to prosecute both objects, in proportion to the calls made upon us for them.
3.ᵈ that the demand for the exercise of our christian philanthropy in this way is now much less than formerly.

In our report at the meeting ~~of the~~ with the Dep. though professing not to understand the subject fully, we decided not to accept of "Grants in Aid" from the government. My somewhat decided conviction is, that the decision was right. It would not only be a mixing up of our work, at least apparently so, with the work of the Government, but would be too full commitment of ourselves to a part of the work that is not essential. But, our people need not, on account of our action, be deprived of Govt. aid. As a part of the people who pay the taxes they have a right to its aid, & we ought not, either directly or indirectly to deprive them of it. That aid is now proffered to them in every wise effort they will make to educate their children. Every one of their schools may be as strictly christian as any school in America, with no interference, on the subject, from the government. It will only be demanded that the instruction in the common secular branches be thorough. What then hinders our letting our people have schools for themselves, when the way is open for them to do so, without any pecuniary aid from us? And why should we not withdraw that aid which we have given, just so fast as they can procure the needed help from the government."

"In conclusion I wish to say, that thus far, I see no evils resulting from the organization of the former members of the station church, into separate churches, in their own localities. It is true that time enough has not elapsed to test the question as an experiment; but then the present course is the rule of the bible, & the practice at home, while the former course was the exception"

The above points on the subject of the organization of churches & the ordination of pastors, are instructive in some respects. They show that the mission does not, & cannot well be, fitted to understand the reasons there may be for action

in my distant field. I ought to know more about the subject than others, & I, knowing, as I think, write my views. But others dont know, & they do not wish to be responsible when they dont know, & so they order it struck out. Their course was natural & I will not say it was not right for them, ignorant as they were. I only say that it shows (acknowledges) their ignorance [of] the particular cases, & the lack of wisdom there must be in making all ecclesiastical action dependent on such necessary ignorance. I am not satisfied with the position we are now in on Ecclesiastical affairs. Your letter (soon to come) may throw some light on the subject, & I wait for it. The position now assumed in the mission is, that the mission alone has ecclesiastical power. It is denied to natives, to missionaries, I mean a number of them together, except as the mission may by vote commit it to committees, & this power is spread out so as to cover all those matters in which the native christians & churches are most deeply concerned. Were the mission a small & compact body, even this sole ecclesiastical power might work well, but scattered & ignorant of each others fields as we are, and having sometimes a diversity of views & prejudices & apparent interests, it is not wise to make the mission the sole depository of this power. If this should be persisted in (which I do not expect) I might perhaps be provoked to call it despotic, but I should not hesitate to call it unscriptural & void, utterly, except as power might uphold it. But I do hold, (& I have never denied) that no church or pastor is to be supported by the mission or the Board, which the mission I cannot approve of.

In what I have written on the subject of schools I find that I was in error on one point, or I am at least inclined to think that the government is not yet quite ready to support schools in the villages unless a missionary, or some other responsible person will assume the responsibility of conducting them.

Yours in the gospel
Aff. H. S. Taylor

P. S. Aug. 15th I am sorry that this has been delayed so long. Some time passed before I could rewrite & present to the committee for their approval, the public letter that accompanies, & then three weeks passed before it got back here for me to send. Aff. H. S. Taylor

Rev. R. Anderson D.D.
Sect. A. B. C. F. M.
33 Pemberton Square
Boston
Mass.
U. S. A.

Private.
N. 13.

Rec'd. Oct. 30.
Ansd. Nov. 20

Mandahasalie Feb. 28th 1857

Rev. R. Anderson D. D.

Dear Sir

I was away from [my] station at the close of the last year, having gone [to] Madras with my family. While there our young[es]t child was very sick, but at the time of embark[at]ion her health was rapidly improving. Believing that [Go]d in his providence was calling me to send them [ho]me & stay myself, I was able to leave them on ship[bo]ard without a tear or sigh, & now though here [a]lone I am not without comfort. The promises in [Jo]hn 14:15-24 I am confident are not empty declarations. [T]his passage of scripture I have taken as one to be [da]ily before me.

At the meeting of the mission in Jan. [th]e South Local Com. was requested to proceed to the [or]dination of Zaseadian. The 12th of March is the [da]y appointed for the Com. to meet in this place, & [the] ordination will probably be on the 15th. The help[er]s of this & the Yemmungalum stations will also [be] with us at that time for the examination of ap[po]inted subjects of study, & a report is then to be [g]iven by each helper respecting the work under his [ch]arge. After that I intend to write to you about [m]y station. I cannot now say that every thing goes [o]n smoothly, but I have good evidence that the [tru]th of the gospel is spreading & bringing forth fruit.

The harmonious adoption of the report of [th]e Com. of 13 by the Board is encouraging. Let the [W]ord of God which is "the sword of the Spirit," "the wisdom [of] God & the power of God," be henceforth our means for

Rec'd Oct. 30.

the conversion of the world. The Com. evidently not present both sides, & reason out the matter, as some expected, but it has been left for God to [illegible] as he has done hitherto, that the preaching of "the gospel of Jesus Christ the Son of God" is not a vain thing. We will not yet believe, let the question thus be put, & it thus be decided, whether God's wisdom is wise or [illegible]. We may be impatient, but I imagine the King in Zion will take this way to settle it.

Mrs. Taylor, as you must know, sailed in the Ship Barbara on the 27th of Dec. 1856. The [illegible] was expected to touch at St. Helena, & it was Mrs. T's wish, & also the wish of the Smiths, to take an American [illegible] at that place direct for home, but it was not [illegible] tain that they could do so.

On the arrival of my family you will of course do what is needful for them. My request is that they may have the same means for support that Mrs. Noyes has, i.e. that the children come under the regular rules of the Board respecting them and draw their allowance yearly, or as it may be needed for them. They will need it, & that amount with God's blessing upon it, will be sufficient for them, I trust. Mrs. T. also will need her salary as she had it here, that is two hundred & sixty [illegible] dollars & sixty four cents yearly. She has not [illegible] ried with her a large stock of clothing, nor has she money on hand. Living here at Mandabora was expensive & brought us into debt. Latterly, we have learned better how to get along, or rather, though very inconvenient for us, we cut off some of our special expenses, keeping neither cows horses or oxen, so that when she left our debt was reduced to about 200 Rs. & that I can manage. Only let her draw her salary during the short time that she may be in America, that she may be in America

she will know what to depend on. It will be a relief to her mind I know, for she would feel constantly sensitive & troubled, if she should have to keep an account of expenses to be, in any way, presented to the Board. The kind manner in which your letter, allowing her to return to America, was written, did her good, putting a type of sunshine into her face that did not leave her till she left. Grant her the salary, & she will then be at home, as she could not otherwise be, even if she should in some other way receive a larger amount, & her health will be more likely to improve. In this way we shall still be one family, our accounts will be one, & our interests one. The real expenses also cannot be less than her salary, or should not be, except as she might get something out of her father, by living upon him. But his property is small, & he desires to do what he can to educate the children. The means therefore ought not to be taken from them to support Mrs. Taylor or to give the children merely food & clothing.

P. S. It occurs to me that the two older children alone should come under the rules for children, but that the two younger, as they may return, should still receive the allowance they did here, $70 each yearly, or a special grant that may be deemed sufficient.

I prefer to draw simply my salary here & that hers should be paid to her there. Then she & I can give orders to & fro if we choose.

Yours in the Gospel

H. S. Taylor

Recd. May [illegible]
Ackd July 13.

Prest. Conrad

Mrs T. & children.

Rev. R. Anderson D.D.
Missionary House
Boston

Mandahasalie March 27th 1857

Rev. R. Anderson D.D. Secr. of the A.B.C.F.M.

Dear Sir

The meeting of our South
[illegible] Committee commenced on the 12th inst. ~~at this place~~,
[illegible] ended with the ordination of Yaserdian on Sabbath
[illegible] 15th, over the native church at this place ~~station~~. It was
[illegible] almost every respect, one of the most pleasant meet-
[illegible] I have attended since coming to the mission. The
[illegible] meetings with the helpers were, to a greater extent than
[illegible] have been of late, adapted to instruct & encourage
[illegible] in their work. The hearing of reports from each
[illegible] helper respecting the work in his charge was what gave
[illegible] character to the meeting, & seemed to produce, in all minds,
[illegible] deep impression, that God is indeed among us. Br.
[illegible] could not help comparing what was there set forth
[illegible] the ~~former~~ state of the work as he had seen in the former days. Not one helper
[illegible] what seemed to be regarded as a discouraging re-
[illegible], while nearly all spoke with gratitude of what
[illegible] had already in his grace done, & with lively antici-
[illegible] of what might ere long be expected. Twelve helpers
[illegible] present from Tirumungalum, but only one from the
[illegible] as they could not well be spared, during the term, from
[illegible] duties there. Our two native pastors, Mr. Winfred & Zilva
[illegible] also present
[illegible] the twelve helpers from Tirumungalum, only two had ever
[illegible] to this place before, & when ready to return, they called
[illegible] prayer & to bid farewell, but stated that three things
[illegible] made an impression on their minds; that the number
[illegible] Christians at this station was comparatively large, that in
[illegible] attendance at church they had behaved well, & that the
[illegible] of helpers at this station, were comparatively illiterate &

unlearned. This last particular, (& they said not ~~if~~ ~~they~~
not apprehended the facts) had attracted their speci
attention. In reply they were told that learning is goo
but that, above all, true piety is the essential requi
in this work.

It was ~~a very~~ specially remark from the help
~~of~~ from each station, that a sentiment favorable to chri
anity very generally pervades the minds of the heathen
& several instances were given of those who had form
bitterly opposed, but are now true converts, or are so
changed, as to openly use their influence in inducing
others to embrace it. The impression, from the meeting, o
produced
my own mind, & from what I have here & there obs
is that a greater work is going on than we are ourse
able to observe. Nor can this be regarded as a thing
credible. Our first principles would lead us to expect th
~~We should call to mind that~~ It is the will of God that
gospel should be the power of God unto salvation,
this is preached in many congregations regularly, where the
agt's observation & personal influence are both quite
ited. And then again many of the native christians,
all the places where their business calls them, make k
the truth with a zeal & consistency that impress th
minds of the heathen; so that in various ways the truth
disseminated & works its way. Two instances to illustr
this, have recently fallen under my observation. In o
~~instance~~, in a remote village, ~~where~~ eight families ha
subscribed to be christians, the change in their mind
been brought about mainly by the agency of a man, w
been only an occasional observer of one of our congre
who has thus picked up what knowledge he could,
irregular intervals, & reported in his village, till the
eight families became ready to take a step, & two or thre
~~times~~ as many more say, we too shall probably foll
soon. The heart of that one man appears to have been

[in]terested, & he had, I found, been quite intent on bringing about the change in his neighbors. The other instance is of another village, in which several families have pe[ti]tioned to be taken under instruction, & who were brought to this stand, mainly by the agency of an illiterate female [of] one of our congregations, who was married to a man [in] that place. //

Mr. Winfred, one of our [native] pastors, after hearing the re[por]ts, made some very interesting remarks, drawn from Christ's [p]arable of the leaven. He said it was our duty to preach [the] gospel every where, as we have opportunity, since we can[not] tell precisely where the leaven will be received and [ta]ke effect. The three measures of meal [may] be compared to a [vi]llage of people, & the leaven, not to the gospel, preached in [a] general way, but to that gospel, received by some one or [mo]re, into a good & honest heart, in that village. The [mo]ment this takes place, said he, the leaven, which is the [ki]ngdom of God, is cast into that village, & it will work [ti]ll that kingdom comes with power.

Thursday & Friday we met with the helpers, but [Sa]turday they were left to meet by themselves, that they [m]ight speak the more freely of their difficulties, & of [th]e ways & means for securing success. From what I [lea]rn of their remarks, they appear to have been of a decid[ed]ly evangelical character, & to have tended mainly to [sho]w, that the gospel, & not worldly considerations, is [to] be set forth as the means for winning the heathen [fr]om idolatry, & for establishing in the truth, the people [u]nder instruction.

// The ordination of Yaserdian as pastor of this [ch]urch, was on the Sabbath, so as to give christians in [the] neighboring congregations more opportunity to attend. The church [wa]s well filled, but mostly with men, as much sickness [pre]vailed among children, the hooping cough being very prevalent.

The two native pastors were present & took part in the exercises, Mr. Winfred giving the right hand of fellowship & Mr. Z[illegible] the charge to the people. In the P.M. the sacrament of [illegible] Lord's supper was administered, more than one half of the congregation partaking. The two native pastors before mentioned officiated. They both appeared to understand alike the rule & the spirit of the ordinance, & to be capable, in their [illegible] of adapting themselves to the wants of the people. I noticed but one peculiarity in their mode of administration, that was ~~in~~ the unusual amount of singing introduced. That singing however, as it was all appropriate, did not appear to come amiss, or to weaken the effect of the service on the m[illegible]

~~The impression, as a whole, appeared to be happy on [illegible] sides.~~ We were thus permitted to witness what we had not seen before ~~so~~ a large ~~&~~ body of native christians partaking together of the memorials of the saviour's love, all the exercises of the occasion being conducted by natives. The church in this place appeared to be unanimous in their desire to have Yoseadian for their pastor. He has been a diligent student of the bible, not remarkable for any peculiar mental strength, though of respectable talents, ~~but~~ and, by his fidelity & truthfulness, ~~he~~ has acquired the confidence of all about him, as but few natives can. His position however is not without difficulties. He will need our prayers, that God may be with him. His church members are scatt[ered] poor in the things of this world, most of them those who are called "low caste" by the world, & their habits are not yet, in all re[spects] ~~conformable~~ to scripture.

The churches, at this station, in general appear to be in a healthy state. The one at Valen[...]oozanee has been much tried by persecution, & the very long waiting at the courts that followed, & then again, [...] at the close of the last year, by the death, by cholera, [of] Rockwell, their catechist. I have before written to you about him, all the members of the church there hav[e]

brought into the fold while he had the charge of [...]. I was inclined to regard him as the suitable man [to] be ordained as their pastor, & it is now more & more evident that he did the work of the Lord among them [with] the true spirit & character of a catechist. He appears [to] have died triumphantly as a christian, & the members [of] the church & congregation cherish his memory with much affection. Since his death they have been entirely without any one to guide them, but they appear to be steadfast in their adherence to the gospel, [I] expect to be able to send them a man or catechist [in] a few days.

Perhaps the following may be of interest, exhibiting the "power of darkness." Something of an excitement ~~among the heathen~~ has arisen among the heathen [of] the village close by, on account of the disappearance [of a] woman, who, in a fit of anger, ran away a few days since. There appears to be some apprehension that she [has] destroyed herself// Though they know me well, & [have] confidence in me, yet they have twice applied [to] have me discover her to them, by some magical operation with my spy-glass!"//

// Perhaps ~~also~~ some account of two meteoric stones [may] be of interest to readers of the Journal. They fell on the [..]th of February, in a clear sky, at about noon, near the village [of] Parnallee, where some of our christian people live. The smallest one weighs 37 pounds, & the largest is three or four times [as] heavy. The largest fell first, the smaller one two or three seconds after, & two or three miles south of the first one. The larger, falling into tenacious, & hard earth, sunk into the ground about two feet & five inches, It came from the north, making [an] angle with ~~the~~ a perpendicular line of about fifteen degrees. The smaller one fell perpendicularly, & sunk into the ground 2 feet & 8 inches. As no rain had fallen since they fell, I was able, on going there three days ago, to measure the

delighted, to see just the impression they left when ta
up, & to assure myself, by observation & inquiry, of
the stones having fallen there. Some children were
picking cotton within a few rods of the first w
it fell, & two women were standing near the plantatio
the second fell. A cloud of dust was seen to be
in each case, for the ground was dry; & before n
the larger ~~one~~ was visited by crowds from neigh
ing villages. The noise made ~~by them~~, as they fell
the air, was terrific to all in the vicinity, & was ge
ally heard, distinctly, 15 & 20 miles distant. The pe
generally say, (but they have no watches) that it la
about 20 minutes, growing fainter & fainter. On vi
iting the place, I found that the stones, & their fa
with the noise they made, were the wonder of all
classes of people. The first idea, with many, w
that they were gods that had fallen, & so, joining
their hands over their heads, they approached & bo
with great veneration. Such were offended when
more bold, both handled & stepped on them. So
appeared relieved, though almost a month had pass
when they saw me approach, handle, & turn th
over, without fear. The poor country people
here are very much afraid of their gods, or devils
they commonly call them, & hence they were glad to
assured that these were not devils to be feared. S
of the more knowing ones thought they had been sh
the cannon of English ships of war, at Tuticorin, nearly 40 miles di
but others brought solid objections to this view. Some supp
that a brahmin, in a village which they named, had
them up from the sea, (for they looked somewhat like st
from the water) by the power of his munterums, (or form
prayer) & let them fall again ~~there~~ upon the earth, but o
again would give no place to that idea. The facts in the ca
however, were such, & the noise had been so great, that
no one doubted the reality of their having fallen; but
universally asked questions were, "How can this be"? "How

the stones in the air"? "Will they fall on us"? Some asked, "how could they fall & the sky not be broken"? & "how did they make such a noise"? All classes came to assure me of what had happened, & how what explanation of the case could be given. After hearing, the stones were cheerfully given up to my care. If you wish, I will send one of them for the museum of the Missionary House; for, though its career, as a god, was short, it has been worshiped, as a god that fell from heaven. Perhaps it was just such a stone as one of those that the Ephesians worshiped. ~~Eph~~ Acts 19:35. Some of the heathen, who ~~have~~ come to see them, compare them with those of the stones which they worship, because they were told that they grew out of the ground. They ~~p~~ remarked in this way, "The gods we worship are stones that grew out of the ground, but these fell down from ~~heaven~~ the sky; so that these are superior to ours". They generally laugh, however, when asked, if gods would have fallen down in this way, if they were gods? They are evidently meteoric stones or aerolites, according as they are described in Brande's Dictionary, & in the Encyclopaedia Americana.

I am very well. I feel at times the need of society, but thank God that he enables me to be so comfortable. I suppose you know that the word private, on the first page of this letter, means only that this letter is not a missionary letter, & that if you wish to publish any part of it you can.

Yours in the gospel

Aff. H. S. Taylor

Rev. R. Anderson D. D.
Sect. of A. B. C. F. M.
Missionary House
Boston

Orinetin
Malaun Stes.

Ack'd July 13.
Rec'd. June 17.

Mandahasalie May 27th, 1857

Rev. R. Anderson D.D.

Dear Sir

I returned this morning [from] Paraliche, having gone there on the 23d. It is proper [th]at I let you know what was done. On the 25th, the [...] native pastors in this station district, and delegates, [fr]om six of the seven native churches, there assembled. [N]o delegate appeared from the church in Valenoosanee. [Of] the six delegates, five were laymen who have no [co]nnection with the mission. That evening I preached [fr]om Titus 1:5, and, endeavoring to adapt the discourse [to] the wants of the churches, showed 1st that christians [sh]ould be organized into churches; 2d, that the churches [sh]ould have officers; 3d, that the churches should desig[na]te those officers, receive members, & expell as occasion [m]ight arise; and 4th, that the churches should, as far [as] possible, support their own officers. This last head [is] important, & connected with the others.

The next morning, being assembled, a scribe [an]d chairman (the latter being Yaserdian, the N. pastor in [thi]s place) were appointed, and the roll of members made [ou]t. The following rules were then read. I quote only [su]ch parts as may be of interest to you.

[The] 1st rule gives the name, — "Mandahasalie Christian Sungkum".
2d " states its constituents, — Pastors & delegates from the churches.
3d " gives the names of the Churches now associated = seven.
4th " gives the names of the Pastors, & of the missionary of the station, who is put down only as <u>advisor</u>.
5th " states that village congregations may send delegates, who may speak in the meetings, but may not vote.
6th " shows that new churches may come into the sungkum, by sending a delegate to show, that they hold our confession of faith, and are in all respects worthy of reception as churches of Christ.
7th " states what officers may be appointed — Scribe, Permanent Clerk, Chairman, & <u>any other needed</u> officers.

" 8th, states the object of the sungkuen, which is "to secu
good of the churches & the coming of the kingdom of
In order to understand how this may best be accom
at every quarterly meeting the delegates & pastors
to make reports. These are to give the state of reli
in the churches & congregations, including general wel
deficiencies, immoralities, contributions, christian ed
tion, & all like things that may properly come unde
notice of such a body. The churches may also ask
vice, or it may be given when it appears to be nec
though unasked. Respecting the organization of n
churches, & the selection, instruction & ordination of
tors over the churches, the sungkuen shall acqu
information, & perform all acts necessary thereto,
seek to have them performed through the [illegible]
Mission. At each quarterly meeting, the records of the
churches are to be read, & the fact of their being re
noted thereon by the scribe".

" 9th ", provides for the time of meetings, for special meeti
& for committees.

" 10th ", provides for religious exercises at the meetings.

" 11th ", gives the order of exercises — 1 Reading of minutes, 2 Reading of
records of the churches, 3 Floor reports.

" 12th ", makes it a duty to seek the good of the church where
sembled, & if practicable, to celebrate the Lord's suppe
with the church at the close of the meeting.

Copies of these rules had been before sent
each of the churches. The delegates then stated that the c
from which they came had severally considered the rules a
given their approval. The rules were then again read, and
plained & inquiries were answered, after which, they were fi
nally adopted by the delegates and pastors.

As this was the first meeting, there was not
readiness for all the work that will arise in future,
reports were given respecting the state of religion, & de
al exercises were conducted by the members. Questions
several practical subjects were asked & considered, & on
subject of cockfighting it was unanimously decided
it is a sinful practice. Some discussion arose on the
mode of keeping the sabbath, & it was voted that all wo
on that day, except those of necessity & mercy are sinf

("As one duty of the sungkuen is to look out

[th]e supplying of the churches with pastors, the chairman [re]marked, when the subject was up, that five of the seven [c]hurches were without pastors; & in order to come at the [s]ubject, put this question to the delegates; — "Do you want [p]astors for your churches?" Their answer, made with [so]me hesitation was; — "We have no instructions from [th]e churches on the subject. We must go back & inquire". That [ne]ver gave me more pleasure, than an affirmative answer would [ha]ve given. It was manifest that the fourth head of the dis[cour]se the previous evening had been heard by them, & that they [we]re a little frightened by it. Mr. Zilva (one of the pastors) here arose and said; — "[Yo]u are afraid. Now tell us why, your missionary here (point[ing] to me) cannot go around to you all, watch over you, and [ad]minister to you the sacraments as your good requires, and [tha]t you hesitate to say that you want pastors! What will [yo]u do? What would you do if the missionaries were all [wi]thdrawn, & you could get no help from them? Would [you] then do without pastors? Would you go back to heathen[is]m?" This strained them, & drew out the quick response; — "No, [ne]ver shall we go back! We would have pastors. We should [ap]point persons from among ourselves, the best ones we [cou]ld, & we would hear the word & be comforted through them". [I] then said; — "But you do not raise much money for benevolent [pur]poses, neither can you. How then, in the case supposed, would [th]e pastors live?" The ready response was, that "to some extent, they [wou]ld have to work." Here the matter rested. They would go home [&] report, & let the will of the churches be known at the next [me]eting. What they will then say I do not know, but there [is] certainly "a great gulf fixed" between such men as [mi]ssionaries generally would think they must have as pas[tor]s, & their ability to support them. God, in time, will [th]row more light on the subject.

From the reports made, it appeared that there [are] two places, where, some of the members of our village [co]ngregations wish to be baptized, & organized into churches. [A]fter inquiries, & the hearing of opinions, two committees, [eac]h consisting of the missionary, a native pastor & one layman designated by the sungkam, were appointed, for vis[it]ing each place, & organizing the churches, if, on examina[tion], it should appear expedient. After determining the [ti]me for the next meeting, & appointing the preacher, the body

adjourned but the members remained for the su[pper]
meeting. "The congregation had their mud church well lig[hted]
up & well filled, in good season & after I had baptized five adults, wh[om]
the church received to its fellowship, the Lord's supper wa[s]
administered, with propriety, by the pastor Yosedio & N[...]
Zilvo. The impression, made by the whole meeting, ap-
peared to be in all respects good, & to give courage & con-
fidence to those concerned." You will see from the above
that we are getting our hands into the business. May the
Lord keep them full of that, the doing of which shall be f[or]
the furtherance of the gospel

Yours in the gospel
H. S. Taylor

Rec'd Aug. 8.
Ansd. Dec 16

(1.) 325

Mandahasalie Aug. 17th 1857

Rev. R. Anderson D.D.

Dear Sir.

For nearly a year I have [held] in mind some of the outlines of this letter for you but [the] consciousness that I should be sailing against the current [has] kept me from writing. To a greater extent than is agreeable to me, I have felt constrained to favor courses in [wh]ich I could not always have all my brethren with [me], & sometimes I have them or a part of them against [m]e. I must confess also that I do not in all things [see] my way clearly. I have occasion for diffidence, to pray [fo]r more clear views, & to wait also the developements of [Pr]ovidence.

I will begin by making some quotations from the Ma[dra]s Christian Herald for July 1856, taking from an address [of] C. B. Underhill Esq. "Year after year the funds of So[cie]ties have become increasingly absorbed in the mere [h]olding of the ground taken, while in no case has [the]re been the opportunity for extension by the relin[qu]ishment of completed work." (Page 249)

"At the present time a very large proportion [of] the funds of missionary institutions is employed, not in making new conquests from the realms of dark[nes]s, not in planting on new fields the banners of [s]alvation, but in supplying old stations, in keeping [g]round long occupied, but not yet deemed fit to be left [to] the operation of those means of grace which spring up [in] the bosom of every christian community. In no part [of] the mission church in India has there been a developement [of] christian zeal and liberality to lessen in any measure [th]e burden of missionary societies, or to supplement [?] with [i]ts labors the efforts to extend the Kingdom of our Lord." (P. 249)

"Much has been said of the feebleness of the piety [of] the native christians, of the weakness of their character, of their [w]ant of knowledge and other things incident to an early stage of the christian life. But it does not appear that

(2)

even under the best European superintendence there is m[illegible] improvement in these respects. The European missionary at the end of years makes the same complaints as at the beginning and finds the people as "little prepared to rely upon themselves or on one another, as on the day he took charge of them."

"It is however thought that perhaps some of these defects may be owing to the presence of the European missionary; that with a native pastorate, there would be greater freedom of growth, more expansion of mind, more active personal interest in the welfare of the body & likewise of the world around. The habit of dependence is itself a cause and perpetuator of weakness. While the dependent relation lasts between the missionary & the people, we will look in vain for the development of a self-[illegible] out energy." (P. 250 & 251)

I will now quote from the <u>Friend of India</u>, for [illegible] 14th 1857. In an article on the "<u>Revenues of India" No. II</u>, [illegible] gives the population of the Madras Presidency as "upwards of tw[illegible] three millions, three fourths of whom are engaged in agricult[ural] pursuits" Then, taking "Tanjore as the standard," by a proce[ss of] computation, from official documents, which I need not give, [he] comes to the following conclusion, (showing what ~~the~~ means the people have for their support, so far as agriculture is con[cerned]) "But inasmuch as the government in their mildest mood [take] two fifths" (by way of tax) "and the cost of cultivation, exclud[ing] labor, cannot be set down at less than one fifth, we ha[ve] for distribution amongst the people as many pounds [sterling] living as there are heads of families, or half that sum" (there be[ing] on an average two laborers to each house) "as the annual wages of each laborer."

Whether this computation is correct or no[t] but in the main I believe it is, it is certain that the great [ma]jority of the people are hard driven for a living. Labor and [econ]omize as they may, they must be in extremely low circum[stances]. I will now make an extract from the Biblio[theca] Sacra, published a year or two since. I cannot give the No. [or] date. "<u>III The ministry of the christian church is simply [an] organic part of the body specially qualified by the gifts of [the] Spirit, superadded to those of nature and culture, and thereby ca[lled] of God to devote themselves entirely to the work of the m[in]istry</u>." "The true ministry of the christian church then like it[s] true membership is a production of the Spirit of God."

"And it is a ministry, not a priesthood; an organic part of the body, not an order of nobility, not an hierarchy set over ..."

"Whoever is thus qualified by the Spirit and called of God and faithful in the work is evidently a true minister of Christ. ... carries his divine credentials with him wherever he goes; ... exhibits them before all men in his pious life and labors. ... authority to preach and administer ordinances he receives direct from the hand of God and not from the hand of man."

I quote now from the Puritan Recorder for May 14th 1857, on "Baptist Anniversaries" It says, "The subject of Dr. Bailey's ... was American Baptist preaching of the Seventeenth and Eighteenth Centuries. The speaker admitted that their sermons were extemporaneous, & they were laborers in the workshop or on the farm. They were usually graduates of the common school. They have left behind ... few printed books or manuscripts. Their great object was to exhibit the doctrines and duties of the bible in a colloquial style, so as to reach the hearts and consciences of men. The ... purpose of their preaching was to promote spirituality in opposition to formalism. Justice was done to the devoted piety and self denial of the fathers of this denomination. The discourse was somewhat long but ably written."

Dr. Bacon, in the Independent, is represented as saying at ... meeting of the Board at Albany, "I may take a man who can ... read the bible a little for a pastor, if I cannot do better. The Baptists & Methodists did not rely on an educated ministry; and ... have filled the land with their churches and are now providing ... institutions which are to educate a ministry and supply ... churches."

I will now give some of my own views.

... address of Esq. Underhill, at the Calcutta Conference, in the ... first quotations I have made, sets forth the truth, I believe, throughout this country. It is true in our mission. When & where have we abandoned any work because it has become self-supporting? I know of nothing in the whole field of our mission that looks like an approach thereto; nor do I see any signs that such a thing, according to the present order of our course, is likely to take place. There is no church or congregation or school that looks that way. The third quotation from Esq. Underhill gives one thing that may be "perhaps" a reason for this, "the presence of the european missionary"! Can this be true?

Is our presence an evil? My opinion is that there is truth
it, but that a more discriminate search into the cause
needed. Without the European missionary how could we h
attained to that whereunto we have already come? Yet
is true that "the habit of dependence is a cause and a p
petuator of weakness." The last quotation from him s
gests a remedy. "It is thought — that with a native p
torate there would be greater freedom of growth, more ex
pansion of mind, more active personal interest in the w
of the body, & likewise of the world around." This look
I like the idea to begin with. There is progress in it. B
here I desire to put in a question. How will it be if
make this native pastorate dependent? How, if you in
on such qualifications for the office, & pay such salaries as
utterly inconsistent with independence? There may be, I c
fess, some gain. As things have been and are, I think ther
be. A native pastorate, though dependent, will have some
vantages over European missionaries, in the performance of p
ral duties among natives, & those native pastors will be mu
cheaper. Thus room will be given for more expansion
in this way, what will be necessary for one foreign pastor
be sufficient for five or ten natives, holding the same o
In taking this step therefore there will be gain. And it
be a necessary, first step. A mission cannot, or will not,
ily change its policy, & it will be still more diffi
for a society to change its course. When, therefore, a m
ion, like ours, takes this step in earnest, and determine
introduce native pastors, advancement is made.

But there are several causes operating to keep u
the dark, & blind us to the true state of this their depend
1. position & its evils. First come our common home id
on the subject of education. We are ready to ask h
a man can be introduced into the ministry without
liberal education, or what is equivalent thereto. Hence
spring our boarding schools & seminaries, involving a co
some ten or fourteen years study, and adapted not only to
tionize, but also to thoroughly revolutionize the mind, & i
it with European ideas, and, as far as possible, habits
The course completed, you have Europeanized natives.
2 Now comes in play the second cause for our cont

state is pursuing a course somewhat like our own. It is raising up europeanized natives to do its work. Its ~~[illegible]~~ render such men necessary. It needs a great multitude of them. It holds out liberal rewards & will take them, if they offer themselves, come whence they may. Such men therefore as we have raised up have a value, & salaries must in a good measure correspond. Three things now conspire to lead us to employ these men & pay the wages demanded; our home ideas respecting the necessity of a liberal education for the ministry; the certainty that they will leave us if we do not employ them with those wages; and the fear of disgrace if we fail of the services of these men after so much labor bestowed on them, & also the fact that having ~~bestowed~~ expended our educational means upon them, we have no others to take their place. So we take & ordain them. Their salaries, houses, churches and whole necessary array of working apparatus must correspond. Even then, so far as our home ideas prevail, every thing appears to be very cheap. It is, in reality, a great improvement on the plan of having european pastors. But, after all, have you, except in appearance, taken any real step towards "the relinquishment of completed work"?

The state, having despotic power, and, "in its mildest mood," taking two fifths of all the produce of the fields, can support itself. But we have not the revenues of the state, to expend in carrying out our measures, and we must suppose that the poor country people, gathering from their fields, on an average but ten rupees a year per house, are going to emulate the government, and support, in their independence of our aid, the europeanized pastors whom we have placed over them, & whose salaries we have determined! No, these pastors are dependent upon us, & this "dependence is itself a cause and perpetuator of weakness." Very rare cases excepted, the time is far hence when you will not look in vain for independence, or for selfsustaining churches while this order of things continues. Your hopes are doomed to disappointment. The case of the Sandwich Islands is not parallel. There you had a sparse race, in a rich soil, with commerce awaiting them, but ignorant and idle. They had but to awake & work to find themselves possessed of abundance. It is far otherwise here, & by & by the complaint will be that the churches

do not become self-sustaining. A deputation will be ... another commotion & another revolution more or less ... ly worked out will be the result.

Is all this necessary? Is there no better way? Is there no right way? In my opinion the fault is in us ... springs from our want of faith. We have not full confidence in the simple word of God, in the presence of Christ with his people & in the agency of the Holy Spirit. I cannot but regard ourselves as in danger here. The things spoken above, are as a strong current bearing our ship out of her course into dangerous sailing. I see the danger & I begin to feel it. There are now nine little churches connected with this station, & more will need to be organized ere long. On one hand I see the necessity (pleasant) for these churches, & of pastors for them, but on the other I see the practical difficulty of sustaining them. In one of its shapes I saw the difficulty ... ing two years ago, & it comes out very distinctly. It ... to doubt among the brethren about the propriety of organizing small & feeble churches. The doubt grows up quite logically. The thought, essentially, is, that the multiplicity of little feeble churches without pastors, or of the same with pastors, yet wholly dependent on foreign aid, does not constitute a proper representation of christianity. In this there is so much truth as to make it formidable; & the remedy, that is a severe one! We must have a Minerva at once, or no children at all. The remedy is, not to have such churches! It is ... to cut off than it is to cure. But is this course right? Is it even necessary? Shall we forbid the planting of churches in order to prevent their poverty & dependence?

I call attention, therefore, to the quotation from the Bib. Soc. & indeed to the whole article from which it is extracted. I am not a heretic in this matter, unless that whole article is heretical. I read it with decided approbation. I call attention also to the P. Recorder's notice of Dr. Bailey's address, & to Dr. Bacon's remarks, as given in the Independent. And in view of these, as well as of obvious facts in the New Testament, I ask why we may not have a native pastorate, among these several poor and feeble churches, adapted to their condition? Has our much learning made us mad? Are we unable to adapt ourselves to circumstances, or to "become all things to all men"? Must we build our churches here just as are ... American churches, or else not build at all? I trust we are not so far gone in high churchism as that.

The inquiries of the deputation, & the discussion ...

ion at home, seem to have touched mainly on the means of
king converts & the gathering of them into churches; but not so
ch on the manner of training them & of setting them out in the
eld, or on the means of making them self-supporting and inde-
endent. And just here I cannot say that my own mind is perfectly
lear. But the greatest difficulty, as I see the subject lies in mis-
aries and their supporters. There is not a readiness to come to
& we are entangled in the results of our former course. I be-
ve that better views, however, than those that formerly held sway,
e gaining ground, & that this is true both at home and in our
ission. And, in order to suitable progress, one thing I believe
be essential, <u>as a basis</u>, both for information on the subject,
d for right action; & that is, that the native churches and pastors,
here there are a sufficient number for the purpose, should be
encouraged to organize, and to deliberate, and to act as Eccl. bod-
s, aided by their spiritual fathers, but with the utmost freedom
om restraint. Let the responsibility be thrown upon them.
t them feel somewhat its pressure, & let them see the results
their action. We shall then see more clearly what the wants
the field are. The natives will make it to appear. And we
ll understand better what they can & what they cannot do for
mselves; & moreover, what is very important, they will become
terested and enlisted in the work.

Again I am inclined to think there must be a coming
own in the demands for literary attainments in the candidates
the N. pastoral office. I am not pleading for ignorance. I would
y with Dr. Bacon, "if I cannot do better", then I would thank-
lly take what the Lord does give. And here I would remark
t there has already been a very hopeful change in our
ission in this respect. Yosardian has been ordained, & now
ve others, not one of whom has pursued our seminary course,
e at the seminary for a short time, preparatory to entering on
t office soon. There is a gain. A short time ago such an
ea would hardly have been tolerated. But we are yet some
ay from the "developement of a selfreliant energy." We are
t yet free from the idea that the native pastorate must necessarily
e such that the mission can wholly approve of it as adequate
n intellectual attainments, they being judged very much after
r standards; a pastorate more or less versed in our theological
ystems, able to carry out our views among the people, and
o preach sermons, constructed after our models. This alone would
t be any great evil. It would have its advantages. But the dif-
iculty connected with it follows after. All this will be right in
s place. But now the underlying difficulty crops out as soon
s we speak of men such as the churches can and will mainly sup-

port, or such men that no heavy drafts will be made upon
us, even if the number of pastors and churches should increase.
Here lies the difficulty. Do you want churches that have
souls of their own? Do you want churches that will act
instead of being mere recipients of your bounty? Do you
want churches that will grow, having life in themselves, or
that grow only as your contributions for them increase? If
there must be a change. We must adapt ourselves to our
circumstances. We must have a native ministry that is not
Europeanized. We must have faith in God, in Christ, in his
word & Spirit. I believe it is best to move forward wherever
& where the pillar of the cloud may lead us. I would not despise
churches because small & poor, ~~[illegible]~~ nor would I deny others
privilege of coming into existence, Authentic church history gives
us a warning against such pride and arrogance. We find the
history in our New Testament. Christ "came unto his own
and his own received him not". It was because he had "no
form nor comeliness". They found him in a "manger" not in
the "inn" & they put him, he being such an one, on the cross, not
on the throne of their hearts.

Yours in the Gospel
[illegible] Taylor

Native Ministry
Ans. Dec. 16
Missionary Expenses

Mandahasalie Aug. 20th 1857

Rev. R. Anderson D.D.
Sect. of A. B. C. F. M.

Dear Sir

To me, personally, this year, thus far, has been one of mercies. Though alone I have not been without comfort, & I can testify of the faithfulness of God to all his promises. What Christ said, quoting from the old testament, is true, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I have been able generally to keep up good spirits, and have enjoyed as good health as in previous years. For two or three weeks previous to our meeting in June, I was a little debilitated, but two and a half weeks at our sanitarium set me up, and I returned in good health. I also count among my own mercies, God's goodness to my family. They have reached the end of their journey in safety, and speak of it, in letters to me, as having been, on the whole, one of safety comfort & pleasantness. Though Mrs. Tyler was for three weeks completely prostrated, yet neither she nor the children were then forsaken. From that debility she was restored, and on reaching home, was evidently as well, at least, as when she left here. She found fine friends through the whole course of her journey.

You have been informed of the ordination of Vaserdian over the church at this station. He is a good man and appears to succeed in his work. His absence, for about seven months to study at the Seminary, though decidedly beneficial to him, was as decidedly a temporary loss to the church and congregation. He had watched over them with a real pastoral care, for the Holy Ghost, from the beginning, had seemed to make him overseer. But now again, under his watch, the church assumes a more cheering aspect. Offenses are removed & a more healthful spiritual tone appears to prevail. Nothing is more true than that no fruit can be brought to perfection by the disciples of Christ, except as they abide in him, and his words abide in them.

The main peculiarity of the work at this station, thus far, this year, has been in the systematic attention given to the helpers, to prepare them better for their

work. I have before informed you how that, as a body, when compared with those at other stations, they are decidedly illiterate and unlearned men, and that very few of them have ever been to any christian preparatory school. It was clearly manifest that some of them were, in some important points, very deficient. Nothing therefore was more firmly fixed in my mind at the beginning of the year, when I returned from Madras, than the resolve that, God helping, there should be a change; and I saw, that for the present, it would be in vain to depend wholly on the seminary for the bringing of it about.
With the return of Yaserdian, I have been able, to an encouraging degree, to complete my plans and make them work. The course of study assigned to him at the Seminary, appeared to me to be in all respects a proper one, and not too high for others at the station to enter upon. It consisted mainly in the study of the bible, a body of divinity, evidences of christianity, lectures on sermonizing &c, &c. As he had been over most of the ground before & was diligent, he succeeded in taking copious notes. I knew well that advantages cannot be enjoyed here, for study like those at the seminary; but I saw with pleasure that he was interested in my plans, and confident that the most essential parts of the course could be mastered by most of the helpers at the station. The course was accordingly worked out; as far as possible, needed books were procured, and nearly all set to studying in connection with their work. Now and I have called in individuals from the distant places to ~~stay and~~ study here, in order that they might become better initiated in the course, and see more fully the design and bearings of it. ~~but~~ Most of those who live sufficiently near however are required to attend to given lessons at their villages, but come here to study and recite two days each week. Those near to H. Silva study under him, Yaserdian is the principal of the school here. In some cases, it is a partial drawback on the work at the villages, just at present; but ere long the advantages of the course will appear. The tendency of it is not, just now, to expansion; but to the improvement rather of what we have. It is thus, also, made more and more to appear

[b]ut our reliable and improvable materials are; & those [w]hom God has called, are equipped with his armour. In [the] case of some of the individuals, the Seminary will help [them] complete the course. Two are now there for that purpose, and are pleased with the advantages which they enjoy. [I] would gladly have sent more, but there was not room.

I have also succeeded this year, (with the help [o]f an extra 50-0-0 from the mission, for building) in locating the helpers to better advantage than they have been [a]t any time before. "With one exception, all the more impor[t]ant congregations, or those of commanding influence in [th]e villages around them, are now occupied with persons [t]olerably well adapted to them. There are twelve such [p]laces, where God appears to be designing to carry on [h]is work, and where he has enabled us to drive down our [s]takes somewhat strongly". Counting the two individuals [n]ow temporarily at the seminary, all but one of the places [ar]e provided with men who are able not only to look [af]ter their own congregations, but also to exercise some [m]ore general superintendence of others less capable in [th]eir vicinity. Buckingham, the only graduate of our Sem[in]ary at the station, takes the place of Rockwell at Va[...]noosanee. Rockwell was suddenly taken away by [c]holera, but he left evidence that he was doing the [w]ork of God, and that God was working with him does [al]so appear. Buckingham is young but appears to start [w]ell.

Vathaniahan is another young man I have, who is [c]ousin to Yasudian. He studied in our boarding school at [Ti]rupoovanum, while I was there, one year. Then he was sent [to] Sivagunga, under Br. Chandler, during one term, in that B. [S]chool; when, during vacation, visiting his friends in Tin[ne]velly, he was persuaded by two of the missionaries there to [e]nter the seminary of the Propogation society. Remaining there [a]bout five years, a few months before it was time to grad[u]ate, he left & came here, where his heart was & had been, [&] where his friends are. He has a good Education, is still [s]tudious and active, and I have but few who are like minded,

I trust that it was the Lord who sent us this man. I have given him the prospectively important village of Perunag & that congregation, for a long time in a low state, for want of a good man to care for it, is fast becoming more like to what it should be. Of the others I will not now speak, nor of the congregations in detail. Here & there the great enemy appears to gain something occasionally, & some appear to be quite given up to his power but on the whole our course is progressive. A few days since, when on a tour, I turned out of my way to visit a sick man, a member of a congregation that I a[...] some three or four years since. From that time he has enjoyed the means of grace only occasionally, but he has been well spoken of. I found him apparently near his end, & read & prayed with him. He was very glad for my call, and it appeared, so far as I could judge, that in his case, the good seed had fallen into good ground. As I talked with him, a widow woman, who has learned something of the truth, and gets her living, here and there, as she can, came in, & when I prayed, & then added an exhortation to him, in her way, that it was good to hear. "Take hold on Christ", she said, "with both your hands and dont let him go."

// I wrote ~~to~~ you in May about our Sungk[...] and that ~~a~~ committees had been appointed to organize, if it should be found expedient, two new churches. The Committees consisting, in each case, of the missionary, one native pastor and one delegate, attended to their duty; and on July 14th, a small church of eleven members was planted in Sammpetty, a village about five miles S. E. of Camathy, and fifteen [...] this place. The members know but little of European [...] and manners, but they seemed to have a good degree of the Love of God in their hearts. Their catechist has been with them from the time of their first turning, two years since, & is a faithful and good man. On the 17th ~~[...]~~ of July, the committee ~~that had been appointed~~, met in C[...]jampetty, and planted a church of fourteen members, two ~~by~~ profession. This ~~latter~~ place is five miles south of Ma[...]

horali, and four small congregations within a circle of ~~two~~ exceeding a radius of two miles, are connected with this one as a centre. The catechist whom I have been enabled to locate there this year is very true and faithful, & is growing in knowledge, though his natural ability is no more than ordinary. If these churches are blessed of God they will grow, but if he has no delight in them they will fail.

The Ecclesiastical body met in this place on Monday, July 20th, and was opened, in the evening, with a sermon by pastor H. Zilva, and closed the next day, in the evening, with the administration of the Lord's supper in connection with the church here. The whole of the day time of Tuesday, was occupied in the hearing of reports, and the discussion of practical questions which had arisen in the progress of the work. Nine delegates from as many different churches appeared and took their seats. The tone and spirit of the meeting throughout was good, & I trust that the tendency of these meetings will be to help in doing away with, among other evils, the spirit of caste and clanship which exist, and have their roots deep and widely spread. ¶ I am not a strong believer in any mere forms of Ecclesiasticism, but the essential thing must have some form, and it is very important that the native churches and ministers should be taught to see and feel and act for themselves.

After this short trial I will state that I see the practical use there is in the "help meet" of a missionary's wife. Aside from the direct personal instruction which she gives, and the influence which she exerts, I find myself in a less favorable position, on account of being cut off from much valuable information and the means of getting at some subjects, respecting which a good influence is needed. But what the Lord does for his people is best, & he usually makes one thing compensate for another. In this case, the native pastor, at the station, his care for the church is a 'compensation,' for which I praise the giver of every good and perfect gift, with whom, in his mercies there is no variableness neither shadow

of turning.

I will add a word on statistics. In the Church Missionary Record I find the following account of the native christians of that society in Tinnevelly, & their contributions

Persons under instruction	28621
" " Baptized	17513
" " Unbaptized	10748
Men Baptized	5015
Women "	5117
Children "	7481

Sums of money raised by the above natives in 1856

For mission of C. M. S.	767 - 14 - 9
" Church building	1102 - 15 - 0
" Lighting churches	803 - 14 - 0
" Communion Alms	266 - 13 - 8
" Endowment fund	303 - 5 - 2
" Poor fund	625 - 1 - 10
" Widows fund	631 - 14 - 4
Miscellaneous	1130 - 11 - 7
Total	5632 - 13 - 8

This is equal to (omitting fractions)

0 - 3 - 2 for each person,
or - 0 - 5 - 1 for each baptized person
or - 0 - 8 - 2 for each baptized man and w[oman]
or - 1 - 1 - 1 for each baptized man.

This is an old society, & the manner in which it gives t[his] account is evidence that it is systematic in the affair of tak[ing] collections from the people. A little ciphering will show how our account stands, and a little more, after collecting reliable statistics, will show both, what progress has been [made] towards self supporting institutions, and what kind of instit[utions] are needed in order that they may be self-supporting

Yours in the gospel

H. S. Taylor

Rev. R. Anderson D. D.
Sect. of A. B. C. F. M.
Missionary House
Boston

Mandabasalie Sept. 18th 1857

Rev. R. Anderson D. D.

Dear Sir

Br. Rendall, as Sect. of the Mission

ill send you a copy of the following proceedings in our
eeting, from which I have just returned. My object in
nding them is simply to add a few words that you
ay see just what my position is.

"Upon motion the following resolution defered at
e last meeting, viz. Whereas Br. Taylor has read a let-
r to be sent to Dr. Anderson, dated May 27th respe-
ting the organization of churches &c at the Manda-
asalie station, "voted that we disapprove of his
ction", was taken up for consideration. After some
iscussion voted to adjourn" —

"The subject under discussion yesterday
as taken up & the following amendment was offered
Br. Taylor. "Whereas the resolution recorded at
e last meeting disapproving of Mr. Taylor's action,
d now taken up & before the mission, is indefinite,
ings no charges against him, & gives no reason
hy he should be thus condemned, —

Resolved, that all after the word resolved" ("voted,"
t should be,)" in the resolution be struck out, and
e following be substituted, viz. —

That the missionaries of this mission, and also
e native pastors & churches, are free to adopt
uch usages in ecclesiastical matters as they see
it, provided only that the principles held in com-
mon by the supporters of ~~the~~ the Board are not vi-
olated".

This amendment was lost.

The following amendment was made to the origenal
esolution, viz —

"That we disapprove of Bro. Taylor's course
n advising the churches under his charge to inde-
endent ~~action~~ ecclesiastical action, without wait-
g for an opportunity for the mission to act with re-
rence to the resolutions passed at the last annual
eeting of the Board." This amendment was adopted.

Rec'd. Nov. 6.

Br. Taylor presented the following protest

"I protest against this resolution because I be-
lieve I have (believe & have) not violated any rule
and because I acted only in accordance with the
liberty ~~liberty~~ I asked for from the Board, which
the Board granted, and because such action was
called for by the circumstances of the native ch
and ministry at my station!"

Brethren Rendall, Little, Tracy, Capron & Taylor w
appointed to report at our next meeting on the sub-
ject of Ecclesiastical action."

The above contains all the action of the m
ion on Eccl. affairs at the meeting. Please note,

1. That no wrong action, on my part, or on the pa
our Sungkum, is complained of; nor has there been a
such complaint from the first. The complaint is
ply that I did not wait for the mission,—

2. That the Eccl. body has not been touched. No
have been laid on that, nor has any complaint be
made against its constitution, rules, or action,—

3. That the missions approval of my letter, sent to you
the last mail, has not been revoked. You must
regard the Eccl. body, at this station, as in good
standing in the mission. That letter, with all I sai
on the subject, was approved by our South Local Com
consisting of myself & Brethren Herrick & Tracy. N
of these brethren said a word against it, but wrote
"approved" against their names. Then I read it in
mission meeting, all being present, & special atten
was called to it, yet no one said a word aga
it.

The preamble & resolution which I presented, & which you have al
for themselves. I wanted to have it told, what evil I ha
done; & the paper which I read to the mission, in con
tion with the resolution, drew out the amendment
which, you see, was adopted. I now add a few
to explain my position in the protest.

1. I say, "I believe I have not violated any rule" I am
even accused of it. In the discussion even I was not accused of it.

2. I say, "I acted only in accordance with the liberty I a
for from the Board". I suppose you have my let
the "Com. of thirteen", but perhaps not, & for conven

will give here some extracts. They are as follows,—
"I [...]t I must state that I see more clearly than I did the need
[...] Eccl. organization among the churches & native pastors. I am
t aware that any thing the deputation did goes in any
y to hinder such organization, though it must be con-
fessed that no special provision was made for it, nor
d I when writing the report contemplate that such organ-
tion would be needlessly defered. But I have already
n compelled to see the need of express liberty to pro-
te it. Foreign missionaries, unless, together with much ex-
rience, they have become baptized with the spirit of their work
d immersed in it, are no more fit to manage ~~autho-~~
~~ritatively~~ the native ecclesiastical affairs authoritatively,
n British generals were to manage our old Indian wars.
this subject I know of nothing worse to fear for the
tive churches than the clothing the mission with sole
l. powers, thereby excluding native pastors & churches from
just rights in the matter." After more in the same
ain I said,—"I earnestly hope that encouragement will
given to native christian organization".
said "which the Board granted".
I sustain this position as follows; (not the position, that it
s granted to me, personally, but that the liberty was granted,)
is certain that the Com. of 13 considered the subject for they
(page 19) "Mr. T. did not understand the Deputation as
aiming for the Board Ecclesiastical power over the mission;
d is himself in favor of native ecclesiastical organiza-
ns."
refer to a "private" letter from the "Missionary House, Boston, July 15, 1856"
call attention to Par. "5." last part. Also, particularly to
Par. "8," to the first clause, & also to the last. If it is said,
that the "9" Par. in that letter may be against my action, I an-
er; if I do wrong it may be, but I am not accused of any
rong action, or of divisive action. More anon.
refer to the Prudential Committee's Outlines of Missionary
Policy, & particularly to the following,—"And in no case
should there be any ecclesiastical control exercised by
issionaries over the native churches and ministers,
ove that which may grow out of the action of bodies
mposed of both elements.) A wise disbursement of
unds will provide all the checks which are necessary
proper!"
refer to the resolution adopted by the Board at the annual
eeting in Newark. I understand by those resolutions, that,—
The Board is not an ecclesiastical body; that it cannot per-
form Eccl. functions; that it cannot "confer" Eccl. power;

that it cannot, directly, interfere with Eccl. affairs [of] the missions, —

b. Negatively, That the missions as such have no Eccl. power [given] them by the Board; (and, as missions, I understand that [they] have no powers except what are given by the Boa[rd]. Positively, That a sufficiency of work is assigned to [them] which does not include Eccl. functions, —

c. That missionaries, as such, & also the native church ministry are free to adopt such usages as they [see] fit, providing only that they do not violate the [prin]ciples held by the supporters of the Board.

I will now give you some reasons fo[r] encouraging the Eccl. action that has been taken at [the] station. I give them just as I read them to my b[rethren] in the mission meeting. They explain the last part of my [...]

1. "First, such a body was needed. There was work on hand & work arising. There were five churches within the limits of the body without pastors, & at the very first meeting of the body there were calls made upon it ~~for to~~ organize two churches more; and all the churches needed to be watched over, adv[ised] helped & disciplined as occasion should arise. [It] cannot be said therefore that there was no occa[sion] for an Eccl. body in those parts, for the right per[for]mance of Eccl. functions; and as it was needed, there were materials on hand; and a field suffi[ci]ently large; and as no materials, more remote, could properly have been taken; and all the ma[te]rials, churches and pastors, within the field were ready to combine; and as there was no hindrance, no law or reason against it, the body was f[...] Not only was there no other body, in the field, [to] do the work, there was none even within the bo[unds] of the mission." (The mission, as I understand it, is no[t] an Eccl. body) "It has not encroached on any o[ther] body. It has not taken territory or material th[at] does or should belong to any other body.

2. The materials at the station for such a bo[dy] were sufficient and approved materials.

Seven churches & two pastors, with a missionary, ac[cord]ing to the principles & usages of all the denomination[s] connected with the Board were sufficient, so far as n[um]bers are concerned; and these materials, the churches [&] the pastors were approved by the mission. The missio[n]

by its own act" (while it was an Eccl. body) "approved the
materials, cannot now declare that they are unfit
for the work to which it did itself consecrate them.
aving by its own action freely organized the churches
d ordained the pastors, it cannot now complain,
cause those churches and pastors choose to perform
e functions, which are appropriate to them, and
sential to their well being. Neither should the
ission treat its own offspring contrary to the in-
nction "Fathers provoke not your children to wrath". It
uld not allow any of its native pastors, or churches
m to say, that they are not treated in the mission
th that respect which belongs to their position, or
t they are hindered from that work which that po-
tion supposes, and which circumstances call for;
some of the past action of the mission would give
me ground for saying."

I will also quote here some that I read on—

danger of interfering with the liberty of the native
tors and churches.

ust the supporters of the Board will not countenance us
it. We have already seen that, as a mission, we must
subject to the laws & regulations of the Board, & that
Board gives these pastors & churches Eccl. liberty. But
in the Board is only the agent of its constituents, &
have seen that those constituents will insist on
erty for the native pastors and churches, & for all
Eccl. bodies they may form in accordance with
ir own recognized principles. The meeting of the
ard at Newark demonstrated this. In this matter
esbyterians & Congregationalists are of one mind.
eedom for the churches, whether in America or in
other lands, is a well defined idea in our Board,
d among its constituents, & the laws of the Board
clear & well defined also.

nterference with their freedom will be injuri-
the native pastors and churches.

In order to do them good, if for no other
reason, the responsibilities which properly belong
them, should be laid upon them. This is an approved
octrine. The Board has said "The missionary must

needs give form, at the outset, to the constitution & habits of the mission churches, & for a time he must virtually govern them. But he will do this with a constant regard to the coming ~~time~~ period when those churches must & will act independently"— "And this he will do at any amount of personal inconvenience to himself; remembering that the power of carrying burdens is acquired by practice & that native converts can be invested with responsibilities only by having responsibilities placed upon them, & by a conviction that they are trusted. The Deputation said; "The missionary, at first, must carry the churches, like a nurse, in his arms; & then he must continually train them to stand & to walk alone."

By giving the churches and their pastors freedom, and laying responsibility upon them (for there can be no responsibility in Christ's kingdom without freedom) & by showing them how to act in their freedom, & how to bring the word of God to apply as their rule & by letting them see the results of their action according to that word, they learn to see & feel what is necessary, & their hearts become stirred up to do what they can for their Zion & for the world.

But, on the contrary, by giving them no liberty, & laying on them no responsibilities, & especially by withholding these responsibilities, & by denying them liberty when they are ready to undertake the part that falls to them, we deny them the power of a healthful growth, and prove ourselves incompetent for the work of being their spiritual guides. Like Indians & Chinese, we flatten the heads of those God has given us, & cramp their feet, & compel them, if they grow at all, to grow into monstrosities. If there are pastors & churches given us, then they must be allowed freedom of developement, or be greatly injured by our wretched, unlawful & wicked interference.

It is by no means probable that the people of India are to be converted wholly by foreign missionaries. Native Christians must be enlisted. But in a public address made at the Missionary conference in Calcutta, it was stated that, "year after year the funds of societies have become increasingly absorbed in the mere holding of ground taken, while, in no case, has there been an opportunity for extension by the relinquishment of completed work." "At the present time a very large proportion of the funds of missionary institutions is employed not in making new conquests from the realms of darkness, not in planting or

elds the banners of salvation, but in supplying old sta-
ons, in keeping ground long occupied, but not yet deemed
t to be left to the operation of those means of grace
hich spring up in the bosom of every christian com-
unity". As this was said of missions much older than
r own, & the main cause was attributed to the pres-
e of the European missionary, he taking the place of
native pastorate, & to the habits of dependence thus de-
loped & strengthened, it is with no pleasant apprehen-
ons, that we are compelled to see, in our own mission
first attempt of native pastors & churches to do some-
ing for themselves, met with a resolution of disapproba-
n. It cannot be well for us to take hold on the ark of
d after this manner. We shall merit a rebuke from h
t sits above it, & walks in the midst of the golden can
sticks. We ought rather to have faith in God, & faith
Christ as present with his people to guide them, & faith
his Spirit & word, & so cheerfully train the native churche
ministry to freedom and right responsible action"

<u>My position towards the Mission</u>

is not that of <u>obstinate</u> <u>independent</u> <u>action</u>. I wish, <u>as a</u>
<u>ssionary</u>, to cooperate with my brethren as missionaries. <u>I am ready to do</u>
<u>& I have been all the while.</u> I said in the last meeting, that I would meet them as a
m. of the whole, or a Com. of 5 or 3 or 2, & that I would
as accomodating as any other one, but that I did
t recognize the <u>authority</u> of the mission, nor of any
m. on this Eccl. question. Further, I stated that I am
t acting independently; that I am not, properly speaking,
ting Eccl. at all. That I have no vote; that I only advise, &
t I am ready, any day, to show myself a good brother,
acting with the others, <u>as missionaries</u>, but not, with
mission, as a mission acting <u>authoritatively</u>, <u>against</u> the <u>free</u>, <u>respon</u>-
le & <u>proper</u> action of the native churches & ministry. I hold
the mission has sufficient control over them in the
bursement of funds, & further, I am willing that the mission
uld hold me responsible if I advise wrong action.

<u>The Question</u> is whether the native churches
ministry shall be free to act or not; whether they shall
allowed self-government & free Eccl. action; or whether the
ion, <u>as a mission</u>, shall rule over them. If I advise
action, call me to account, If I advise only what is good,
do I act contrary to the laws & regulations of the Board?
ps you may assist in interpreting the law.

Yours, in the gospel
H. S. Taylor

P. S. It occurs to me that the last amendment, which passe[d]
is a little unjust to the churches at this station. 1. It was no[t]
the churches alone, but the churches & ministry that I advised &c 2. They
not act independently. Their constitution brings in the mission
as an advisor. 3. "advising the churches under his charge to in-
dependent Ecclesiastical action", does not, cannot, mean what it
seems to mean. I advised the ffs to come together with their min[isters]
and act in union, as a body. This is not Independency.

Again, perhaps you will ask why I read in mission meeting that letter wh[ich]
I sent to you as "private". I answer that I thought I ought to show it to
brethren, as individuals, & then, by request, I read it to the mission. Again, per[haps]
you will ask why I did not, after all, ask the advice of the brethren? Ans. 1. I [wished]
to have the native churches & pastors act freely & feel that it was their own responsib[ility]
2. The resolutions of the Board took the business out of the hands of the mission.

Rev. R. Anderson D. D.
Secy. of A B C F M.
33 Pemberton Square
Boston

Rec'd. Nov. 17.

3. From conversation with the brethren, & from notes I learned, what the f[...]
now before you establish, that the brethren had not abandoned the idea th[at]
the mission still has Eccl. power, & that it belongs to the mission to [...]
the matter. I was not willing to give in to such an idea. The truth is, [...]
no other station in the mission where any such action was called for or could ha[ve]
been taken. Periacoolum station may be ready for it before long. But that is a [...]
ways from here. Can we work with them? If missionaries are not to [...]
Eccl. organizations with the natives, then I see not what I should have waited f[or]
When I have pressed the brethren on this point I have not been able to get [an]
answer. I repeat, the simple question, is not one of right or wrong, but whether the m[ission]
alone has Eccl. power, or whether the native churches & ministry have a right to associat[e]
We had a pleasant meeting. We have an excellent body of missionaries & also of helpe[rs]

Aff. H. S. Taylor

Mandahasalie Sept 26, 1857

Dear Sir

I have sent for paper such as should be used in writing to you, but it does not come. I trust I shall have it before I need to write again. I wish now merely to request that you will suspend your judgment, on the Ecclesiastical question, till I can see what Br. Rendall, as secretary of the mission, has sent to you. I am not sure, but I think, from a hint he has given me, that you will need a little more light, & some other records, in order to see the whole affair. I am not for a quarrel. I wish only to see the best action, on the right principles, cheerfully & unanimously adopted. A little delay for more information may expedite the desirable result.

Monday the 28th

Yesterday was the regular communion season of the church in this place. I assisted the pastor, at his request, & it was good thus to come around the Lord's table. The church received six to its fellowship on the occasion, all of whom, except one, had been baptized in infancy or childhood. This church is improving in its state. The watch of its native pastor fully answers my expectations. It was encouraging to see the young coming forward with desire, and quite intelligent in respect to what they were doing. In the congregation which are of some years standing, it is very gratifying, in many cases, to find that the children are interested & decided in their attachment to the gospel. Children here are

from necessity precocious, & the time for their in-
dependent judgment and action, such as they are,
is reached at an earlier age than in our own coun-
try; & so, often, the time for the decisive rejection
reception of Christ is reached at a comparatively
early age. I have at least been pleased, in a numb
of instances, to see evidence that children were
drawn to Christ, & were remembering their creator
in the days of their youth.

Yours in the gospel.
H. S. Taylor

Mandahasalie
Oct. 12; 1857

Rev. R. Anderson D.D.

Dear Sir

The letter of Br. Rendall to you, written by him, as "Sec. Am. Madura Mission", and dated, "September," was sent round by him in the mission, so that it did not reach me till the 10th inst. I am glad I requested you to suspend your judgment in the case, till I could see what he had written, & make a reply to you. His "remarks", of themselves, demand this; & they give me occasion to make some things appear more clearly, than I had before done. First, however, allow me to make two preliminary statements.

1. The first is, that you should not regard his monthly letters, as letters that have been approved by the mission. It does not see them, indeed, till after they have been sent, nor then is it customary, to take any action on them. The mission is not responsible for his statements, in these letters, in any way; except in this sense, that it approves of his gathering up such interesting facts as he can, & of his sending them to you monthly, without ~~his~~ waiting to first show them to the mission. When he expresses an opinion on the facts he collects, that opinion is simply his own, and no one is responsible besides himself. The same is true of this "September" letter, & of his "remarks" contained in it. So far as I can recollect, his monthly letters are never brought up & read for approval or otherwise.

2. The second statement is, that I am sorry

that Br. Rendall, in writing in this case, about me, should have droped, as you will perceive, his usual courtesy.

I know that it does not become me to make a point out of this, for Br. Rendall generally means to be courteous, and succeeds also; but I notice it, because it seems to have grown out of a feeling that has given type to all his remarks in the case, and because he has allowed those feelings to carry him so far, as to attempt to throw what looks like contempt on me; and, that some very exceptionable remark, is the foundation of nearly all that he writes. He says of me; - "He took the ground at our meeting as is manifest from his protest that the Board at its meeting at Newark in 1856 granted him liberty to act on this subject without referring it to his brethren" The underscoring of the word "him" is Br. Rendalls. I do not know why, I should be put down so low on the scale of all that pertains to common sense, and christian propriety, as Br. Rendall here places me. Surely, in doing as here represented, there must have been self-conceitedness indeed! It must have been pride not possessed by any ordinary men, and unaccountably blind presumption, which could have led me to take the ground, in a mission meeting, that the American Board of Commissioners for Foreign Missions actually left the great subjects for which it was convened, in Newark in 1856; laid aside its business of settling principles; overstepped the P. Committee, & the S. Madura Mission, and came down to me; and in view of the exalted opinion it had of my wisdom, gave me a particular commission; a commission it would intrust with no one else in all its missions,

a special commission to treat all ecclesiastical subjects according to my judgment, without reference to my brethren! I can excuse this in Br. Randall, on the ground that he wrote in haste, and did not consider what was the full & necessary meaning of what he was penning. "There is no man that liveth and sinneth not", & I too have need of forgiveness. I repeat, that I am sorry that he laid aside, in this case, his usual courtesy.

I will now make some criticisms on his "remarks", in his letter, about me; & then make some statements on the question that is thus raised.

I. Criticisms on Br. Randall's "remarks"

1. He says, "You will perceive from the resolutions recorded and from the resolution adopted with reference to Mr. Taylor's course on this subject that there is a very important difference of opinion between him and the mission."

I think Br. Randall's mind must have wandered a little when he penned this sentence. If he had simply said, you will perceive from the resolution adopted by the mission, & from the one presented by Mr. Taylor, which was rejected, that there is a difference of opinion between him and the mission, it would be clear what he meant. The resolution that I offered, together with the protest, on one side, & the adopted resolution on the other side, would show that there is a difference; and, in part, what that difference is. But the meaning of Br. Randall's sentence is quite different. It does not refer you to the resolution which I offered, for the sake of expressing my views, at all; but simply to "the resolutions recorded & the resolution adopted respecting Mr. Taylor's course"! A want of clearness

4. Again, there is an unfairness in his ~~the~~ remark, which I will believe Br. Randall was not guilty of intending. He loads me with a burden "grievous to be borne", and certainly one half of it has no right to my shoulders. The two resolutions, "recorded", respecting my course, are thus, both alike, brought by Br. Randall to weigh in the scale, on the side of the mission, and against me; so that there may appear to be, as he says, a "very important difference" of opinion between me and the mission. I am thus by a "false weight" made out to be, as Dr. Ross said of himself "if a sinner a very great sinner" The two "recorded" resolutions are the two witnesses to prove it.

A little unfairness

This mode of establishing my guilt is unjust in two respects, one of which, without explanation, you will not perceive. (a.) The first resolution was recorded in June, because the mover & seconder of it demanded that it should be, according to a rule we have, that every resolution, offered in writing, shall be recorded. (b.) The mission, after a long consideration, unanimously rejected it, & took the second in its stead. Why now, I ask, should this resolution, thus recorded, & afterwards, there having been full consideration on the subject, rejected, be sent to you, to be put in your balances against me? True, the secretary does not tell you that it was adopted; but he does tell you that it was recorded; & he dont tell you how it came to be recorded; & he does hold it up to you, as one from which you are to get light. I should not have needed to mention this, if Br. Randall had worded his remark a little more carefully.

But this remark needs a little more sifting. He says, there is "a very important difference" between me and the mission. Not only is there "a difference", but there is an "important difference", and that, too, "a very important difference", & Br. Randall closes his remarks with a hint to the Prudential Committee, that they should come

"Important difference", and a hint.

to the reserve, and "express their opinion on the subject, as soon as convenient." Mr. Tyler's course must be arrested, and his opinions must be put down by authority, soon; for the mission cannot control him. A word from the secretary would not be sufficient; the Prudential must come forward.

Then I ask a question. It is this. Who authorized Br. Rendall to raise this "hue and cry" against "Mr. Tyler," & to call out the force of the Prudential Committee to catch this rogue? Br. Rendall can write private letters as he chooses, and no one of us will call him to account; but, as secretary, he should keep within his instructions. On this affair, "I rise to a point of order." I thought that I was a member of the mission, a brother in it, and, that, if process was to be commenced against me it was to be done before me, & with the making out of due charges against me. I was not aware that the secretary of the mission, writing over his signature, as such, might, of his own accord, and privately, not showing it to me, till nearly a month had passed, thus accuse me of "a very important difference of opinion", and then call down the powers of the Board upon me! Were I guilty of some heinous crime, the exigency might, perhaps, justify an extraordinary procedure against me. But as my alleged fault is difference of opinion from the mission, not, laxness in doctrine, but the having a mind of my own; I think I might be allowed time for a regular trial, if trial there must be. Though I thus rise to a point of order, I do not think it necessary for the P. C. to express an opinion on it.

A question

2. Then, let us ask, what is this "very important difference of opinion," that has drawn out the hue and cry for the Prudential Committee? My side of the difference is thus expressed,— "He took the ground at our meeting as is man-

6. ified from his protest, that the Board at its meeting at Newark in 1856 granted *him* liberty to act on this subject without referring it to his brethren"! I have already expressed my regret at the lack of courtesy shown, at the *estimate*, whether intellectual moral or religious, in which Br. Rundall must have held me, when he wrote that, *provided* he considered what its only legitimate meaning can be. I give him this advantage, for I believe he has a right to it. He has several times since, in his notes to me, given me the title of Br. an endearing term which he could not otherwise give me. I now only call attention to the point of its *accuracy*.

Is it accurate? I affirm, it is not accurate. Reasons.

(a.) *The unaccountableness, and utter absurdity of such a position affords a presumption in my favor.* Some missionaries are weak, & I am among the number but I must doubt Sir, whether you, with all your long experience, have ever met with one that got *so* beside himself, as this statement makes me to have been. I beg then, first, the benefit of this ground for a doubt.

(b.) *No proof of its correctness is given except my protest.* He might, if he had ~~some~~ remembered, have also stated, that in June, at the dinner table, and even *before the ladies*, some one ~~one~~ insinuated that I seemed to imply something of the kind, & that *I corrected the idea at once*. He might also have added, that again, at our last meeting, some one, (very unbrotherly, as I thought,) threw out a similar idea, & that *I corrected it again*. If I did not make the correction with indignation, such as to have it remembered; it was because it did not seem comely, to me, to treat any brother's remark, as if I thought

him capable of having such an opinion of me. Certainly I never said any thing which could *fairly* be wrought into such a horrible hideousness.

(C.) <u>The protest does not make it "manifest".</u>

Br. Rendall did not read the protest rightly. He did not study the grammar of it. The protest asserts two things on the subject,—

1. That I asked for liberty from the Board to encourage native Ecclesiastical organizations;—

2. That the Board granted liberty to encourage such native associations.

If I did not ask, according to the first statement, for this liberty, then is my protest wrong.

If, according to the second statement, the Board did not grant liberty to native churches and ministers, to organize, & transact ecclesiastical business, as they see fit, provided, only, that they do not violate the principles of the constituents of the Board, then also is my protest wrong.

But if, on the contrary, I did ask for liberty, & the Board did grant ~~it~~ liberty, then it is founded in truth, & its true meaning appears..

~~[illegible]~~

I have shown that the accuracy of Br. Rendall's remark is <u>not</u> <u>manifest</u> from my protest. That his remark is <u>in fact</u> inaccurate, I refer, as proof, to two witnesses, my letter to the committee of thirteen, & my protest. They are both with you, & shall speak for themselves. The first will show that I asked for nothing,

for myself, to the exclusion of others; & the second, that I state, that I asked for liberty, & that the Board granted it, & that I had only acted accordingly. If Br. Randall had had a little more of that charity, for me, which "thinketh no evil"; and a little more of that modesty, which leads an official to separate his purely private feelings and views from his official duties, he would not have made that remark, as secretary, nor have called up the Prudential Committee to come down upon me, & I should have been relieved from the making of this criticism.

3. Br. Randall remarks, "This letter to you referred to in our minutes, made you acquainted with his action, and you will now see that his reasons for taking this independent course are based on the action of the Board itself." This deserves some notice.

(a) Here, again, the rejected resolution, which before you were referred to for light, is introduced to good quarters, and a snug little berth is given it "in our minutes".

(b.) The remark, "his reasons — are based on the action of the Board itself," is not sufficiently correct, even in appearance; and, in reality, it is wholly wrong. The action was based on the necessity there was for ecclesiastical action; on the propriety there manifestly was for bringing up the native churches and ministers, at once, to their duty; on the conceded propriety ~~[illegible]~~ of their acting alone, without having missionaries connected with them in their body, except so far as to give advice; and, on the unavoidable necessity there was, either for giving those churches and ministers, at

once, their appropriate work to do, and for instructing and helping them in it; or, for greatly injuring them and the cause by holding them back from their duty, and causing them to grow up in habits of ignorance and thereof negligence", Br. Rudall has had no experience in this matter. He has not, in this ecclesiastical business among the natives, had given him the clear command of God, in his providence, to "go forward;" while the Egyptians were behind, and a mountain on one side & a wilderness on the other. When "children are come to the birth", it is best to let them be born. The "action of the Board itself was not the basis of their action. It was the grace of God that gave the churches & the ministry. At the most, that action was only the occasion for slipping off the bonds of that slavery, that some thought to impose upon them. Thanks be to God they are free. And, here, the clause —

(c.) "this independent course", needs a little consideration. Before, we have had "Mr. Taylor's course;" and, "his action" twice over; and soon will come, "independent action in this matter", of which, you are told, that "the mission does not approve". Looking over all these, to see "what evil" I am really accused of by Br. Rudall, I find nothing to be ashamed of. The words "course", and "action", are not bad. We came here not for talk merely but also for action; and Paul had a "course" to run, and he talked triumphantly about finishing it too. In the adjuncts, "his", and "Mr Taylor's" I see nothing to fear, provided I do no action in the matter, that is wrong, (and, thus far, no one accuses me of it.) The whole trouble, the labor of the mountain, lies in the word "independent". That word seems to cause much trouble,

owing to the dislike there is of the thing. The declaration of independence has been proved, lately, to be "a lie". There is nothing about the word that savors of the "peculiar institution". It looks like "dividing the Union". *This* is the point about which the Prudential Committee must be roused up, to "express their opinion on the subject, as soon as convenient". Happily, that Com. has expressed its opinion;— "and in no case should there be any *Ecclesiastical* control" &c

You are told indeed that "his letter to you, referred to in "*our minutes*", made you acquainted with his action". I unite in referring you to that letter. You will find it, either by referring to the guide in "our minutes", which were rejected, or to a letter I sent dated May 27th, 1857, & mailed the first day of June.

But did Br. Randall know, himself, *clearly*, what he meant by "this independent course"? I incline to the opinion that he did not. There is a vague something floating before his minds eye, and, that something is indicated by, "his action", & "his course", qualified by the fatal word, "*independent*". Another thing raises a doubt about his understanding of the matter. All he says, points to *me* & *my* course. He does not seem to be aware, that the thing I have contended for, & the thing established, is an ecclesiastical body *outside of me*. *The idea of native action*, does not appear to be in his mind; but ~~[illegible]~~ That is properly the thing to be looked after. And is that properly characterized by the term "independent action"? I will briefly tell a little about it.

1. *It is not independency, technically so called, though independency is independent action.* Read the constitution & see if it is there.
2. *It is not "Mr. Taylor's course". It is not "his action"*. Br. Randall has never attended one of our meetings, and appears not

to be aware, that the pastors and delegates learn, by being brought to the work, to think and act for themselves. He has not seen delegates decline to give an opinion, till they could be instructed by their churches, and this too of their own accord. I must protest against this indifference to native action. They must be made to act.

3. The ecclesiastical body, itself, is not independent in its action. By its constitution the missionary at the station is its official advisor. The mission, therefore, always has, by its law, a representative there, to know all that is going on, & to look after its interests, as well as for those of the body itself.

4. In its constitution, in the important matter of ordaining native pastors, it left open a door for the mission to come in and act.

5. It is entirely dependent on the mission for funds. In every particular therefore, in which the mission is interested, or has any responsibility whatever, it has all the control over it "that is necessary or proper". The body is no more independent of the mission in this respect than the mission is of the Board. I remark here that;—

The mission, not in the unanimously rejected resolution, but in the one it adopted, speaks of "independent action, but not in a way that disapproves, at all, of it, ~~in itself~~. It simply blames me for not waiting to see what the mission would do. It does not appear that the mission will not be in favor of all, or even of more "independent action", than I have encouraged this body to take. The mission may yet say that the body ought to ordain its own pastors, & that it has, over the body, all the control it desires, in a "wise disbursement of funds". The difficulty, so far as appears from "our minutes", is, that I did not wait, & the mission did not, & has not yet, got ready. By & by the action of the mission will come,

I really cannot see any propriety, in "this day's uproar" against "this independent action". Before the Prudential Committee comes out, *in force*, against it, unless indeed they wish to crush it in the bud, I would suggest that they also *wait a little*, "to see what the mission will do"!

4. Br. Rendall remarks;— "The mission neither approve of the propriety or the consistency of independent action in this matter".

I leave this with two remarks.

(a.) The meaning is not very clear. I can only guess at it, and I ~~might~~ may not guess rightly. But I will venture to suppose that it refers to me, or my action. If so, then Br. Rendall does not read the resolution, which was adopted, rightly. It does not disapprove of "the independent action" spoken of in it. It, the mission, has not got ~~ready~~ to decide. I did not wait, & that is all of my crime. I was too fast, not wrong.

(b.) If Br. Rendall's meaning is, that the mission disapproves of independent action, of an ecclesiastical nature, on the part of native christians; if *he would have the mission exercise direct "ecclesiastical control" over them; or rather, if his meaning is, that* this is the doctrine of the mission; & that, in this respect, the mission stands *in direct opposition* to the Prudential Committee; *then, I say*, that he reckons without his host; and I would also suggest, that the Prudential committee be in no hurry about expressing their opinion, but *wait* "to see what what the mission will do". Sometimes there is great virtue in waiting; and some get their fingers burned for *not* "waiting." But, is this the doctrine of the mission? What are the facts? The mission *did* say, when the deputation was with us, that it would, as a mission, exercise ecclesiastical functions; but it did *not* say, that native churches and ministers should not do it; that it would be "*inconsistent*,"

and "improper", for natives to presume upon this, while the mission does the same! This the mission did not say. But it did say, "in things non-essential, we will strive that they shall have liberty" This word, liberty, savors very much of "independent action"; and, moreover, it is not essential to the right performance of ecclesiastical action, that it should be by white, rather than by black ecclesiastics; and hence, it may be, that we shall see the mission, by & by, when it gets ready, approve of their action, with that ecclesiastical "liberty", which is, essentially, "independent action"! The fact that the P. Committee, & the Board, have encouraged it, is rather of an omen that the mission will, eventually, wheel into the line, and, I trust, be also hearty in it. Br. Rendall, therefore, reckons without his host. The mission has not said, what he says; nor has it ever authorized him to say it, in its name. I expect, that the mission will come forward in favor of "liberty". It is in the blood of the members. It cannot be repressed. I do not despair of the republic. But, as it is now my turn, I will give you a warning. It is, that you should beware of the rebound of this ball, thrown against independent action. It has been thrown with too much violence, not to come back with force. In its reaction, there will be two dangers. (1.) A danger of its dividing the mission, ecclesiastically; (2.) of its taking from the mission some of the power, which it of right has, & should have. But this is a digression. The point is that the mission will be for freedom. I have received stripes, as you know, because I did not wait, just as Jonathan might have been taken in hand for not waiting for his father, before clearing off his "acre" alone. As a good

A warning.

boy", I accept the chastisement; otherwise, some of my good brothers could not have been pacified, because, in so good a cause, I did not wait for them to come and help! However that may be, I hold up that rod, (a contradiction for resolution,) with a feeling mixed with considerable exultation, to show that the mission does not disapprove of what Br. Rendall thinks it does. It is a formal recognition of those laws of the Board in accordance with which I acted, and it is an acknowledgement, that, "by and by" it is a going to act accordingly. It is the best general resolution that has been passed, in the mission, on ecclesiastical subjects, for a long time. In it the light of an "independent" move for the native church & ministry, and for the missionaries in the mission. ~~[illegible]~~.

5. Br. Rendall remarks; "nor do they see the force of Mr. Taylor's plea that he acted only in accordance with the liberty he asked for from the Board, which the Board granted."

On this I remark again,—

(a.) That Br. Rendall writes this, in behalf of the mission, without instruction from it to do so. He says it without authority, for the mission did not say so, nor did it give him permission to say so.
(b.) He says it without any good reason, for the mission did not take any action on this part of my plea, contained in my protest; nor did it take any action on any part of the protest whatever; nor was there any discussion upon it. Some one

indeed raised the question, whether or no the protest should be answered; but it was immediately decided, without debate, not to answer, but let it stand and speak for itself.

I confess, however, that I did ~~substanti-ally~~ present the protest, in all its substance, as argument ~~when~~ the first & rejected resolution was under discussion. How much impression it produced I cannot tell. The mission did not then say, whether there was force in it or not, but it soon after rejected the resolution ~~a~~ against which I brought it to bear; &, in place of it, merely blamed me for not waiting. Br. Rendall should remember, that a secretary of the mission, is not, ex officio, the body which ~~he~~ serves.

I now will give you, as I promised, back, The facts the facts, in this matter of my plea.

At the meeting in June, I was told, that if I were dissatisfied with the Ecclesiastical position of the mission, I ought to have appealed to the "Committee of Thirteen", for the righting of the matter. Upon this, I stated, (for I was drawn out,) that I had done so; that I did express my wish to the Com. of 13, that express liberty to encourage native Ecclesiastical action should be granted; and that the liberty which had been granted, was all, and more, than I had asked for. This I then stated, but I had not the copy of my letter to that Committee with me, to show.

In our September meeting, while the resolution to disapprove of my action was under discussion, I read a paper, which I had prepared, in my defense; and in it, was the extract, from my letter to the committee of 13, on the subject. This extract showed, that I did ask for liberty for native Ecclesiastical action. Then I showed, from the resolution of the Board, adopted at Newark, that all, and more than I had asked for, had been granted. These were two facts. 1. I had

asked, as I had been told, in the mis-
sion, that I should have done. 2 What I
asked for had been granted; not to me
in particular, but to all, of whom I am a
very small part. And here I will add, that
I did not, even, take the ground, neither did
I think so, that it was granted because
I asked for it. My impression was, and
is, that it was granted, or that those resolu-
tions were framed & passed, because of the
fear at home of which the Evangelist was
an exponent, that the Board, through the
missions, would come to be the seat of
Ecclesiastical power, or of a degree of it, that
would be dangerous to the feeble churches
among the missions.

Now for the "force" of this which Br. Rendall
says the mission cannot see

1. It has no such force, as Br. Rendall would make
out, that I am drawing from it.

2. It does show, that my course has not
been a hasty and inconsiderate one. The
idea that got into my head, was not a
new one

It shows that I have not desired a de-
gree of liberty for the native churches and
ministry, that the Board looks upon as
unreasonable. I have great confidence in
the judgment of the Board.

It shows that the action which I have ta-
ken, is that for which I have long seen
occasion and felt the need. And it shows, –

3. That the determination of the mission to
assume, and maintain, all ecclesiastical
power in the mission, in its own hands; not
allowing to missionaries the rights which
belong to them as evangelists; nor to native

ministers, and churches, the rights that that belong to them, or such; has been protested against; and I may add contended against, since the first day of its assumption, which was about two years since.

Having steadily opposed that unaccountable assumption; having protested against it in the mission; having asked for liberty from the Board; having received, in answer with all others, more than was asked for; and having been told, in the mission, when accused for using that liberty, that I ought to have asked for it, if I wanted it; I think that I have a right to say, in reply, to my brethren in the mission, that I did ask for it, that "I acted only in accordance with the liberty I asked for from the Board"; and, I think too, that there is force in it. Br. Rendall may not see the force, He may not have seen the need of liberty in his field. He may have been willing to exercise authority. He may have been distrustful of the ability of others, and so, not see the force; but, for myself, I reply "with a great sum obtained this freedom."

Furthermore, when the resolution, "moved that we disapprove of his action" was hanging over me, and had been left to hang there, three months; and again when the other resolution was passed; I think I had a right to set forth the fact, that the Board had given liberty, and that I was not to blame for using it. When that first instrument, (which now, (I Sam. 19:10.) sticks in "our minutes,") was thrust at me, if there had been no "force" in my shield, I doubt whether Br. Rendall would now be so desirous of having the Prudential Committee, "as soon as convenient", take it away from me. I doubt whether he would have come to see or he thought, that my action

18 was "based on the action of the Board itself", & if there had been no force in it, I doubt whether the mission would have only blamed me for not "*waiting*" for it! ~~It~~ *Is it not because* he has found out my "*strong hold*", that he deems it necessary to muster "the powers that be", to come and take me?

"*I have not troubled Israel*"! I have ever honored the mission. I have obeyed the law. I allowed what I regarded as its despotic rules to work, till I had respectfully asked for, and obtained liberty from the Board. So far as this matter is concerned, those, and those only, have troubled Israel, who have sought to impose on the native churches and ministry "a yoke which neither we nor our fathers were able to bear." Let me explain this by two ~~[illegible]~~ illustrations.

(a.) In 1855, the church in Mandahasalie, courteously, and in a manner consistent with freedom, invited three missionaries to come, and organize its widely scattered members into ~~three~~ separate churches, if it should appear, to them, to be best. This raised a breeze, as we say, and excited the fears of one or two members of the mission. An excitement was got up, on the subject; The request of the church was not accepted, by the invited missionaries, nor was it acted on, or noticed by the mission. But, as the thing contemplated appeared to be, in itself, proper, a committee was appointed by the mission, consisting of the same missionaries that had been invited to go, with *power from the mission*, to do what they might find ~~found~~ expedient. Then followed a set of rules, for regulating such action in future, the object of which was to keep *the power, wholly, in the hands of the mission*. The *mission, and the mission alone*, might regulate Ecclesi-

articol matter. The virtual language was, then, as, in Br. Rendall's mouth it is now, "the mission neither approve of the propriety or the consistency of independent action in this matter", by a church. It, however, could act "independent" of the church; but the lawyer's bull, must not be gored by the farmer's ox.

(b.) Occasion was arising for the ordination of native pastors. It was thought that rules would be necessary, and, as chairman of a committee on the subject, I proposed, that the brethren should be authorized to act, (for the mission then had ecclesiastical power,) in three committees, together with the native pastors who might be within their bounds; & "IV That when native pastors have been thus ordained, any two brethren, when others cannot conveniently be present, together with such native pastors as can conveniently attend, be authorized to ordain other native pastors, as the wants of the churches may require" This was rejected. I do not complain of that. I think it very well indeed that it was, the Board has given us a better plan, but I complain, that instead of it, or something else liberal, a set of rules were drawn up and adopted, placing the whole business of ordination, wholly and entirely in the hands of the mission. Native ministers were in no way recognized, nor any council of missionaries, nor were the churches recognized in the rules, except, that they were to be called on, by the missionary, to contribute for the support of the pastors, about whose salary they had not one word to say.

In view of all this, is there not some force in my "plea", that I "asked" for liberty, and that it was "granted"?

My excuse for dwelling so long on this affair is, (1.) my desire that you should know the truth of this matter, about which

Br. Rendall, as secretary, made so confident and unwarranted an assertion; (2) I wished to free myself from the odium of that presumption, & self-conceit, which his Remarks imposed upon me. I pray to be, and I trust, in reality, sufficient self-respect to wish to be regarded, as, tolerably modest.

II Some general statements.

Much that I intended to bring under this head, has been already incorporated in the above criticisms. But yet I have a few things to say.

A. The statement, that there is "a very important difference of opinion between me and the Mission", is, I believe, radically ~~mis~~ a mistake.

The records do not show ^the facts thus^. Considered in the light of all attending circumstances, they show a growing union of views. There is not so much difference as there has been. The records show, I am sorry to say, rather than a difference of opinion, a state of excitement, and a difference of feeling, which had of course some difference of views for its basis; but I believe the supposed difference was more imaginary than real; & that the feeling was got up by "whisperings", rather than by any objectionable action, or opinions. Sift the affair, and the "difference of opinion" dwindles very much. The growing union of views is marked. There has been raised this little commotion against something, the movers of which did not themselves well know what; but it is, in reality, only on the surface. The undercurrent, which includes the main body, and

is also carrying on the surface water with it, is in the right direction. In June, the first resolution was thrown up with a violence, like to that which its own nature indicates. But it came from the excitement of two or three, at most. Others were partly affected by the agitation of those, but it could not pass. In September, the opposition began with more show of reason, but still on a high key. It dwindled down however, first into a little censure upon me, personally, and then it arose into a virtual acknowledgment of the laws of the Board, in which are all the opinions that I have on the subject. The course of the mission is steadily on, and in the right direction. Whenever circumstances call upon the body for its practical action, we show that the talent of the mission is practical, so that even cherished theories do not long stand in the way. It is so, for example, in the ordination of native pastors. In Br. Herrick's mission letter, (the appeal from this mission,) it was stated, that the Seminary is the mission's "only hope" for raising up a native pastorate, or something to that effect, as I remember. This was in accordance with the theory. But when action is called for, the theory is disregarded. Three native pastors have been ordained, but not one is a graduate of the seminary. Three more are studying there for a few months, as acknowledged candidates, and not one of them has received an education in the seminary. In spite of a theory to the contrary, we come to be very well united. The great swell tide is right, in spite of the contrary ripples. This "very important difference" is only a splash, such as any fish may make, though they themselves are unconsciously, and harmoniously, carried on by, and in, that great wave, which is moved, not by human, but divine hands.

B. My object in what I have done is not a personal one, nor do I care for any mere form in ecclesiastical matters.

The secret spring of my action is this:— I believe we cannot spread the gospel here, as God is opening the door for its spread, merely by the agency of mission money, moving mission agents. The native christians, organized and unorganized, must be enlisted, and they cannot be enlisted, efficiently, or generally, except as they may have liberty; and may, in their liberty, work in their own way; by their own agents, moved by something higher, and more powerful, than money from America and Europe. There you have it, in eleven lines.

If I have seemed, to some, to be desirous of ecclesiastical power for myself, I am sorry. But I have not sought it. As to the form of it, for the natives, I say, & say, meaning it too, let them have liberty. So far as I advise, when I sit with them, it is only to have them take that course which will suit them best, provided it does not run counter to those principles which the constitutents of the Board hold. I sit with them first as a learner, & then as a helper, & make it my great aim to draw them out.

C. I have confidence in the Prudential Committee. It must be a body of good men, possessed of much information, and experience. I like its Outlines of Missionary Policy. I like its declaration, "And in no case should there be any ecclesiastical control exercised by missionaries over the native churches and ministers (save that which may grow out of the

action of bodies composed of both elements.) A wise disbursement of funds will furnish all the checks which are necessary or proper." Here is a solution for the whole difficulty that has arisen, or may arise hereafter, from any like cause. It gives, at once full liberty, and at the same time, secures all the restraint upon a young and, pecuniarily, dependent liberty, that can be asked for. If in this, or in any other Ecclesiastical body yet to be formed in the mission, any wrong action is taken, let it be pointed out, and let it be corrected, or let the mission then withhold its funds. I only ask, that free action itself, and that merely, shall not be condemned as a wrong, and funds be withheld on that account.

D. I have great confidence in our mission. I have always honored it, in sincerity, & I have sought its unity and its peace. Our little band is a lovely band, and I can trust it in the administration of the powers intrusted to it. It is a good body for attending to this "wise disbursement of funds" which "will furnish all the checks which are necessary or proper." Only let the idea become fully established, (It has not yet, become thus fully established) that there is to be perfect liberty accorded to the native churches, and ministers; that neither the mission or missionaries are to exercise any "ecclesiastical control" over their, bona fide free action; that their free action shall not, of itself, be put down in the account against them; and then the brethren in this mission will be found to be a worthy body to be intrusted, like the Home Missionary Society, with the disbursement of the funds committed to it by the Board.

Yours in the Gospel H. S. Taylor

Brooklyn May 18th. '57

Dear Dr. Anderson,

Through the mercy of our Heavenly Father, I find myself once more in my native land, with health and strength improved by the voyage, notwithstanding an illness of some weeks just before our arrival in England. I regret we could not have been here a day or two earlier, to enjoy the privilege of seeing your face once more.

Our journey from India was a remarkably favorable one, not a storm or gale of wind from Madras to New York. My accounts I have handed over to Mr. Merwin, who will forward them to Mr. Gordon. Will you kindly inform me what allowance I am to receive while in America, also just what and

how long the children will receive.
They all had the whooping cough on
board Ship, but are nearly recovered
from it. I expect to leave tomorrow
evening for Leroy near Buffalo, wh
Mr. Taylor has a brother Dr. Edmund
C. Taylor, with whom I intend to sp
the coming sabbath, and early ne
week proceed to my Father's hous
Ruggles, Ashland Co. Ohio, whe
I am to remain, I suppose, most of th
time while in America, and to m
father's care I wish all my lette
forwarded. Some may arrive in Bo
soon expecting to find me there.
Mr. Merwin says the baggage for
ded from St. Helena has arrived at
ton. You will find one box of mine, wh
you will please forward either direc
to my Father, or to Mr. Merwin to go
the rest of my boxes which he will sen
from here in a few days. The box a
Boston contains curiosities, theref
the expense of forwarding should be

ged to my private acct. Perhaps however it will be sent bearing. You will perceive that I am quite ignorant of business matters, and I fear I have been troubling you with what ought to have been addressed to some one else, but if so please excuse me this time, and I will try to do better in future. The children wish to be affectionately remembered to you.

Very sincerely

M. S. Taylor

Mrs. M. S. Taylor
Brooklyn May 18.
Rec'd: May 2

Ans: May

Box.
Address.

Ack^d July

332

Ruggles Ashland Co. Ohio
June 5th. '57

Rev. R. Anderson, D.D.

Dear Sir,

Your letter of the 21st ult. was duly received. With its provisions I am entirely satisfied.

You ask the names & places of birth of the children: —

Martha Sturtevant Taylor born Madura March 31st, '46

Horace Judson Taylor born Tirupoovanum June 6th '47. —

Isaac Taylor, Born Pasumalie, May 18th '53 —

~~Mar~~

Lucretia Maria Taylor Born Kodi Karnal (on the Pulney Mts.) May 4th. '55. —

We arrived here May 29th.

I received a letter a few days since from Mr. Taylor, giving an account of the ordination of Yesardian as Pastor over the church in Mandahasalie.

Respectfully & truly Yours
M. S. Taylor

Mrs. M. S. Taylor
Ruggles, Ohio, June 5. 18[illegible]
Rec'd. June 10.

✓ acct. of her Children.
Ans. Aug. 29

Ruggles Oct. 26th

...n R. Anderson D.D.,
Dear Sir,

You ask
...hether the allowance for the
...ildren should commence
...m May 16th or 29th. I suppose
...ay 29th, as their expenses were
...rne up to that time, and
...e accounts I sent to Mr.
...rdon were made out on
...at supposition.
...n your first letter after my arrival
... America, you said the two younger
...ildren would be considered as
...part of the family and draw
...e India allowance, and I
...ade out my accounts accord-
...ngly. I have however received
...om Mr. Gordon "137.50 for the
...ildren for 7½ months." This must be for 4.

Mrs. M. S. Taylor

Ruggles Oct. 26(?)

Rec'd Oct. 23

ans. Nov 2d.

W

Mr. Gordon

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Milan Dec. 22d 57

Rev. R. Anderson D.D.

Dear Sir,

Yours of the ult. was thankfully rec'd, and, I believe, rectifies all mistakes in regard to my accounts.

Being from home I did not receive it for some weeks after date, which must be my apology for not sooner acknowledging it.

Very Respectfully
M. S. Taylor

O.

Ruggles Jan. 29th 58

...v. R. Anderson D.D.

Dear Sir,

I write to inform ...n that I have succeeded in fin...ng homes for Martha and Hor...e; for Martha with Dr. E. C. Taylor ...roy, Genesee Co. New York; for ...race with Mr. M. Lawrence, ...rwalk, Huron Co. Ohio.

...Taylor is a brother of my husband, ... residence is near the Ingham ...iversity for young ladies, where ...rtha is to attend school.

...th Dr., & Mrs. Taylor are profes...g christians, and from what ...quaintance I have had with ...m, I think it will be a good ...ce for her. Mr. & Mrs. Lawrence ...ve met only once, tho' I hope

soon to become more acquain
with them. From what I ha
heard of them however, I feel
much confidence in them
and trust Horace will find a
good and pleasant home with
I expect them (M. & H.) to remain with
me a month or two longer, a
then go to their new homes.
I shall wish to know how they
along for a short time, and th
D.V. I shall be ready to turn m
face toward home. I now hop
and see no reason why I may
expect to be in readiness to s
out by the first of July, if a
opportunity should occur
My health has been pretty go
since my arrival, and I hav
gained considerable strength

Very Respectfully

M. S. Tuy

Mrs. M. S. Taylor

Ruggles O. Jan. 29

Rec'd Feb. 4.

Ansd. April 7.

Rec'd to [illegible] July 18

336 (1858.)

Milan May 28th

Rev. R. Anderson. D.D.

Dear Sir,

I have just returned from a journey to Le-roy New York, where I have left my eldest daughter Martha, with Dr. Taylor's family. I trust she will find there a good home. Mr. Lawrence, having expressed a wish to be released from his engagement to take Horace, on the ground of the ill health of his wife, I found a home for him with Mrs. Eames a widow lady residing in Claridon, Geauga County, Ohio. On the cars I met Mrs. Rendall, and learned from her that Mr. William Scudder is expecting

to sail for India in Septem[ber]
will not that be a good opport[unity]
for me to go?

I find Miss Ashley has not wr[itten]
to you in relation to her going [to]
Madura. She is willing to wr[ite]
if you desire it. Her Pastor
Rev. Mr. Walter will write so[on]
and give you his opinion.
I believe I omitted to mention
that she is my niece, her Moth[er]
being my sister. If she goes she
prefer to sail with me.

Her Father has been for more tha[n]
twenty years a deacon of the ch[urch]
in this place. He expects to go [to]
New York on business soon, a[nd]
if you think it desirable, she
probably visit Boston, tha[t]
she is teaching and would
far not to be interrupted

Very Respectfully

M. S. Taylor

ould you write immediately
ase address to the Care of
B. Ashley, Milan Erie Co
io. If you delay for a week
more, to the Care of B. Sturtevant
yyles Ashland Co. Ohio

Mrs. M. S. Taylor

Milan, May 28, 185[illegible]

Rec'd. June 3, 185[illegible]

Ans'd June 3.

Miss Ashley.

Mrs. M. S. Taylor.

Rec. July 13.

✓

337

Ruggles July 4th 58.

Rev. R. Anderson,

Dear Sir,

Yours of the 3d ult., giving notice of the ...me of sailing, was duly ...ceived. I know of nothing ... the way of my being ready ... the time.

It will be impossible ... myself or children to ...limb into an upper ...rth, and arrangements ...ill need to be made accor...ingly.

I suppose you have ...ard from Miss Ashley, ... she wrote me sometime ...nce that she had despatched ... letter to Dr. Pomeroy. ... letters forwarded to me after

18th inst. should be directed
the care of Mr. B. Ashley
ilan, Erie Co. Ohio.
Very Respectfully
M. T. Taylor

P.S. After ~~Sept.~~ Aug. 10th
please direct to the care
of Dr. E. C. Taylor
Leroy New York,
up to Sept 10th when
I shall probably leave
for Boston.

Please excuse mistakes.

338 1858.

Perry Genesee Co.
New York. Aug 26th. 58

[Rev.] R. Anderson,

Dear Sir,

Yours of [the] 14th. has just come to hand. I shall be happy to avail myself of the opportunity afforded by the delay in [the] time of sailing, to attend [the] meeting of the Board at [Detroit]. Miss Ashley also [expects] to attend.

[I sh]all probably leave this place [for] Detroit via Milan Sep. 30.

Very truly yours,

M. S. Taylor.

Mrs. M. S. Taylor.

Leroy, N. Y. Augt. 24, 1858

Recd. Augt. 30, 1858.

Claridon Nov. 3rd 75

Rev. R. Anderson D.D.

Dear Sir,

Yours of the 30th ult. I received today and most welcome was the news it contained.

Miss Ashley and myself intend to start on Wed. Nov. 10th, for Boston, & hope to arrive there Saturday 13th. We shall need a week at least in Boston.

Very Respectfully

M. S. Taylor

P.S. We shall probably be in Le Roy New York on Thursday Nov. 11th. If necessary a Telegram might be sent to us there, addressed to Dr. E. C. Taylor.

Mandabasalie Feb. 15, 1858

Rev. R. Anderson D.D.

Dear Sir

You will hear about the case of S. Winfred & be interested to understand it. As I was one of a Committee of four who met there on the 4th inst. I will give you some of the facts, & some of my impressions.

He sent in a resignation of his connection with the mission, which from it brevity (not in any other way) seemed disrespectful to the mission. Upon that the mission voted that his connection with it should cease at the end of the month ([illegible]) but appointed the committee to see to the Ecclesiastical part of the matter, supposing that he would leave as a matter of course. Br. Herrick sent to him, I believe the resolutions of the mission, & asked him if he wished to have the committee meet there; & he requested that they should meet there, that he might make to them a statement &c.

When we were ready, he presented the following questions, or topics on which he wanted information, so that he might know what to do.

I. Native Churches & Pastors

At the time of my ordination, I did not know your plan of forming native churches & ordaining native Pastors; & your views of the qualifications of native Pastors, of their treatment and of their salaries — and in general all your rules touching this subject.

Is it not necessary that a Pastor should have a due knowledge of them before his ordination, and that he should express his approbation of them in order that he may be bound by them?

Have not some that had a knowledge of these rules declined to accept the proposal of ordination to them?

Sattianayagam of Jemmengalam
& Narayanan of Periacoolum.

II. The Call of the Church.

Is it nominal or real?

Does it fully state all that is necessary regarding the support of the Pastor, so that he may be satisfied of it at the outset?

Did the members of the church understand at first that they would oblige themselves to fulfil the promise they have made in it concerning the support of the Pastor?

Do they now feel that this call imposes on them an obligation to fulfil the promise?

III. Superintendence of a Missionary.

Is it not that the pecuniary aid given by the mission in the support of the Pastor makes this superintendence necessary?

What is the effect of this superintendence on the feelings of the Pastor & on those of the people?

Are not the people easily led to regard the missionary as real Pastor & the Pastor as nominal one?

How long would this superintendence continue?

Would it not continue so long as the mission furnishes pecuniary aid?

Does not this superintendence tend to lessen the affections of the people towards their Pastor and his influence over them, because they look to the missionary for every thing of a pecuniary nature?

Is the Pastor in the service of the mission or in that of the

church, so long as he is supported by the mission?
Is he not there in the service of the mission? Resolution 3d.

IV. The Ecclesiastical Body.

What is meant by this Ecclesiastical Body?
Is it a distinct body from the mission?
If so what are the rules by which it is governed & where are they to be found?
Who are Ecclesiastically subjected to this Body?
Are not the members of that Body thus subjected to it?
Are not native Pastors members of this ~~Presbytery~~ Ecclesiastical Association & Ecclesiastical Body?
If they are, why are they not admitted to their meeting?
If they are not may that Body then exercise ecclesiastical author[ity] over them who are not members of that body?
If that Body may do so, is it because they are supported by mission money?
What are the regular steps by which the Ecclesiastical ~~relation~~ relation between a Pastor and his church may be dissolved, where the Pastor wishes to give up charge of the church?

V. The cost & means of the education of my children.

S. Winfield"

I have given the above, word for word, as he presented it, but it is due to state that he repeatedly informed us, that nearly all the trouble in his mind hinged on what comes under "2 The call of the Church" The Ecclesiastical question was separate, indeed, but more or less connected with this, & ~~inferior in~~ subordinate in importance. He thought there was a defect in the outset, at the time of his ordination, & that it was showing itself in all the subsequent relation between himself & the church & injuring his usefulness as a pastor. The substance of it was, that the church did not understand their promise to do what they could for his support, that they looked to the mission for this; that this dependence on the mission in pecuniary matters, together with the superintendence of the missionary, made the mission, in their practice, regard the real pastor & him only the nominal one; & that this dependence, while the church made no exertion for him, was very injurious to the church. Both his & their good required a change. He had no complaint to make against Br. Herrick in particular; it was only that such superintendence, in such circumstances, necessarily turned the minds of the church to the mission. He stated at the outset that he should be willing & glad still to remain if the church would now promise to give him, cheerfully, what they could according to their previous promise. 'We were hardly prepared to hear this & Br. Herrick told him that he knew they could not support him. But he stood by his first state[ment], meant that he only asked that they should now promise, understandingly, to give cheerfully, what they could. He was then asked how much he would require that they should give. To this he replied, in whatever shape the question was put to him, that he would name no sum, that they should judge for themselves, & that he would cast all his burden on the Lord.

'What could we do under these circumstances, but call the church & ask if they were now willing to do this thing which they had before promised, & which their pastor now asked of them. The church came, & the committee end[eavored]

[ask]ed to make a clear statement to them, & so did Mr. Winfred. They immediately brought up their poverty & stated their expectation that the mission would support him till they had grown strong. But here they were reminded of the nature of the request of their pastor, that he only requested them to do what they could. Here too Br. Gray (& perhaps he was wise in it) thought it his duty to state the case so as to clear the mission, & told them that this movement had not come from the mission; that the mission was still willing to pay Mr. W. his salary, but that Mr. W. was unwilling to receive it, on the ground that, in his opinion, it was not promotive of their mutual good to do so, & that the simple question now was, whether, under these circumstances they would do what they could for him. Then turning to Mr. W. he asked him if his statement was not correct? Mr. W. assented that he had stated the case correctly, but whether or no he saw the bearing of such a statement, just then, on the mind of the church I do not know. It was at least adapted to help them to see the worst of the case.

The church then retired to consult for a time. On coming together their report to us was that they could not support Mr. Winfred, that they had thus far done nothing in that way, & repeated what I have before stated respecting their expectations. They said too that they had just begun to raise a fund ~~in a general~~ for the benefit of the church in a general way, & that, if the mission would this year pay the salary, after that they would see how much they could do. Thus it appeared that Mr. Winfred had cause for complaint. They had done nothing for him & they were not planning to do so in future. They stated too that they did not believe what he said that he would take & be satisfied with what they could give. They were of as little faith as the committee had been. We then called Mr. Winfred that they might report before him. They did so but were more guarded in their language. He then repeated, & we did also, the nature of his request, that it was merely that they should do what they could. As there was no way for them to avoid promising to do that, they at last agreed, though evidently thinking that it would not do much good.

Now my thoughts

1. Winfred may not have fully counted the cost, & it is certain that he will have up hill work. Injurious stories will be circulated about him, & some, even in the mission, will look on him with much suspicion.

2. It shows that we are starting wrong, to some extent, in the work of ordaining pastors. We give good salaries which the people cannot pay, & do not calculate to pay, & they look with suspicion on any request that they should undertake to do so.

3. I believe that W. was sincere in his statements on this subject. They agreed substantially with what I have previously heard from him, at different times, even before he left the seminary to go to Milankinem. His mind has been on raising up "his countrymen" to act for themselves; yet, it is not necessary to suppose that he had planned it all before hand.

4. As Br. Gray said, this is not a movement of the mission, & the mission deserves no credit for it. The truth we preach favors it, but the influence of our course is against it; & Winfred, in wishing to promote it, acted logically, in resigning his connection with the

mission. He acted also consistently. He would himself resign his salary of twenty five rupees a month, so as to set an example. He has however some property of his own.

5. It shows that our course in ecclesiastical matters is ~~wrong~~ not right. The assumption of all Eccl. power in the field, by the mission, to the exclusion of the N. pastors & churches, is so gross a wrong, that it cannot escape notice on their part. In this course of Mr. W. I have exerted no influence on him, nor do I think any other one has. These thoughts of his have sprung up in his mind spontaneously. Our Eccl. laws, I believe, are wrong, & contrary to the principles of the constituents of the Board. Even those passed at the last meeting are so quickly in a special difficulty. Though W.'s position is one so noble, he, by the law just passed, will be excluded from any Eccl. body formed in this field, with which the mission will have any thing to do. The mission must change its course, or it will be, of necessity, an opp[illegible] of our first N. pastor, of our strongest man, & of the best th[illegible] in itself, that has yet been done in the mission. All that is needed, is the simple adoption of the principles of the Board. Why must we lord it over the N. pastors & churches? Why can not we encourage them in every good word & work? Why cannot we let them devise ways & means for promoting the kingdom of God without dictation from us? Is it not enough that we hold the purse & are to aid, thereby, only what needs aid and commends itself to our judgment?

6. Is it not time to give full freedom to the N. churches & pastors, to encourage them to manage their own affairs, to choose their own pastors, & for us, is it not time simply to aid them in doing that which is right, but for which their strength is not adequate?

I have received from Mr. Winfred the following letter which [illegible] help to show his feelings. Please turn to & read the text to which he refers.

"Mallankinaru Feb. 10, 1858

My Dear Bro. Taylor I was very glad to receive this morning your kind note containing words of encouragement in regard to my present position. The one rupee you were pleased to send me, I received with thankfulness as coming from the Lord into whose hands I have committed all my difficulties under my present circumstances, & to whom alone I look for every thing I need. I feel at ease. Last Sunday morning, I preached from the words [illegible] in Joshua 1:5–9. I believe that the Lord is with us & that he [illegible] give to the members of the church such encouragement as they need in order to persevere in this course. The Sunday collection amounted to annas 5 pice 3, but I was glad to see among the copper coins (as usual) a silver coin (2 annas' value) for the first time. This shews that the Lord has stirred up the spirit of an individual member of the church for this good work. I shall not fail in future to call upon you for advice at any time when I need it.

Laying all my cares at the ~~[illegible]~~ gracious feet of my saviour with a wish to live here to the glory of his Holy Name

I remain Yours affly S. Winfred

Yours in the gospel H. S. Taylor

Mandakasalie March 15, 1858

Rev. R. Anderson D.D.

Dear Sir

I received your letter of Dec. 16, 1857 a week ago to day & at the same time saw a copy of your letter to the mission on the same subject. I do not know what impression it makes on the minds of others, but to my own it is very satisfactory. I do not perceive indeed that there is any difference in reality between the principles you lay down & my own. I admit however that you have stated the matter in some respects more clearly than I had understood it.

I must say, however, that it had not entered my mind, that the regulations of the Board forbid the "missionaries," either "individually" or "collectively," to perform ecclesiastical work, "as bodies of ministers associated under Christ's commission for the spread of his gospel."

The trouble here has been, in fact, that there has not been a distinction made between the powers of the mission as a corporate body; & the powers of the same men as missionaries, or as a body of the ministers of Christ. I understood it, that this distinction was clearly made by the Board at the meeting in Newark; and before the coming of the deputation, the distinction was kept up in our mission. We had a regularly formed "Ecclesiastical Association", and from the first, all ecclesiastical business in the mission, had been done by that separately organized body. Mr. Maggy was ordained by it, churches had been organized & three natives had been licensed to preach. Our mission, as such, had done no eccl. business, till it ordained Mr. Winfield, when you were here.

There was evidently misunderstanding when you were here, and has been ever since, on this subject. We then said, "But the mission has ecclesiastical and moral control" &c. &c. I and others understood by this, the mission as a corporate body. We meant by "the mission", the one mission under the laws of the Board, but, of course, "not without law to Christ." We thought that the deputation sanctioned this idea, so that the body might, legally, i.e.

according to the laws of the Board, do ecclesiastical work, as a corporate body. But it is now evident that on this point, you did not understand us nor we you. Looking back now on your writings, in the light we now have, I see that you have been consistent throughout.

My first ecclesiastical trouble with the missi[on] arose not from its having this power to act, as I suppo[se] as a corporate body; but from its assuming that it al[one] could act, & from its denying the rights of individual missionaries, & the rights of the native pastors and church[es]. I then began to look on the power (supposed to be) given to the mission as dangerous. This will explain why I sta[ted] to the committee of thirteen, that I saw the need of "Express liberty" to encourage native ecclesiastical organization and in consequence of this, when the resolutions of the Boa[rd] at Newark appeared, I did suppose that all the power of the mission to act as a corporate body in ecclesiastical matters, w[as] taken away. We did understand that we had assumed tha[t] power, & we understood the deputation as sanctioning it; and I understood the Board as setting it aside, & hence I wrote in my letter of Sept. 18, 1857; — "The mission, as I understand it, i[s] no longer an ecclesiastical body". For the same reason, in my protest, at the Sept. meeting 1857, I said, "I acted only in accordance with the liberty I asked for from the Board, which the Board granted". You now explain, th[at] the Board made no change in previous powers &c. I ad[mit] the correction. The Board "granted" no liberty to us. It declared what existed, and made our assumption, as we [un]derstood it, nil.

You labor to establish the ecclesiastical righ[ts] of the missionaries "as the ministers of Christ", or rather to [show] that they are established, & have been for forty years, & cann[ot] be changed by the Board; & in your letter to me you sa[y] "I think you err in supposing, that they have been ab[olished] or changed by any proceedings of the Board." I have alw[ays] admitted that your letter has corrected some of the mistak[es] that I fell into in common with others, but I think y[ou] got the idea that I thus err from what others wrote to y[ou] rather than from what I sent; but however that ma[y be] (and it is a matter of small consequence) I am happy t[o] to be able to say, that in this I agree with you, and hav[e] all along through the difficulty. I could go into abunda[nt] proof of this, but see no use in it.

My letter of Oct. 12, 1857, in reply to Br. Rand's remarks, must have satisfied you that I have had no idea [of] any independent control of the funds; but that, on the co[ntrary]

trary, I have maintained, as do you, that the mission as a corporate body, must control every dollar.

I thank you for the kind manner, in which you have written both to me & to the mission. I thank you too for your sympathy in my aims. Your advice to me is good and I will try to profit by it.

Your quotation from a letter from Mrs. Taylor is quite acceptable. I believe she regards the money that comes to her as sufficient. At least that was the last intimation I had from her on the subject. Her heart is evidently here & she wishes to return to this work. I wrote to the Rev. Mr. Newton of Norwalk, Huron Co. requesting him, together with one or two more whom he might select, to act as advisors with Mrs. Taylor respecting the children, & he appears to be interested in the business. I knew that it must be harder for her to part with them now, than it was for her to come at first. But I believe the Lord is & will be with her. In a late note she says, "some folks here think it not so much more for us to leave our children here than for them to send theirs away to school. The heart knoweth its own bitterness, and a stranger intermeddleth not — no nor a friend either as Spurgeon says — There is no mortal to whom I dare speak half my thoughts and feelings, but there is comfort in pouring out my soul before the Lord. If I could not trust him for strength, I should never dare to leave my children".

I remain

Aff

yours in the gospel

H. S. Taylor

Rec'd May 25.

Ack Dec. 11

342 [Probably April 7]

Mandakasolie May 27, 1858

Rev. R. Anderson D. D.

Dear Sir

Since the reception of your letter to me of Dec. 16, 1857, in which you quote Mrs. Taylor as saying that she was "beginning to be impatient to return" &c, it has occurred to me that I have perhaps a duty to do in the matter. Her letter to you accords with all she has written to me. Her "home" she says is not there, but here in Mandakasolie, and on her way to America, she wrote that it did not once "seem" to her as if she were returning to see her dear parents, till she crossed the middle of the Atlantic. Two reasons only should operate to prolong her stay. 1. A regard to her own health. 2 The making provision for the children that are to remain.

As to her health, she writes to me that she has grown "stout" & "fleshy," but that there has been no particular change in respect to the cause of her debility, and that she does not expect that there will be. In respect to that cause there was a considerable improvement during the last three or four years of her stay here, Dr. Shelton's treatment having been successful, & there was no special reason for fear on account of it when she left. By her return, an increase of strength was hoped for, and it appears to have been attained. Further than that she might as well be here as at home.

As to the two children, Martha and Horace, I have left the settlement of their case with her, she being advised by the Rev. Mr. Newton & others whom he may choose. According to what she writes, on the 7th of Jan. there was good reason to hope that very satisfactory arrangements would speedily be made. I presume that she will inform you of her movements in this respect.

Supposing the arrangements to be made, there comes up the question of her return. Within reasonable limits, I have given her, so far as I am concerned, liberty to stay as long as she thinks best. She repeatedly wrote to me that she would try to return this spring if that should be my choice, but calculating to make final arrangements for Martha and Horace during the winter, she suggested that it might be for

increased satisfaction all round, if she should stay, of that, a few months, to see how they should get along in the new situations. I have cheerfully assented. Further than that it will be disagreeable for her to stay.

I have only a word to say about the way for her return. Should there be an American vessel coming at about the right time, and could one or two more families come with her, that would be I suppose the <u>best</u> way for her return. If Mrs. Noyes can be along that too will be a satisfaction. I suppose the Muzzys will not return so soon. But it appears to me that it will not be well to send her alone, with two children, nor even alone with Mrs. Noyes on an American ship. Mrs. Noyes' health might fail. As she would have no <u>hired help</u>, I should much fear that the care of those two children, especially on days when she might not feel very well, would be too much for her. There would be too much risk.

My next proposal would be, as I now understand it, that, instead of requiring her to stay there another year she should be allowed to return by the way of England, somewhat after the manner in which she went back. Perhaps she & Mrs. Noyes might return together in that way. I suppose, however, that such arrangements might be made that she would not need to stay in England as she did on her return to America.

I write this not to throw any obstacles in your way, but that she may return, when she is ready, or soon after, and in a way that will not take from her the strength she has gained, & perhaps be still worse. I know you have no interests in the matter contrary to yours and mine, & I trust that the Lord who <u>has</u>, <u>will</u> guide. I suppose that the allowance for Martha and Horace will be continued without my saying any thing more about it.

Yours in the gospel
H. S. Taylor

Rec'd. June 4.

[Probably this should be dated Apr. 7
C. A. C.]

Ack Dec 11

Mrs. Taylor

Steamer via Southampton
Postage paid by stamps to Lon[illegible]

1/6

21

Rev. R. Anderson D. D.
Sect. of A. B. C. F. M.
Miss. House, Pemberton Square
Boston
United States of America

LONDON
MY 21
1853

BOSTON
JUN
3
MASS.

1853
AP 12

Mandahasalie July 26th 1858

Rev. R. Anderson D.D.

Dear Sir

Your letter of May 8, to me, was duly received. Br. Herrick has also sent me for perusal your letter to him, to which you alluded. You will learn soon how the matter was disposed of, & that Mr. Winfred still held to the same views. I was sorry that it thus terminated, & I ~~for~~ voted for his dismission, at last, because 1. He requested it; 2, because Br. Herrick thought, under the circumstances, it would be best; 3 because it was more & more manifest that he had not the sympathy of several of the missionaries in his movement, but that, on the contrary, it must be manifest to him & others, that he was by them opposed in it; & 4, because by individuals in the mission he had been encouraged & helped to get a place in Mr. Winslow's school in Madras.

I am preparing for you a somewhat extended report of my field. I have returned from the hills well (as I was not when I went there) & I find a good, quiet, & general work going on among the people, in which I cannot but recognize the hand of God. It promises to increase knowledge generally, bring a few ~~more~~ more hundreds under instruction, & quicken believers. I believe in God the Father, Son & Holy Ghost, & would have "no confidence in the flesh".

Br. Rendall has just sent me a copy of three resolutions, passed at our June meeting, with reference to the Eccl. body at this place, & informed me that he sent a copy of them to you. They were brought in just at the close of the meeting, & passed then, when I was not prepared to do them justice. That you may know how I view them, I send you the protest I have prepared, immediately on receiving a copy of them, & which I intend to present at the next meeting. ~~My~~ My feelings are not now disquieted by them. Why fear? I know they will not be sustained. I regret only that such things are attempted. There is not one point in which you advised me to yield to the mission, in which I cannot, & do not, cheerfully. But the present state of things will not last long.

Protest, for the Mission Records.

"As the three resolutions presented by the Committee "on

the Mandahasalie Christian Sungkum" were present-
ed & adopted just at the close of the last meeting, the resolu-
tions not having been previously shown to me & as
I then had no time to prepare a suitable protest, I
now respectfully present the following & request that
it may be entered on the minutes, as the resolutions
have been. This I deem fair, & just to the cause and
myself.

1. I protest against those resolutions because I do not find that there has been made, any where in the minutes of the mission, any recognition of the Sungkum in which it is designated "as a body "*sui generis*"; nor do I find in its constitution, anything to entitle it to such a designation; while the second of these resolutions approves of all there is in the constitution, except "the last sentence but one of Art. 8", which sentence alone cannot be a ground for such a remark respecting the body.

2. I protest because it is officially suggested to me to have the above named sentence left out of the constitution; whereas both parts of it are important; one as an act of comity towards & recognition of the mission such as, in the circumstances, ought to have been & was cheerfully & respectfully made by the Sungkum; and the other as a simple statement of our rights and obligations as associated churches, the ministers of Christ & the ordained pastors of the churches within our bounds; which statement I cannot advise to have struck out, as at present advised, unless it be first shown that the churches associated are not churches of Christ, or that their pastors are unworthy of their trust. It is simply a statement that we will, as a body, attend to the ecclesiastical business that shall arise, or, if expedient, seek to have it done through the missionaries of the Madura mission.

3. I protest, because it is stated, that the ecclesiastical rules of the mission alluded to, were adopted for the sake of peace, good order, proper formation and government of native churches, & for the of harmony among ourselves; and imply that the Sungkum has been, is, or may be, either directly or indirectly, in opposition these good ends & that it is contrary to the laws of the mission thus formed; whereas, the Sungkum was formed in May 18[illegible] was formed from the necessity there was for ecclesiastical action within its limits, & of some organization to secure it; was formed in an orderly and peaceable way, has since attended exclusively quietly to its own business, & has derived great profit from the

hereas, also, after a business year of its labor, a committee of the mission, the same committee that brought in those resolutions, has not been able, after diligent search, to find any fault in its proceedings, & none in its constitution, except in the sentence alluded to, & so ought to be treated with more of that comity which it, in said sentence, has shown to the mission; while the Ecclesiastical rules of the mission alluded to were not formed till Jan. 1858 nor then, because there was any missionary, or native church or pastor calling for them or similar laws as a basis for their needed action, & so were merely theoretical, &, in reference to the sungkum, also ex post facto; making it thus manifest that all disorder or want of harmony &c that may exist has come, not from any wrong doing whatever of the sungkum, but from causes outside of it, & from the encroachment of the ~~ex~~ ex post facto laws.

I protest, because I am instructed, should we proceed to form a new body, after the existing one is set aside, to have it conform "in every respect" to the before alluded to ecclesiastical rules of the mission, the mission thus assuming illegal authority over the native pastors & churches, and over a missionary of the Board, contrary to his decided & repeatedly expressed opinions, thus imposing on him & on them a yoke, and depriving him & them not of merely "abstract" but of actual, guaranteed & needed rights.

I protest, because the ecclesiastical rules of the mission referred to are, in themselves, objectionable, they making it necessary that the native pastors should be called, in Tamil, teachers, excluding other scriptural names; requiring that the secretary of the body shall be called by a foreign, strange, & among the people unknown name; deciding what shall be the name in Tamil of other officers of the body; confounding the duties of deacons & pastors, & imposing on the former what the bible does not nor the presbyterian book of discipline, & what may be very inexpedient; making a distinction in the duties & privileges of different local churches, placing some wholly under the rules, but exempting all station churches, even though they have a native pastor ordained over them, placing such, in respect to the election of their officers, or the doing of any business whatever, under the sole control of the missionary, according to his discretion, yet exempting the missionary from the action of the native ecclesiastical body; making all native ordained ministers within the bounds of a body acting & voting members if they are only in good standing in the mission, though they are not pastors, & the churches may dislike them & can send only one delegate from a church to the body, excluding also all pastors who are supported by the churches, so as not to be in connection with the mission; making the missionary or missionaries, whether he they or the body do or do not wish, to have advisory power in the body; making any & every question, of whatever kind or nature, that is or may be brought before the body at any time, subject to the decision, either with or without debate, of a simple majority, even though pastors can thus be deposed & can have no appeal, yet forbidding the body to organize a church in any locality

within its bounds, or to ordain a pastor over any of its church before the mission has first approved of the action; giving no place to the a[ction] of councils & the adoption of congregational usages in these respects, or the adoption of any form of association, and ecclesiastical action, however suited they may be to the circumstances, if they are not in accordance with said Ecclesiastical rules of the mission.

6. I protest, because the tendency of following the course prescribed would be evil, in that it would suppress feelings of obligations and privilege in the minds of the native pastors & churches, & help to increase the already too strong feelings of dependence & passivity in the hands of their foreign missionaries. H. S. Taylor"

I regret to have to send such a protest, & it is possible that something will come from you before the Sept. meeting that will render its record on the mission book unnecessary. In a resolution, immediately following, I see that I am represented as asking for a committee to come & organize a church, as if I had abandoned the right on our part to do it. As the brethren thought I should, out of comity I did, cheerfully, ask for a committee to come and "assist" me, but that, I see, has not got onto the record. Respecting Christian also the words must convey to your mind an idea not in accordance with the facts. The church made out a call to Christian to be their pastor, He assented, & then the whole was put by them to our Sungkum. As a matter of comity, & of expediency, under the circumstances, I advised its reference to the mission; & the Sungkum accordingly referred it. The resolution does not recognize this fact, but only the hearing of something from the church through me. The church sent no word to the mission by me but the Sungkum did.

July 28. Evidence is increasing of a good & widely extended work among the people. We shall be forced to ask & receive much more money from home, or change our mode of operations somewhat for the better; perhaps, better still, do both. God is with us & I am happy in being guided by him. Our Sungkum has met & just closed its session. The time of continuance was shorter than usual. The famine increases still more & more, & as all came at their own expense, there was a necessity to be short, that they might go home & "get victuals". The hearing of reports was brief, still & solemn. They gave evidence of God's mighty fast work & produced a subdued state of mind & a disposition to silence rather than talk, & thus we parted.

Yours in the Gospel
H. S. Taylor.

Rev. R. Anderson D.D.
Secy. of A.B.C.F. Mi.

Ack. Dec. 11

Mandahasalie Aug. 20, 1858

Rev. R. Anderson D. D.

Dear Sir

I am behind hand this time in [w]riting my report. The first part of the year was one [of] distress among the people & many connected with us in [th]is field, were scattered abroad in order to obtain means [of] subsistence. There was nothing special to encourage [in v]isiting them. The great & necessary effort was to keep [th]ings in order, & point to God as the only source of [h]elp. My strength also for two or three months, was [n]ot great. I felt the need of recruiting, & repaired to the [h]ills for the purpose. Eight days less than two months [i]n that place, boarding most of the time in the [pl]easant family of Br. Webb, set me up again.

// In the mean time the Lord had sent rain [up]on the earth, & though the price of grain had not [f]allen, but had risen still higher, yet as the prospects [w]ere brighter & labor was procurable, the distress among [th]e poorer people was not so great. Order, also, was in [a] good measure restored. During the first three mon[th]s of the year I did not think it wise to venture [in]to the more eastern part of my field, because of [th]e boldness bands of robbers had then acquired. // [I] was able to see, as I had not before, the value [of] a strong, prompt, & good government.

On returning home (for Mandahasalie is [s]till such, though my family is absent) the first

direct missionary work for me was to pay the ho[illegible]
& hear reports. From these it appeared that there wa[illegible]
encouragement in most parts of the field, & invi[illegible]
tions for visits to the villages come from all quar[illegible]
To comply with these was my wish, & on the [illegible]
venth inst. all being ready I went to Rajacopal[illegible]
pooram, five miles S. E. for the first night. For
a few years, we have had here a small congre
gation of the Pariah caste, some of whom seemed
to be true men; but most of them appeared, [illegible]
times at least, to lack faith. Last year a
small church was built for them. After the fou[illegible]
dation was laid, the Naicks, in the village stoped the work, stan[illegible]
ing on the wall, in the way. Hearing of it, & know[illegible]
the law in this matter, I went to the place, & fo[illegible]
lowing their example, stood on the wall myself [illegible]
told the men to work near me. They did so, & the [illegible]
posers, seeing a little firmness, ceased, & said, let [illegible]
work go on. From that time they grew friendly; a[illegible]
sent their children to the school, received books, & w[illegible]
free to converse on the subject of religion. I lea[illegible]
now, that the Pariahs were more earnest than they h[illegible]
been, & that seven men of the Naicks had joined [illegible]
congregation, & that others also seemed to be of the opinion
~~[illegible]~~ they should soon follow suit. I found also, [illegible]
that a number of Pullers, in a neighboring villa[illegible]
had declared their determination to be christians; [illegible]
as most of them were absent, only two came [illegible]
night to see me. The reader & teacher can look
after these two villages. The little church, that nig[illegible]

as filled with professed worshipers, as I had not seen it
before. How many of them will go back I cannot tell.
Very likely some will, but it is more probable that
others will soon join with them. //

On the 8th, passing by Paraliche, we went on to Coo-
ngkal, 12 miles from home. There are here more than a
hundred houses of Mohomedans, & about 150 of the heathen,
among whom are about twenty houses of Pullers, & 10
or 12 of Pariahs. Two of the Puller men have been pro-
fessedly with us for three or four years, but they have re-
ceived no great attention, on account of their dis-
tance from any congregation, & one has been absent
most of the time. More recently, the Pariahs accepted
the gospel, but they too have been but poorly
cared for, & the famine scattered most of them abroad. // About
the first of May, the Pullers, generally, expressed a
wish to become christians, & have since stedily adhered
to that expression. On visiting them now, I was
kindly received, ~~as a teacher~~, & it seemed to me that the
gospel had made some good impression on several
minds. The women do not yet profess to have joined
with them, but they seem to expect to be caught in this
gospel net, & the men say that they must be instructed,
& led along; that they cannot be forced into it.

Our meeting, in the evening, was a pleasant one, for it
seemed as if God has begun his work among them.
Several interested native brethren from other congre-
gations came in & helped. The Pariahs too, who are
at home, appear better than formerly; & before we
closed our meeting, in the evening, the Chucklers

41 of the place called to say that they also wished to
join in the movement. There are but six or seven hou[ses]
of them, but they are apparently more respectable, & in bet[ter]
circumstances, than most of their class. I was tol[d]
that they had before talked about it, but without mak[ing]
up their minds. The Pullers seemed desirous to have
them join with them, & to have some hope that they
~~really~~ would, but it is perhaps too early to say more than
that God has called their attention to the subject, & that
they seem inclined to go with the Pullers. I was plea[sed]
in my conversations during the day, with the Mohome[dans].
Though some few made, in a respectful manner,
some defence of their religion, ~~[illegible]~~ yet
they all showed an inquiring spirit, & a desire to
understand the nature of the gospel. Its great & [its]
chief glory, provision for the salvation of sinners, [was]
admitted, & I could not but think that some of them
felt it. Though many listened, not one seemed dis[posed]
to cavil, & all agreed, that the adoption of this re[li-]
gion by the heathen would be a great gain. I beca[me]
interested in them, for they were interested, & they encouraged the
Pullers in their movement. I entered into no disp[ute]
with them, about their religion, except on the sing[le]
point, that they know no way of salvation for sin[ners]
& it was precisely on this point, that the gospel sh[owed]
its power. I left our people, telling them that I [would]
do what I could for them, but that pecuniary aid f[or]
a place to meet, or even for catechetical help must [be]
small, as my means were nearly exhausted.

The next morning, I left that place for
Tunarlee, about six miles further south.

This is an important place, where there is promise of good. I found that the congregation had been increased by the addition of a few more families. & I learned that some of a higher caste were disposed to join; but the single individual of their number, whom I saw, did not give me much confidence respecting them, just at present. It appeared however that their attention had been arrested, & a favorable impression made on their minds. In the evening, held a meeting to examine candidates for admission to the church, on a future occasion.

The next day, Saturday, the 10th, passing through two villages, in which our congregations have increased of late, some in each case having come into them from higher castes, than had before joined, I came to Paraiche, to spend the sabbath. A church was planted in this place about the close of 1856. Seldom do I visit it without feeling refreshed. They always manifest a pleasing degree of sincerity & simplicity. The greatest, manifest, drawback this time, was the debt into which the catechist had fallen, & his consequent trouble. The times have indeed been hard, but he has also been imprudent. I preached in the morning from Heb. 2: 21 & baptized two children. I had designed to receive to the church several candidates from the congregation in Nuttacardoo, one of the congregations I passed yesterday, but the absence of some of them from home, led us to defer it, & the church also, voted to send some of its members to N. when I should be ready,

6. and so receive the candidates to its fellowship in their own village. I found here in Paraliche, also, some new members in the congregation, & among them the father of the present monitor boy in the school. The boy is a consistent member of the church, & from the first has been in the congregation. The father seemed to be glad that he is now on the same side with his son. || But I thought best also to remind him of his great sin, in so long trusting in men, his partners in business, rather than in God. I heard, here, that six more Naicks had, the day before, joined the congregation in the village I visited last Wednesday.

Early monday morning, the 12th, I hastened home to meet brethren Tracy & Herrick, but waiting till past noon, received a message, that on account of illness on the way, they had been obliged to turn back. The next day July 13th, started for Arpucottay, ten miles N. W. by the way of West Care||sacoolum. In this latter place the church was organized in the latter part of 1855, & Mr. Zilva was ordained over it the begining of the next year. He does well, & reports additions to some of the congregations under his watch. His church has been increased this year, by members from a congregation six miles distant, where a seperate organization will be needed, when they become a little stronger. Some of those, in C. scattered by the famine, had returned, but death had been quite busy among them, & one very important church member had fallen. || Arpucottay has, for a time, been the seat of the operatives of the native Evan. Society,

that body appears to have lost much of its strength; & now requests me to take charge of the place. It is the largest town in my field, if we except Carnetha. I found the building they had erected in a poor condition indeed, & the remaining members of the congregation, they had gathered, rather disheartened. Good however has been done by them, & the way for more prepared. Arrangements were made for a native assistant to come here, & do what he could for them.

The next day, the 14th, at evening, went to a new congregation about six miles further on towards the S. W. The soil on the way appeared to be good, & villages were frequent. It is a region into which I had never before penetrated, & it is out of the way of any missionaries travels. It also did not appear that native helpers had been there, but the people had heard reports of this way, were glad to see me, & thankfully received tracts & portions of scripture. I was pleased with the congregation to which I came, though it was in many respects new. They were proceeding to build their houses on a new plat of ground, & had reserved a good site for a church, which was a thing somewhat new; the congregation embraced carpenters & blacksmiths, in the village, a thing also somewhat new; & they were, moreover, about as destitute of instruction in christianity, as new born babes. The idea of the unity of God, & that he is a refuge to those that seek him, seemed to be the main ideas that had induced them to make this movement. At our meeting, in the evening, I took pleasure in sowing on this new soil the doctrine of salvation from sin through the blood of Christ. I am more & more satisfied from

my own experience & observation, as well as by the Word of God, that there is not only a simplicity in this doctrine adapting it to the weakest minds, but also a length & breadth & height & depth, surpassing knowledge; & moreover, that this doctrine is the wisdom of God, & the power of God unto salvation, to every one that believeth. I believe also according to John 16: 8-11, that it is the doctrine which the Holy spirit does & will use in the conviction & conversion of the world. I trust that this congregation will prosper, but all seed which springs up does not bring fruit to perfection. The accountant of the village is a Brahmin, of wealth & influence, but he called on me with token of friendship. Our people said he was friendly & had encouraged them in their movement. I learned then, that a Brahmin, who had called on me a week before & favorably impressed my mind, was his brother. The people of the place all appeared respectful, & listened with approval to what I said. Two catechists accompanied me to this place, & were encouraged by what they saw.

In the morning, two or three miles on the way, we passed a village in which is a Rettie, by caste, who recently joined the congregation in Pantalagoody, which was near. His attention appears to have been arrested two or three years since, but he has taken his stand, on our side, only recently. He is in comfortable circumstances & appears to be a respectable man. He had called on me, at Arpucottay, the day before, to invite me to visit his village. I could not now stop long, but a number of people, mostly young, gathered round, & listened with attention, no one making any objection, & all who could read were glad to receive books. He

way home, as I stopped for breakfast, a head man of the village came for conversation, & said that the Brahmin, spoken of above, in the village where I spent the night, had joined us from merely selfish ends, & not from a regard to the truth. I told him, that his remarks were the first intimation I had received, that that Brahmin either had joined with us, or thought of doing so. The incident shows, that even in the higher ranks, conversions to Christianity begin to be looked for. // In this place also, lives the man of the shoe maker caste, of whom, I believe, I have before spoken. He still is steadfast in his profession, & his influence is widely felt for good, but he does not yet think it best to put away one of his two wives, as they both wish to remain; but he has, against the strong wish of his father, refused to have his son entangled in the same snare; &, in consequence, the second girl selected for his son, has been betrothed to another. He came, & wished me to go to his house & speak to his people. I found quite a company assembled, composed mostly of women & children, who listened with respect.

On saturday, the 17th, I started for East Careesacoolum. Here also a church was organized the latter part of 1855. It has grown somewhat, but is still small. The members are poor in this world's goods, but value their heavenly privileges. I found that five new families had joined the congregation this year. One of them, a near neighbor, is a Maravan by caste. He has taken quite a bold stand, after long considering the matter, but whether he has "root in himself",

I do not know. Christian, the catechist, is a humble & faithful man. Now that he has returned from the seminary, where he has been much to his profit, for about a year, his influence in the place is quickly felt for good. His method of labor however is peculiarly quiet & unobtrusive. The church has given him a call to be its pastor. Arrangemets did not allow of a long stop here, but the announcement, that a short religious service would be held, quickly brought the congregation together. I told them about the wonderful work of God in America, & that we might properly hope & pray for the outpouring of the Spirit here also.

|| At two o clock, proceeded to Poorasaloor, 12 miles from Mandahasalie. On the sabbath, administered the Lords supper, & received three to the church, on profession. This church was formed soon after the above named, in 1855. A division, that arose the next year, caused weakness & loss, but the church is recovering from that, its prospects again appear bright. It has some very worthy members, & the roots of the gospel have struck deep. The congregation grows, though slowly, & the influence from this place, in villages around, is marked & good. From them there has "sounded out the word of the Lord" & light, by their means, is increased. The division among them was caused by outside pressure, but not without fault among them. || Their catechist also, now returned to them, has been much benifited by a year's course of study at the seminary. If he fails, it will be because of defect in his character. I have not full confidence

[h]im, but yet he is quite useful.

|| Monday morning, I went thence, three miles north, to [V]erdoongcoolum. There are ten families of Pullers, the kin[d]red of those in Poorasaloor, & they had for two months [be]en asking for instruction. The subject has been before them [f]or a much longer time, during which they have wavered, [bu]t now they appear to be all of one mind, & decided. The [pr]ospect is that the work will not be confined to those few [T]here are others, in the place, & around, who hear the Word [w]ith approval, & say "we too will soon come & be with you". [N]ot being well, I proposed to leave in the P.M. but as they [ur]ged, consented to stay till the next morning. It was [p]leasant to preach here the gospel of Christ, during the day, [&] evening, unfolding it to willing hearers, as they were [ab]le to bear it, & without opposition from any one. ||

The next morning, I came to Coilapoorum, five miles [fr]om home, but stopped only for a couple of hours. Here [the]re are a few families of the Pariah caste, poor & il[lit]erate, but showing a commendable attachment to this [wa]y of the Lord. They have now no one to teach them [re]gularly, & their place of meeting fell down in the time [of] the great rains. They ask that they may not be aban[do]ned, & they are worthy of care. What little has been done [fo]r them has not, in its influence been confined to [the]m, but embraces some in other castes, from which [I] have reason to hope that souls may ere long be [ga]thered.

The next day, the 21st, parted with five of my helpers, [th]at they might go to the seminary, for a year's [cou]rse of study. I had selected a sixth, who also wished

to go, but was at least prevailed on, by his aged parent not to leave them. Soon after // Pastor Zilva called, with manifest interest in his countenance. "The Lord", said he, "is at work among the people. We do not meet opposition now, as we did formerly, but many hear with pleasure, & there is special movement in Arpucot & in Kulvornee, & those concerned in it in Arpucottay have requested that you will come there to morrow".

On the 22nd, went to A. mentioned above, & also date of July 13th. I found that the movement spoken is mainly among the weavers of the place. In former years, the town was connected with the Tirumungalum sta & they several times alluded to visits from Br. Herrick There is there, a large body of these weavers, & their ness is conducted with much system. On a caste quest as I had previously learned, they were not long since into two parties, one of which was turned out of cas & chiefly, those of that party, now come to us; but the movement is not confined to them. Many on both came to converse, & to hear, while we were there, (Pa Zilva having accompanied me) but not once, di either I or they, allude to that division; and, not person, old or young, attempted to oppose; while exp sions of approbation were frequent. Many of their who were at work near by, came for tracts during the 24 hours we remained there, & to all who could read I one, & to some a portion of scripture. They listen whenever they could command time, with attention without an exception, with respect & propriety of

...uior. It was manifest, so far as they had an opinion, that their sympathies were on our side. They work at their trade, together, like boys in a factory, & they have to work hard. We endeavored to preach the gospel freely, & before we left, 19 men, for themselves & their families, were among the newly enrolled, as committed to this way. A number of persons, from two other castes, also called, as persons interested; all of whom expressed approbation of our doctrines, if they gave an opinion at all, &, with Gods blessing, we may before long hope for good among those castes also. What the end of this may be, He only knows, but there certainly appeared to be a readiness of mind for the reception of the Word, such as I had not before seen so extensively exhibited, in my field. Making arrangements for a catechist to remain there, one who is interested in the movement, I returned on the 23rd.

On the 26th, having spent Saturday & the Sabbath at home, I went to Paraliche, mentioned above under date of the 10th, to attend the meeting of our Eccl. body. The meeting continued but one day. The members, as heretofore, had come entirely at their own expense, & as the famine is now severe on them, & increasing, they felt the importance of returning to their homes as soon as possible. We had moreover no distracting questions up for discussion. The reports, from all quaters, seemed to produce a subdued state of feeling, or rather, the members came together in such a state of mind, from their different fields of observation. Nearly every one had something of interest to tell, & the impression, generally, seemed to be, that God is in our midst.

In Paraliche itself, a new movement was going on, yet fully developed, indeed, but manifestly importan[t]. About a dozen influential Naicks had declared the[m]selves on our side, & attended the meeting the sabba[th] before. Others also, in their own, & other castes, symp[a]thize with them, though I am not now prepared t[o say] to how great an extent. In conversation, I learne[d] that they have studied into the matter for some t[ime] & that the movement is not a fitful one on their pa[rt]. Some of them seem to have got a little hold of true evangelical doctrine. Upon allusion to the death of Ch[rist] for us, one of them spake as if that was what parti[cu]larly moved his mind. Most of them can read w[ell]. They will doubtless meet with opposition, but, as I visited their part of the village, it was manifest [that] the sympathies of the people were with them, rathe[r] than against them; & while the truth was freely dec[lared] not one ventured openly to oppose, but numbers assented, and encouraged its introduction among them. Paraliche is the chief village in the region, & these are among the chief inhabitants.

On my way home, on the 28th, I passed through R. mentioned under date of the 7th, & learned, th[at] three Naicks, in a neighboring village, had joined th[e] congregation. The evening before, also, I saw three [...]ing men, from that same neighboring village, wh[o] told me, that three of their inhabitants had jo[ined] with us, in R. They said they were glad of it, that

approved of this religion, & that, probably, all in their little village would soon be with us. They called on me, apparently merely out of a friendly feeling, but were glad to be drawn into conversation on religion; & when they were gone, our people, who were present, spake of their uniform friendship, & now apparent sincerity. The land in their village is owned by the Brahmin, spoken of under date of the 14th, & they were pleased to hear that he too was friendly. I called, this time, on the few Pullers, of whom I wrote, on occasion of my previous visit, & was decidedly pleased with the spirit manifested by the few then at home. Only four of their nine families have actually joined the congregation, but they were confident that the others soon would do so.

I will stop the narrative here as it is time to report to you, but I remark, that I have written very little about what I have heard, or about mere reports, from the helpers, confining myself mostly to what I have myself seen & heard.

Yours in the Gospel
H. S. Taylor

The above has been sanctioned by the other members of our South Local Committee, Brethren Tracy & Herrick, & so is a mission document. What follows they wished to have struck off from the report. Br. Herrick thus wished, because he did not wish to take any responsibility, now, in respect

to it, but wrote to me, definitely, that it was not because he "disapproved," but because he did not now wish to give "any opinion". Br. Gray manifestly disliked it, & wrote to me that he thought it would be improper for me to send it to you,* even on my own responsibility, before the mission had acted on the subject, which it presents. I, of course, now send it only as my own, but I send it as something which I think important.

H. S. Taylor

* He referred particularly to the part about the school

Private or simply my own.

Respecting the whole which I have written, & other th[ings] that come to me, which I have not, I would say, th[at] I know not how to account for it, except on the g[round] of a divine agency. There is a Divine Spirit, whose work it is to convince the world of sin of righteousness & of judgment; & why should it be thought a thing incredible, that God should raise the dead in sin to life in Christ. See Acts, 2: 32, 33. I am thank[ful] not only for the great Revival in America, per se but also for the manner of it, since it, thereby, rem[oves] unbelief from the heart, & shows that God is in the world, & that there is nothing too hard for him.

No increase of agency here, will account fo[r] the movement, more or less manifest in all th[e] field, for, with slight variations, the agents are the s[ame]

s last year. Two helpers have returned from the seminary, but again five have left for study there. The truth is, many now inquire after the right way as they did not before. My little "Proclamation", (the tract I have before spoken of to you) of four pages, of which I had six thousand printed, for circulation chiefly in my own field, is a great help for it is right to the point, ~~& a great number can be supplied~~, & as it comes from their own missionary is more readily received & read. It is the prevailing interest however that gives it a place. I know that it has done good in many cases & the edition is fast diminishing. And in respect to helpers, I will briefly say, that the deficiency in their number gives me less trouble now than formerly. "Not by might ~~nor~~ by power" "And the name of the city from that day shall be, The Lord is there", Ezek, 48:35. I find that less goes farther now than more did before.

The increased interest & activity, also, of laymen, is an important element in this matter. I believe, in and endeavor to inculcate, the real priest-ship of all the faithful, according to Rev. 1:6, & 22:17. The subject of interest & activity, on the part of the native church, must be worked, & for it there must be exertion. We may heretofore have done the best we could, in the circumstances, ~~heretofore~~, but as God gives opportunity & occasion, we must press on with improvements. We cannot always go on in the same manner we have sought to do, placing a catechist, & perhaps a teacher of our own in every place where a few families can be gathered. ~~to hear the truth~~. To do this in

18. My own field, in all places where the way is open, wo
require the doubling of my expenditures from mis
onary funds. There must be adaptation to circumst
ces, &, in some way, the people must be trained to
take hold on the work, according to their ability. I h
looked with apprehension on the too great passivity in
which we seemed to be in danger of letting our peop
glide. It is much easier to do all the work for the
if we can get funds, & only a few join us, than
is to raise them up to action. But, when many d
are opened, ~~for us to enter~~ the difficulty in that cou
appears, &, moreover, with the spirit working, an act
native church, with comparatively little foreig
aid, will be far more useful than the same can
with any amount of such aid, ~~while yet~~ if it mu
be mainly characterized as but a recipient of
labors. The best mode of securing this, probably, can
not be discovered, as a mere matter of theory. The prov
& the spirit of God must lead; & we, while acting wi
decision, shall have need of patience. I would not s
but ~~rather~~ fall in with the occasion, of this incre
of inquirers & of congregations, to bring the measures
here used into a more improved form, & the Chris
people into greater activity. For this end, ~~an end~~
~~worthy of attention~~, one thing that appears to m
desireable, is a central school, at the station. Thoug
it would in one respect be a boarding school,
should prefer that it be called the station schoo
for I would not have it after the pattern of ou

former B. schools. Its special object, & the mode of conducting it, should both be different. I would establish no new school, but simply extend the privileges of the present "station school". No additional agency for teaching would be needed. The present teacher is a good one, and well qualified, with what aid the missionary, & Pastor Gyaserdian could afford, to is all that would be required in that line. I would have no cook, nor kitchen department, as a part of the school; nor a washerman; nor, with here & there some exceptions, would I furnish clothes. In these respects it should still be the station day school. These are minor points, yet they affect the expenses, the character of the school, the character of those who come, & especially the object of the school. The object should be to meet, from time to time, ~~the~~ existing wants; the school, viewed simply in the light of this addition, should be continued, & expanded or contracted, only as those wants may demand. The object springs from the greater demand there is, in the villages, for instruction in the Word of God, & for persons to aid in conducting divine worship. ~~in the villages.~~ We have not funds for supporting catechists in every village & hamlet, nor can we have a school in every such place. And moreover, some of the schools we have, owing to the deficient qualifications of the teachers & the poverty of the pupils can carry on few, or none, to the point of needed preparation. ~~Those~~ The pupils too are generally only children. In some small congregations

20 also, & in some hamlets, where we have people tru
with us, & wishing to know & follow the Lord, but no
catechist or teacher, not one can be found able to r
the Word of God, or sing, or pray, in their congregation to ed
ification, & so they cannot have a religious meeting, home, a
except when the catechist visits them. From such
places, some one of their choice, who also wishes, shoul
be brought to the school, for a time, & instructed, a
the case requires. In some villages also, even though
there is a catechist & common school, there will be
comparatively intelligent young men, interested i
the gospel, pious, & willing to promote the work, but n
sufficiently instructed to state the gospel system
with clearness & boldness to others. Some of these, a
the season of the year when they have comparativ
leisure, would gladly avail themselves of the schoo
if encouraged to do so, being furnished with the in
tion, & some supply for simply their usual dai
food. Such, should they avail themselves of the s
for only one two or three months, would return be
fited themselves, & capable of building up their
friends & neighbors in the faith. They would be b
prepared to act as Christian laymen, as sabbath scho
teachers, as distributors & readers of tracts & scriptures
& be better coworkers with, or supporters of their cate
or native Pastor. In some favorable cases, also, girls (
such now study in the school) could be brought
for their improvement, for a time, & board in Chri
families near. Many, I think would gladly a

themselves of such a privilege, though many parents are reluctant to send their daughters to Madura, which is far away, the object of which school, also, is quite different. The object of the school should not be to prepare boys for the Seminary, (though, in some rare cases, it might help in that respect) as we have already a course for that. It should not be to raise persons out of their grades, in life, or to secure for them any change of employment (an end, contemplated, generally, in our former B. schools, & in our G. B. school in Madura) but to help them to understand the scriptures more perfectly, & increase their ability for christian labor, as laymen, in their own villages, while following their own employments. To this end, in order that they may not get above their employment, or be disqualified for it, for want of practice, & that the advantages of the school may be extended to a larger number, to some in every place where they are specially needed, none should remain long in the school, & they should have their usual food, prepared in their accustomed way, & for this purpose have simply an allowance, each month, varying from one, when necessary, to 2½ [illegible]. It will be cheaper than to board them. In some cases, boys could come for the smallest sum here named. One, from a distant village, is now studying, who receives nothing. This is ~~the~~ a way of promoting the cause that strikes me as feasible. It is not a mere

theory. The idea has grown out of long & continued obser-vation, &, now, of more pressing want. To some extent it is the result also of practice, & of experience. In report sent you (~~last year~~) Aug 20th 1857, I spoke of efforts made here for the improvement of the helpers. ~~at the station~~. That was done by what was essentially just such a school. It differed mainly only in two particulars. (1.) There were no funds for it, but I took of the funds for catechists & helpers for the vill to improve them for their work, in such a school, here at the station, instead of keeping them all the time at their work without the needed improvement.

(2.) That was for helpers in our employment & pay; this is to be for laymen, in the Lords vinyard, but not in our pay, this is for the people following their own employments. This is the best way I now see for aiding to put, in every congregation, & in every village, & in every hamlet, where they desire it, though they have there no catechist or school, some one who can read to them the scriptures, & conduct worship among them. The object is to do, essentially, what Aquila & Priscilla did for Apollos. A record should be kept of all who ~~those~~ attend, the time of their stay, their village &c. None should be received because they are poor, & need, in the mean time, their food. If the funds granted should be small, it would not interrupt the school, only diminish the number who would thus enter it from abroad. The available ~~[illegible]~~ instructi

will be the same, whether those funds be large, small, or nothing.

Remark.

Because this now appears in my report, I do not hold the mission, nor should you, after reading this remark, responsible for it. I give it at present only as a view of my own. The subject will D. V. come up at our Sept. meeting for the consideration of the mission. At our meeting in June, I asked that there might be an estimate sent home for such a school next year, but the subject was new, & for the time, I withdrew my request, a committee being appointed to report on the subject of such a school, or schools, at our next meeting.

Yours in the gospel.
H. S. Taylor

Post script Aug. 23.

The above is now ready. As before stated, the above remarks were struck off by the committee, although I, beforehand relieved them of responsibility in the matter, & so you must regard it only as my own report. I take the responsibility.

The good work in my field continues to spread & be powerful, & before long, I will D. V. continue the narration though in a brief way. I will now, & here call anew your attention to the best way to cowork with God the Holy Spirit in the course. In respect to the manner, I think the Baptists, in Burmah, are in advance of us. I quote here a little from the Missionary Magazine for Feb. 1858, page 37. "One missionary to advise with the pastors, to prepare a few Bghai books, & to superin—

tured the instruction of a few of the bona fide teachers is necessary, but more would be a positive evil. For a missionary to administer the ordinances, & take the pastoral care of the native churches, is simply to roll back the tide of improvement" — The double underscoring is mine. There are some good remarks too, on the "Employment of Native Laborers," page 41. The "proposed Rules in directing the Toungoo Mission" page 39, are worthy of attention. The first & the second rules meet my most hearty approbation. The spirit & intent of the third is also good. The Baptist Deputation may have raised an uncomfortable commotion, but if the result shall be a hearty adoption & carrying out of such rules in their missions, God will greatly bless their labors. The want of a readiness on our part to labor in a similar manner will hinder the work here more than any want of missionaries or of means. We are not ready to put responsibility on the natives, though they are ready & ought to take it. We trust in missionaries & hired natives, I fear, far too much, & in the Holy Spirit working through self denying, but feeble agencies too little. You will D. V. hear from me again.

Mrs. Taylor gives me a pleasing account of the provision God has enabled her to make for Martha & Florence, & that she is expecting an opportunity to return in September

Yours Aff H. L. Taylor

Rec'd. Nov. 5.

Ack Dec. 11

No. I. Madura Sept. 7th 1858 1.

To the Madura Mission

As the three resolutions, pre-
sented by the committee "on the constitution & records of the
Pandahasalie christian &c", were presented & adopted,
just at the close of the last meeting, the resolutions
not having been previously shown to me, I now, at the
opening of this meeting, respectfully present the fol-
lowing protest, & request that it may be entered on
the minutes, as the resolutions have been. This I
deem just to the course, & to myself.

I protest against those resolutions, first; because
I do not find, that there has been made, any where in
the minutes of the mission, any recognition of the
Sungkum, in which it is designated, "as a body sui ge-
neris"; nor do I find in its constitution, any thing
to entitle it to such a designation by the mission
now, while, in fact, the second, of these same reso-
lutions, approves of all there is in the constitution,
except "the last sentence but one of Art. 8th", which
sentence, alone, cannot be a ground for such a
remark respecting the body; and also, because that
the Sungkum, although it has not three, but
only two native pastors connected with it, yet, it
is an Eccl. body that has, & from the first has had,
five pastors connected with it; all of them the or-
dained ministers of Christ, & each of them parti-
cipating, & sharing responsibility, in all its acts.
I protest, secondly; because it is suggested to me,

2 (which suggestion I suppose is meant to have the force of a requirement) to have the above named sentence left out of the constitution; whereas both parts of it are important; one, as an act of comity towards, & recognition of, the Mission, such as, in the circumstances, ought to have been, & was, cheerfully, & respectfully, made by the [illegible] Kum, & the other, as a simple statement of our rights & obligations, as the duly associated churches, the ministers of christ; & the ordained pastors of the churches, within our bounds; which statement I cannot advise to have struck out; unless it be shown, that the churches associated are not churches of christ, or that their pastors have forfeited their trust; it being simply a statement that we will, as in duty bound, & as a body, attend to the Eccl. business that shall arise within our bounds, or, if expedient, seek to have it done through the missionaries of the [illegible] Mission.

3. Thirdly; I protest; because it is stated, that Eccl. rules of the Mission, alluded to, were [illegible] ed for the sake of "peace", "good order", "the pro[illegible] formation & government of churches, & the [or]daining of pastors", & for "the sake of har[mony] among ourselves, the statement, in its con[nec]tion, implying, that the Lung Kum has been, is, or may be, either directly or indirectly, in [op]position to these good ends, & that it is con[trary] & so wrong, to the laws of the Mission th[at]

rmed; whereas, the Sungkum was formed in May
1857, was formed from the necessity there was for Eccl.
tion within our limits; & of some organization
secure it; * was formed in an orderly & peaceable
way solely by the pastors & churches concerned; has
nce attended, exclusively, & quietly, to its own
business; & has been a source of great profit to
those associated; whereas, also, after a business year
its labor, a committee of the Mission, appointed
make examination, the same committee that
brought in these resolutions, has not been able,
after diligent search, to find any fault whatever
its proceedings, nor any in the constitution, ex-
cept the alledged one in the sentence alluded to;
ile the Eccl. rules of the Mission alluded to, were
not formed till Jan. 1858, nor then, because there
is any Missionary, or native pastor, or church, call-
ing for them, or any similar laws, as a basis for
main needed action, & so were merely theoretical, or extra
gratuitous, & in reference to the Sungkum, also,
post facto, making it manifest, that all disorder,
want of harmony &c that may exist, has come,
not from any wrong doing whatever of the Sungkum,
but from causes outside of it.

I protest, fourthly; because I am "instructed,"
should we accept the suggestion, to deprive the present
body of all its Eccl. power, & proceed to form a
new body, to have it conform, "in every respect,"
to the before mentioned Eccl. rules of the Mission

* from a view of the manifest propriety and necessity of training the pastors and churches to a right understanding of their responsibilities and duties, as such, as well as from a view of the inevitable evils of leaving them to go on in ignorance of the same, & in inactivity;

4. the mission thus assuming, in the matter of fo[r]-
ming Eccl. bodies, illegal authority, not only over
the native pastors & churches, but, also over a
missionary of the Board, requiring him to do, in
~~what he has no right to do~~
the matter of Eccl. organization, what is contrary
his decided, & repeatedly expressed opinions; thus
authoritatively, imposing on him, & on them a
yoke, &, depriving him, & them, of not merely "ab-
stract" rights, but of rights which they had begun
exercise, & that more than a year before, of ri
needed, & guaranteed by the Board.

5. I protest; fifthly; because the Eccl. rules of the Mis
reffered to, are, in themselves, objectionable; they m
ing it necessary that the native pastors should be ca
in Tamil, merely by the name of teachers, excluding th
scriptural names; requiring, that the secretary of th
body shall be called by a foreign, uncouth, & to the
people, unknown name; deciding, what shall be t
name, in Tamil, of other officers, of the body; confo
ing the duties of deacons & pastors, imposing on
former, what the bible does not, nor the Presbyter
book of disciplin, & what may be very inexpe
ent; making, unwarrantable, & unscriptural, d
tinctions between the purely Eccl. duties, rights, &
vileges, of native & other ministers of Christ;
making, in like manner, a distinction in the
rights, & privileges, of different local churche
placing some wholly under these rules, but ex

fying every station church, even though connected with the body, & though having its own native ordained pastor, by placing every such church, in respect to the election of its officers, or the doing of any of its business whatsoever, under the sole control of the missionary, according to his discretion, yet, exempting the missionary from the action of the Eccl. body to which such church belongs; making all native ordained ministers, within the bounds of an Eccl. body, acting members, if they are only in good standing in the mission, though they are not pastors, & the churches may dislike them, & though the churches can send only one delegate, each, to the body; excluding, also, all pastors who are supported by their churches, so as not to be in connection with the mission, or who ~~that~~, for any cause, do not choose to be connected with the mission; making the missionary, or missionaries, whether he, or they, or the body, wish or do not wish, advisors in the body; making any, & every question, of whatever kind or nature, that is, or may be brought before the body, at any time or place, either with or without previous notice or debate, subject to the decision of a simple majority, even though pastors can thus be deposed, and can have no appeal, thus, making the body, of its own self, mighty to do evil, but of no power to do good, except as subordinate & irresponsible, by making it improper for the body to organise a church in any locality in its bounds, before a committee of the mission has approved, & forbidding it to ordain a pastor over any of its churches, before the Mission

6. has first approved of the candidate, thus depriving the
Eccl. body of all that which gives it respect, respon-
sibility, & value, & making it but a dishonored instru-
ment of the mission, the mission, in these various ways, assuming a direct control over
the Eccl. body, in purely Eccl. matters, which neither Congregationalism, nor Pres-
byterianism, nor the laws of the Board, nor the usage of any of our churches will allow
giving no place for the calling of councils & the adop-
of Congregational usages in these respects, nor for the forming of presbyteries, or for the adop-
of any other forms of association, & Eccl. action, however
suited they may be to the circumstances, or however m
they may be desired by those concerned, or however we
they may accord with the principles of the supporter
the Board. ~~[illegible]~~
~~[illegible]~~

6. (6) I protest sixthly, because the tendency of followi
the course prescribed would be to evil, in that it would
to suppress what feelings of manliness, obligation
privilege there may be in the minds of the nat
pastors & churches, & to increase their too strong
ings of servility, dependence, passivity, inactivi
& irresponsibility, in the hands of their foreign
sionaries, & so to put off the day of self governm
& self supporting churches, & to make, in the co
churches & pastors, burdens instead of helps, burden
on our cares not less than on our funds, hinderanc
& our reproach, instead of coworkers & our glory.

7. I protest, lastly, & particularly, against thus requ
the churches & ministers, associated in the Manda
salie C. Sungkum, to throw away those Eccl

rights & privileges, which they, in accordance with the
usage of the churches that support us, as called upon in
God's providence & grace, & in accordance with his Word,
have begun to assume; which rights & responsibilities
the native churches & pastors, thus associated, have be-
gun to understand, & which, for more than a year they
have also exercised, & that for edification. I protest,
as one of the ministers of Christ, as a missionary of
the Board, as the missionary of that station, & as
connected with that body, against our being thus
required, illegally, as it respects the laws of the Board,
improperly, & wrong, as it respects the principles of the
constituents of the Board, & without any scripture war-
rant, to degrade ourselves, by an act of our own, together
as an Eccl. body, & individually as the ministers & churches
of Christ.

Furthermore, as this mistaken effort, though well
meant, I allow, on the part of the mission, to secure the
control of Eccl. affairs to itself, as a body, & as a mis-
sion, has now been unduly prolonged, as the records & do-
ings of the mission for three years will show; and, as it
is desireable, that the distinction between the obligations
of the mission as such; & the obligations & duties of in-
dividual missionaries, & of native churches & pastors
as such, should be better understood, I do now, & hereby,
appeal to the Prudential committee of the A. B. C. F. M.
from the action of the mission at the last meeting,

8. <u>respecting the Mandahasalie Christian sungkum</u>, & the
<u>Eccl. rules of the mission therein refered to</u>. I do this beca
of the injurious, &, I believe, illegal character of said action
as set forth in the above protest, which protest I ref
to as containing also the reasons for this appeal. The re
cords & doings of the mission to which I, above, refer
are, (1.) Its law passed, in Sept. 1855, respecting the orga
nizing of churches; the attempt then made to make the
law exclusive <u>in form</u>; & the refusal of the mission to ac
count, in the last annual report of the mission
three of the churches at the Mandahasalie station, for
assigned reason, substantially, that they were not organized by the
mission. (2.) The action of the mission on the organi
zation of churches in the Mandahasalie & Peri
coolum stations. (3.) The rules of the mission respecting
ordination of native pastors, as contrasted with other ru
then presented & rejected; & to the action of the mis
at the meeting in June. respecting Christian, & the s
(4.) Its action respecting the Mandahasalie Christ
sungkum, in June, & Sept. of 1857, & in Jan 1858; & a
to the action respecting it, in June. 1858, assuming the
authority to "require", that its Eccl. rules shall be follow
"in every respect"; thus laying its hand, as a body corp
of the Board, on all Eccl. power over the churches, pas
& missionaries; for, if it can thus enforce those rul
requiring that its own rules shall be followed in every respect
depriving missionaries, ministers, & churches, of their Eccl. right
making the few favors granted, to be its gifts, it

Liberty, as a principle of the mission, is wholly & entirely gone
also, at any time, change them, & enforce others. I here distinctly state, that it is not to any action of the brethren, simply as the ministers of Christ, that I object. I have shown, do now, & will, all that comity, in that respect, that would be shown, to each, from each, in America, & more. Let it be shown, that I have transgressed in any such respect, & I shall be bound to repent. I boldly declare my integrety, thus far, in this matter, & challange proof to the contrary. I neither protest, nor appeal, against any degree of required mutual kindness, or comity; but only against such action, as I refer to in my protest; against that doctrine, involved in the acts of the mission, to which I have referred, & which it is now sought to maintain & enforce. The idea, that "the mission sustains a responsibility for the character of the churches organized in this field, & for the character of the pastors ordained over this churches," as is directly assumed in its rules, & more strongly implied in the character of those rules, must be received with caution & distrust. Its responsibility for the expenditure of its funds, is in clear, as in the case of the American H. M. Soc.; but, not in the proceedings of that society, any more than in the scriptures, can any precedent for such proceedings, or doctrine, be found. The missionary at a station, who has practical knowledge in the case, is called on for advise, has responsibility for that advise; but it seems to be a doctrine, of both reason & scripture, that each church, including its pastor, or

association of such, is responsible for its own character &
must bear its own burdens. The 18th chapter of Math. im-
plies this, so do all the Epistles to the churches, & the mes-
to the seven churches of Asia. Moreover, that charact-
which is valuable, can be developed, & trained, only
there is responsibility. The mission can, best "discharg-
the important responsibilities committed to it" by
ing liberty, & by light & love; not, as it declares, by an Elizabethan
"Act of uniformity" to "secure harmony in Eccl. orga-
nisation throughout our bounds". "Our bounds", are boun-
for spreading the gospel, & not for our being, in the
"lords over Gods heritage". Such intrusion is to be d-
precated; &, such deprivation, on one hand, and assumpt-
on the other, of responsibility, is to be prayed against.
It is going ~~backwards~~ backwards, & not forward, in
our mission. It does not accord with the following
sound & good doctrine, set before us on page 112 of the
report of our meeting, with the Deputation, in 1855.
doctrine was then regarded, here, as good, & is as follow
"never shall we know what such churches, in their
full local development, will do and become in he-
lands, till we have made full proof of them; till w-
bring them into an organized, active existence; an-
throw responsibility upon them for self-governme-
self-support, and the propagation of the gospel. Nor a-
adverse theories on this subject before a bold confid-
experiment has been made, under favorable circumstances, e-
tled to any weight". Nor, in my opinion, does th-
now assumed, position of the mission accord any-
ter with the declaration of the Prudential Committe-
in 1856, which I quote as follows; – "And in
case should there be any ecclesiastical contr-

exercised by missionaries over the native churches and ministers, (save that which may grow out of the action of bodies composed of both elements.) A wise disbursement of funds will provide all the checks which are necessary or proper." ~~Lastly~~, As bearing on this position of the mission, I also quote the law of the Board, adopted the same year:- "Resolved, That, on the whole subject of ecclesiastical relations and organizations, the principle of the Board is that of entire non-intervention, on the part of the Board & its officers; that missionaries are free to organize themselves into, or to connect themselves with, such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country; and that in organizing churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organized are free to adopt such forms of organization as they may prefer." Lastly, as bearing on this position of the mission, towards the missionary at Mandobasolie, and ~~to~~ towards the lawful association of pastors & churches at that station, I quote ~~[illegible]~~ Titus 1:5. ~~([illegible])~~ - "For this ~~[illegible]~~ cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee".

With these remarks, & the documents, to show the action of the mission, above referred to, I submit the appeal to the consideration of the Prudential Committee.

H. S. Taylor

Madura Sept. 7, 1858.

Rec^d Nov. 20.

Ans^d Dec. 15.

✓ Pru^l Com^e _ Appeal

Mandahasolie Sept. 17, 1858

Rev. R. Anderson D. D.
Sect. of the A. B. C. F. M.

Dear Sir

Our meeting in connection with that of the Board has passed & I believe that some arrangements were made for some report of it to be sent to you. Perhaps the most important thing done was the action of the Native Evangelical Society, by which it virtually converted itself into a Home M. Society. Our whole business, this time, aside from religious exercises, & meetings with the helpers, was done in less than two days.

I gave you notice, a month or two since, that I intended to present a protest against the action of the mission, at the meeting in June, respecting the Mandahasolie Christian Sungkum. I formally presented it, on Wednesday morning, the first day of the meeting, & accompanied it as you will see, with a formal appeal from the action of the mission to the Prudential Committee of the A. B. C. F. M. I herewith send a copy of it to you, marked No. I. for the purpose of having you lay it before that Committee. To show that it was laid before the mission, I give you the record of the mission on the subject. It is as follows;-

"Upon motion, Bro. Taylor was permitted to read a protest against the three resolutions respecting the Mandahasolie Christian Sungkum, adopted at our last meeting in June & an appeal to the Prudential Committee"

The next day I put a copy of the same protest and appeal into the hands of the secretary, Br. Rendall.

Madura Sept. 17, 1858.

(1.) In that appeal, I refer you, under (1.), to the mission law, passed in Sept. 1855, respecting the organizing of churches. I mark it No. II. & it is as follows.

(2) No. II. "Voted that upon the request of any number of christians in any locality, the missionary in charge present the facts either to the local Committee of which he is a member, or to the mission, and that the mission approving the same, empower a committee to organize a church in that place."

The occasion on which this was enacted, was simply the courteous, & proper request, of the church in Mandakasalie, that Brethren Tracy & Herrick, with myself, would, as the South Local Committee, if we should on examination think best, proceed to organize its scattered members into five local churches in their several specified localities. No fault was found with the plan itself, & so it was carried out, exactly as proposed by the church, but it was maintained then that the power to do such acts belonged to the mission, & so the law was passed, for the church had simply asked three missionaries, to do it. In the appeal, under (1), I also refer you to an attempt then made to make that law "exclusive", "in form". That attempt was an effort to have appended to the law the clause, "& that no church should be organized in any other way". Owing to vigorous opposition the clause was omitted.

(2.) Under (2.) in the appeal, I refer to the action of the ~~action of the~~ mission respecting the organizing of churches in the Mandakasalie & Periacoolum station districts. The action in each case was as follows, marked, No. III.

(3) No. III. "Voted that Brethren Tracy & Herrick be appointed a committee with Br. Taylor, on the formation of churches in the Mandakasalie station district, with power to form churches in places where on examination, they think it

advisable, the committee to continue until the next meeting"

"Brethren Webb and Chandler were appointed a committee, with Br. Noyes on the organization of churches in the Periacoolum station district with power to form churches in places where on examination they think it advisable".

I refer to the above resolutions only as illustrations of the position which the mission has, in theory & in practice, assumed, that it, & it alone, has power to organize, or authorize the organization, of a church. Other illustrations might be given, but these, in connection with its rules formed in Jan. 1858, & the decision in June, that those are to be followed in "every respect", are sufficient to show what the position of the mission is on the subject.

Under (3.), in the appeal, I refer to the rules of the mission respecting the ordination of native pastors, as contrasted with other rules, on the subject, then presented and rejected. The rejected rules were presented in Jan. 1856 by the chairman of the committee that was appointed to consider & report on the subject, and I give them & also the adopted rules, marked No IV.

No. IV. <u>The rejected rules</u> presented Jan. 1856

"The committee therefore recommend —

I That there should be no unnecessary delay in the ordination of native pastors over all the churches in our mission, including the station churches (with the exception of Pasumalie.

II. That some of our educated men be placed as pastors here & there, through our field, as the way may be opened, though their salaries be such that their churches cannot at once pay them, but that the greater number be rather men in such circumstances that they could & would attend to their work though unable to derive any support from the mission.

III. That the brethren at Madura, Tirupoovanum and

Terumungolum, or any three of them be authorized to act in all that pertains to the ordination of pastors at those stations; the brethren at Dindigul, Battolagundu & Periacoolum, at those stations, or any two of them with any other brother; and that brethren Tracy Herrick & Taylor, with Mr. Winfield, be authorized to proceed, as soon as convenient, to ordain Mr. H. Zilva at Caresacoolum, & Zosardian at Mandahosolie

IV. That when native pastors have been thus ordained, any two brethren, when others cannot conveniently be present, together with such native pastors as can conveniently attend, be authorized to ordain other native pastors, as the wants of churches may require.

V. That in our present circumstances, we settle on no standard in respect to scholastic learning but that clear evidences of piety; a clear appreciation of the great doctrines of salvation by Christ and, in general, soundness in the faith; a willingness to engage in the work; ability and tact for the instruction of others; a call from the church, and blameless morals, be made essential in all cases."

The adopted rules, adopted, in June 1856

4

I. Any missionary may select from his helpers such as have proved themselves worthy of confidence and have shown themselves able to promote the spiritual edification of a church and present them to the mission, with a written certificate

II. That any person thus presented to the mission be examined on experimental religion, on his motives for seeking to enter the ministry, and on his intellectual attainments, and if the examination on these points be approved, be received by the mission as a candidate for the pastoral office.

III. That the mission assign to the candidate

subjects upon which he is to prepare himself for future examination, and that the examinations be continued until it is manifest that he is worthy of ordination, or otherwise.

IV. That in most cases candidates be required to attend lectures at Passumalie, and study for a period not less than six months.

V. That after a candidate has been examined and approved, he may be ordained by the mission, or by a committee appointed by the mission.

VI. That each missionary be requested to take pains to induce each organized church in connection with his station, to contribute towards the support of its pastor, or other catechist in charge."

On the above, I am tempted to remark, that there is a great practical mistake in making the candidates acceptance, or otherwise, to depend on the impression which he can make on the mind of the mission, in his literary & theological examination, whereas the directions in Tim. & Titus are of a little different aspect, but, yet, the only reason why I have presented these adopted rules, in contrast with those that were rejected, is to show, that native pastors, & native organizations, have been deliberately excluded from participation in these responsibilities. The mission takes all the power.

Under (3.), in the appeal, I also refer you to the action of the mission in June of this year "respecting Christian and the Sungkum". The records of the mission, on that subject, were sent to you by Br. Rendall, after that meeting, & I have before told you that those records do not give you the facts in the case. I will now state them. The church in East Caresacoolum made out a regular call to Christian to become their pastor. He formally assented. The call & the assent were sent to the Sungkum that

it might act with reference to his examination and ordination. The Sungkum approved of him as worthy, but as its constitution provides that it may, courteously referred the entire proceedings to the mission, inviting the mission to examine Christian, & take what action it should think proper. This action of the Sungkum, and the sungkum itself, the mission entirely ignored, & represented on its records, that it had heard from that church on the subject through me!! The request also that he might be examined by a Committee, as he could not be present, was denied, & I was requested to present him as a candidate at the next meeting, according to the above mentioned "adopted rules", that the mission might then decide whether to accept him as a candidate or not. This action was not mere theory, nor action about mere "abstract" right but the mission's deliberate, practical, and actual, setting aside of native Eccl. action, & the assertion, that the Eccl. power in the mission, is in its own hands. Which showed the most courtesy, the native or the foreign body, I do not say. I wish that our native brother Winfrid could have had a little more patience, but I cannot blame him for not wishing to remain in a position to be trampled on after this style. He may fall where he is. His motives may not all have been right, but he has gone to Madras, where he will, while he behaves well, be treated with all the respect with which a native minister should be treated, and perhaps more too.

(4.) Under (4) I refer you, in my appeal, to information now before you, sent either by Br. Randall or myself, in connection with the meeting of our mission in Sept. 1857 & Jan. & June 1858. Taking these documents I now send, & the rules of the mission adopted in Jan. & its action in June together, it appears that the ecclesiastical position of the mission is now a settled one. It has been three years in fully establishing it, & the following may be stated respecting it.

1. The mission, as a mission, acting authoritatively the corporate body of the Board, has its rules by which

it is to do all the Eccl. work in the mission, in the way of organizing churches & ordaining native pastors.
2. In this work, native churches & pastors are not recognized, as having any part to perform.
3. The effort to bring them in and give them a share in their own purely ecclesiastical affairs has been deliberately repelled.
4 If native pastors & churches will proceed to organize in Eccl. bodies, they are told, minutely, how they shall organize.
5. If they organize according to the prescribed form, they are still told that they shall not act either in the organization of a church or the ordination of a native pastor, except as the mission first examines, assumes the responsibility, & decides the case.
6. The whole of this assumption of authority over them is degrading to them, & some of the rules, authoritatively prescribed for them, are wrong and injurious.
7. No missionary is allowed to perform, in these matters, what he may do as an evangelist, but every one is virtually prohibited & hindered therefrom.
8. The mission is thus burdened with what does not belong to it, so that it is hindered in the doing of what does belong to it, & hinders others from doing what belongs to them.

I close with the request that my appeal, with the reasons for it, may be laid before the Prudential Committee. In a few days, I design to write about my station.

Yours in the gospel
H. S. Taylor

P. S. Perhaps my endorsement of the change in the N. E. Society, was a little to decided. It is not yet an independent ~~Home~~ M. Society; as it has decided, as it has decided to say nothing about the Salaries of its pastors, but to leave that to the mission, & to employ only those approved by the mission. The plan may be good & necessary, but it becomes thereby only a tool of the mission. Independent action is not ventured on.

Rec'd. Nov. 20.

ans. Dec 15

√ Pub. Ack.

mission document.
simply my own

Mandahasalie Nov. 16, 1858

Rev. R. Anderson D.D.

Dear Sir - My Letter of July 30, I believe did not leave the field till Sept. I promised you to resume the subject, but time has fast passed on. I believe the Holy Spirit is still doing his work among the people, but the coming over of little groups of people to christianity is less frequent now than formerly. Instruction is given in the several congregations, by such assistants as I have & the people make very little complaint, but there is a manifest need of the men whom I have sent to the seminary. We however patiently suffer their present absence, in hope of the greater good they may do when they return.

In that previous communication, I spoke of the coming over of fourteen Naicks in Rajapalium, & of four more who had joined in a neighboring village, & of four Puller families who had also come. The Puller families with us have since increased to seven, & two more Naicks, in still another village, have joined with those in R. and attend meetings there, as they are relations.

In Poolangkal there has been no further special change.

In Perunarlee there has been some progress, but nothing very marked, unless it be, that, for the first time in that place, two Shanar families have joined the congregation. Ten members of that congregation I have received to the church, & the people are improving in their knowledge & walk.

In Paraliche I report no great change. One of the leading men, (who had but recently joined them) has

Rec'd. Nov. 20.

been attempting to serve both God & mammon. The he
come, himself alone, into the congregation, while his grow
up children are left, & they, with his cattle, work on the
sabbath. This the congregation will not allow, but in
sist on his full submission, or on his rejection fro
their number. They say that his example will corrup
others. The change among the Naicks of this place,
which I mentioned, appears to be an establish
one, & I have hope of further changes for good
among others close by them, though they seem to be
long delayed. It is a promising region. Some
ten families, in another neighboring village,
profess to have joined with us, but their motiv
are understood to be of a somewhat doubtful
kind, & the issue, at present, uncertain.

I reported to you before, that nineteen famil
had joined in Aspucottay. The number has in
creased to twenty three. The organized opposition
of the caste is still kept up, & in some respect
in an illegal form. They have many friends
on the other side, but no one, at present, will
venture to favor, or work for, or employ them.
When this barrier is broken down, others will per
side with them, & come under regular christian in
struction. In the mean time, those with us need t
receive more grace. Some of them, I would hope, r
ceive the truth into good & honest hearts, but other
them may, for that very cause, leave us. The new c
gregation, of which I spoke, South ~~East~~ West fro
there, holds on its way.

In East Caresacoolum, & in its vicinity, where
mentioned that five families had joined this yea
the work progresses, & I know that there is a silent

power working on the minds of the people. Several families, (I do not know the exact number) in a village near to that, have joined with us since I wrote. Their motives are not purely religious. They have been greatly troubled by law suits, & have some hope that a connection with us may be for their benefit. It will not be strange if some of them go back. Three of them are carpenters who have considerable property, a class, very few of whom have become christians. But while I will not commit myself to them (John 2:24) I may try to lead them to "our peace" & to the true riches. Others watch them, & their example has already had an influence.

I have no more special information from Nerdoongcoolum, of which I wrote. Those with us are doing well.

Coilapoorum also remains much as it was when I wrote last, but in some small villages near to it, there is an interesting movement, especially among the Maravers. It is the first considerable sign of fruit among them in my field.

In Mavalungca, a small village between Poolangkal & Perunarlee, about ten families of Naicks, & one Puller, have embraced Christianity and are doing well.

Near Mandahasolie, so as to come under the care of Pastor ~~Yasadi~~ Yasardian, about twenty families of Pullers have come under christian instruction since I wrote before.

Br. Tracy, in his report, has informed you of the death of Moses, in Valenooranee. He had got well ~~a~~ enlisted in the work, & the prospects in that region, when his death occurred, were again brightening, as they were at the time of Rockwell's death, who was there before him. Without faith, I should be discouraged about that place. Three helpers have died there, all of cholera, & two of them were graduates of our

seminary. But the course is God's, & though "he giveth no account of any of his matters, he is wise, & guards his Zion as the apple of his eye.

I might speak of some other places where progress has been made, (& there has been very little going back this year) but this is to show that the Lord remembers us, & that there is need of more grace, to perfect the work he has begun.

What God has been done this year is of great prospective importance. It shows that the higher castes in these parts may be converted. The gospel has now obtained a hold among those castes, who, together, constitute the largest part of the population in my field, and among these several castes, a number far larger than those who have joined with us, hear the truth, when it is preached to them, with respect & declare that it is good and worthy of acceptation. The missionary in Tinnevelly, whose field borders onto mine, also reports to me something similar in the progress of his work, & all that is done there also promotes the work here. The cords of sympathy extend through each way.

There are a few points of a more general character which I will now speak of.

In your letter to Br. Herrick, of May 8, to which you referred me, you say, "If any native churches are not entirely self-supporting, they should be aiming at it in good faith and earnestness, or they can never come to any thing. They are not worth forming on any other principle, nor worthy of continued support." Here is a true principle which I like, but a little caution is needed that it may not be rashly and wrongly applied. Churches, like children, are very much what they are trained and taught to be; and neither the one or the other should be at once cut off by their fathers for their defective training. Chu

ions, & churches of such, are valuable, though they may seem useless to those who dont know how to use them. The Baptists, for instance, may think that such open communion men as Hall, Fuller, Bunyan, Spurgeon &c do them more injury than good, The fault however is not in these men, but in the denomination. So, these native christians and churches should not be cast off for our faults. It is for us to learn how to use them, a lesson not yet fully mastered. We must not for instance, make too much of them simply because they are churches. We should not overtax either their pecuniary or intellectual or moral powers. If we do, the natural result of a reaction will be to think too little of them. There is a natural & scriptural way to deal with churches. 1. Responsibility, within the proper sphere of their action, must be put upon them. 2, They, acting freely, under that responsibility should do what they can. 3. We should not ask of them, nor expect more than they can do. 4. We may then help them to accomplish what they, alone, are not capable of. If the churches are to aim at self support, they must be allowed to do it "as free", & not as the subjects of a far richer, moneyed Ecclesiastical, power. I believe the old Thirteen Colonies did not contribute for the support of their officers, till the time came for them both to choose their own officers, & determine what their salaries should be.

A word here about the Native Evan. Soc. I spoke in my former letter of its attempting to do the work of a Home Miss. Soc. & expressed a little doubt about it. But though I was inclined, on the whole, to favor it, I found that Pastor Yasardian was disinclined to place himself under the Society. He did not like to place himself under the control of a body, made up of all the helpers. He said the Soc. was unstable, divided into parties, & would change its policy as parties prevailed, & that its past meetings, & action, proved this. After the Sept.

meeting, its executive officers adopted rules, which make it to be not exactly a Home Miss. Soc. One is that it will aid no church or pastor that is not approved by the mission. Another is that it will have nothing to say about the amount of salary for the pastors, but, that that shall be decided by the mission. Another resolution is to ask of the mission all the buildings pertaining to the church aided, including the pastor's house & the school house, that the Soc. may own them, keep them in repair & sustain the school. The mission, of course will not give up these buildings, but a discreet pastor may well be cautious how he puts himself under a Soc. that can attempt such things. He would be liable to have three masters, the church, the mission & the Soc. of which three, the church would have the least to say. The mission would have the Ecclesiastical power, & the power to determine the amount of salary, but the Soc. would hold his salary at its own option.

Since the Soc. does not attempt to decide the amount of salary, but leaves that to the mission, and will aid none but those the mission approves, I believe I shall propose that the Soc. simply pay its money to the mission, for such native pastors connected with the mission, as it may approve. This will leave the pastor much less embarrassed, & he can still make his report to it, at its anniversary meeting.

At our Sept. meeting, a report was presented to the mission on the subject of Boarding Schools, recommending a station school at this station somewhat similar to what I spoke of in my last. The plan was not accepted. A variety of objections were presented, but only one that was stuck to as valid, & that was, that more money is expended now at this station, than we can hope to secure at the several stations, on an average, however prosperous they may become. To this

I replied, that the intention was not the ultimate increase of expense, but to furnish, in the cheapest way I knew of, means, whereby the expense might be reduced, even though there should be still far greater prosperity. To this reply it was answered, that, then, I should at the next Gen. meeting, ask that a part of my allowance for schools, say 200 Rs, all that I had requested, might be thus used in the year 1859. The feeling seemed to be that that would be a good plan, & I assented, for, right or not, the mission was not prepared for it in any other form.

I shall look with some interest for your reply to my protest & appeal. I am not satisfied with the mission's usurpation of Eccl. power over the individual missionaries, & the native pastors and churches. It is the way to spend money, & injure churches, but not the way to build them up. This method may make tools for the mission, as an Eccl. power, absolute in our field, but these trained docile servants of men, will not be of the right stamp to act as the "ambassadors" of Christ". ~~[illegible]~~

I am thankful to say that my health remains good, & I am particularly bound to praise God for the good news I hear from Mrs. Taylor about herself & the children. Martha joined the church here, & Mrs. T. wrote me, "adorns her profession", & now she writes of Horace "I think he is a child of God". I hope he was before he left here.

Yours in the gospel

H. S. Taylor

P. S. I sent, by Mr. Little, a small box for Dr. Hitchcock Pres. of W. R. College, Hudson, Ohio. I wish that it may be forwarded to him <u>at my expense</u>. H. S. Taylor.

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FEB
BR. PKT.

Rev. R. Anderson D. D.
Secy A. B. C. F. M.
Miss. House 33 Pemberton Square
Boston
United States of America

Rec'd. Feb. 9. 1859.
Aug. 11

Madras March 26, 1859

Rev. R. Anderson D.D
Sect of A. B. C. F. M.
Dear Sir

I came to this place, as has also Br. Noyes, to meet my family on the Como. Before receiving this, you will probably have received the reply of our mission to your inquiry about Mr. Hurd. If I remember rightly, your question had reference mainly, if not exclusively, to the probability of his acquiring the Tamil language, should he return. My signature to the mission circular had reference mainly to that point.

Since coming here, however, what I have learned of his habits in another respect, connected with what I saw myself, leads me to think that I ought to give you some information. So far as I can learn, no one has communicated with you on the point. I refer to his unbecoming intimacy with native women. I am told that you objected, while here, to his having a girls boarding school, & also to his having a native woman in the house with him, to take care of his little boy, because he was a widower. When I was here, in the latter part of 1856, she was still in the house with him, & I was not pleased with the frequency of the visits of three or four large girls to the house

& especially not with their close intimacy with him
sometimes hanging on his person & being on his
knees. But, as he told me that they were girls
who were in his school at Royapoorum, & who
out of attachment there formed, came to see him
I was silent on the subject. I learn now that
this kind of intimacy continued as long as he
stayed; that, as it excited remark, the impropriety
of it was pointed out to him, but that there
was no reform in respect to this "appearance of
of evil". I learn that the native woman who took
care of his boy remained in the house with him
till Mrs. Rendall took the child home to America
with her, that those girls were found one night, by
another missionary, sleeping in his house, while
was at home, & that, when he went to the beach
for final embarkation, these girls, & the native
woman, a whole load of them, road with him in his
bandy, crying through the streets as they went.

Finding that his conduct, in this one respect,
has given him a bad name, that it gave occasion
for reproach & grief, that he showed no tendency
to reform, but, in the estimation of those who knew
him, grew worse, & that his last move through the
streets of the place was a public disregard of propriety
I have concluded that I could not be faithful &
leave you in the dark.

For these reasons also, I wish to change
my vote, if it is not too late, respecting his connection
to the Madura Mission

I write this not for publication, nor
to bring charges against Mr. Hurd, nor to imply

that there was on his part any thing more than great indiscretion, but I send it for use in the Prudential Committee, to whom, in the circumstances, I owe duties.

Yours in the gospel
H. S. Taylor

P. S. Br. Noyes saw my first draft of this letter
agreed to add a postscript approving of it, but I
have not seen him to day, & do not know as I
ay, & as it is time to put it in the mail, I send it
it is
H. S. Taylor

Rec'd. May 18.

Ack June 4
in gen'l letter

Prud. Com.

Mr. Hurd.

Per Steamer via South...
Postage Paid 0-9-

Rev. R. Anderson D. D.
Sect. of the A. B. C. F. M.
Boston
United States of America

Mandahasalie June 28, 1859

Rev. R. Anderson D.D.
Sect. of A. B. C. F. M.
Dear Sir

Your letters of Dec. 11, & 15, 1858 were duly received. Perhaps I should have replied before, but it seemed desirable to wait and know what view the mission would take of them, & the mission did not meet till the latter part of May; & then, though some time was devoted to the subject, no definite result was reached. I now have but little to say and all under three heads.

I. The ecclesiastical power of the mission, & the power of the Prudential Committee.

II. The necessity of united action.

III. The present state of the matter.

I. <u>The Ecclesiastical power of the mission, and the power of the Prudential Committee.</u>

Under this first head, I quote a part of what you say in your letter of Dec. 11, page 2. "If the design of Mr. Tayler's appeal is to ascertain whether the mission, or the brethren, acting collectively under authority derived from the Board, can organize churches, ordain pastors & preachers, and direct the ecclesiastical development within your field, the reply must be in the negative". I see not how two constructions can be put on this statement respecting the mission's power, nor do I see any thing elsewhere in your letter to make it "of none effect".

The formal sanction of the Prudential Committee is affixed to the following on the 5th & 6th pages of the same letter. "The missions under the control of the American Board of Commissioners for Foreign Missions, regarded as means to this end, are to be viewed in a <u>two fold</u> aspect.

1. As communities formed and existing under the Rules and Regulations of the Board, and deriving their authority from thence; and,
2. As bodies of ministers, associated under Christ's commission, and deriving their authority from thence.

The former is for securing the wisest & the best use of the funds contributed for the spread of the gospel among the heathen, the latter for purposes known as ecclesiastical. It is only in the former of these two aspects that the rules of the Board apply to the missions. The Board disclaims all right to confer restrict or exercise ecclesiastical power all right of intervention on the whole subject of ecclesiastical relations and organizations"

The meaning of the above, and of that which follows it in your letter, I think, is all in accordance with your other statement, that "the mission or the brethren acting collectively under authority derived from the Board," cannot "organize churches ordain pastors and preachers and direct the ecclesiastical development within your field." Since "the Board disclaims" &c, — it seems that the missions, "As communities formed and existing under the Rules & Regulations of the Board, and deriving their authority from thence," cannot "confer, restrict or exercise ecclesiastical power." I understand that this is your logic in your letter and it is mine. In short, practically, I understand it thus; — The American Madura "mission or the brethren" (of the same) "acting collectively under authority derived from the Board," cannot "confer, restrict or exercise ecclesiastical authority," cannot organize churches, ordain pastors and preachers, and direct the ecclesiastical development within (their) field". What I grant that the brethren acting collectively, as the ministers of Christ, may do, will come up hereafter.

On the 4th page of the letter of Dec. 11, you say, "It must be obvious that the Prudential Committee can entertain no appeal from the Mission in relation to any of its ecclesiastical proceedings

understanding here, as your whole letter shows I must, the word "mission", & "its ecclesiastical proceedings", as denoting, the mission acting ecclesiastically, as a body of "ministers associated under Christ's commission", I can do no otherwise than fully assent. The law of the Board on the point is plain, and I perhaps erred in using the word appeal. Reference might have been better. Substantially, it was only such, & so you seem to have treated it; and my authority for the appeal, or reference, is "The Laws & Regulations of the Board"; the rule being as follows;— "A majority of missionaries and assistant missionaries in any mission, shall in their regular meetings decide all questions that may arise in regard to their proceedings and conduct in which the mission is interested, the decision being subject to the revision of the Prudential Committee". I will show the application of this after giving some facts.

Up to the coming of the deputation, in 1855, the mission did all its ecclesiastical business in a separate ecclesiastical organization. When the deputation was present, we unanimously resolved that the mission can, "being composed of evangelists sent forth for the purpose, organize the churches and ordain the pastors" &c. This was, as you show in your letter, simply allowing the mission to act in ~~an~~ ecclesiastical ~~capacity~~ affairs, on the ground of its being composed of those sent forth as evangelists. As I understood it then and do now, the brethren may, together, as evangelists, do, what any one separately may do.

But, since then, the mission has gone entirely in advance of that position. It has since then begun to act in these matters which pertain to evangelists, not as evangelists merely, but also as a body corporate of the Board, basing its action on its authority derived from the Board. Since the coming of the deputation, it has never met merely "as a body of ministers",

but has transacted all its "ecclesiastical business, and enacted its ecclesiastical laws, at those same "regular meetings" which it holds purely under the authority of the Board, and in which it "decides all questions that may arise"—"subject to the revision of the Prudential Committee". It is the same body, at the same meeting, & in the same session; with the same chairman and secretary, and with the same book of records, maintaining also that it has the same authority for the one as for the other, that alike, & in the same manner, by a majority vote, decides ecclesiastical questions, and questions pertaining to the funds. At the very next "regular meeting" after the deputation left, an attempt to assume the *sole* ecclesiastical power within the bounds of the mission, drew out from me soon after those two long letters, on "*Local Native Churches*", and on "*the Qualifications and Ordination of Native* Pastors" Those letters may have seemed to you to be long and unnecessary. Perhaps I was too much moved, but, coming from a land of religious freedom, it was the *first time* that my spirit had ever been stirred by any *attempted*, practical, religious despotism, & I was moved to search to the bottom of the questions involved. But I struggled against the e[illegible]ment. Since then the mission has—

1. Invaded, "*under authority derived from the Board*", the purely ecclesiastical liberty of the individual missionaries, that liberty which as evangelists, they have expressly in the word of God (Titus 1:5) & by the laying on of the hands of the presbytery. It has,—
2. Authoritatively prescribed for native pastors and churches both *the only circumstances* & the *only conditions* under which they may associate in native ecclesiastical bodies. It has,—
3. minutely and authoritatively prescribed for them, when they associate, their ecclesiastical constitution. It has,—
4. Forbidden the native body, when associated, even in the allowed circumstances and under the permitted conditions, to organize a single church, or ordain a single pastor, till the mission has, itself, gone through all the examination of the candidate, and inquiry respecting the church, and given its approval.

These are a part of the things which the mission has done, at *its "regular meetings"*, since *the coming of the* de-

putation, and these enactments now stand among the laws of the mission, like, & with the other laws which it may properly enact, and all has been done on the assumed ground of the authority it has from the Board. It thus compels the native pastors and churches, when ready to act to remain inactive, to be but its servants, the recipients of its favors, but not either coworkers, or workers at all in these things which do most vitally concern them. All this is done inspite of the plain law that "in organizing churches, provided the principles held in common by the constituencies of the Board be not violated, the persons to be thus organized are free to adopt such forms of organization as they may prefer." Here also the statement of the Prudential Committee is pertinent.— "And in no case should there be any ecclesiastical control exercised by missionaries over the native churches and ~~pastors~~ ministers (save that which may grow out of the action of bodies composed of both elements). A wise disbursement of funds will furnish all the checks which are necessary or proper." This statement is not dubious, nor can two interpretations be put upon it.

I come therefore to this conclusion;— though the Prudential Committee cannot entertain appeals from the mission in ecclesiastical matters, when the mission, in these matters acts simply as a body of the ministers of Christ, yet it can take under revision the questions which the mission decides at its "regular meetings", when, acting under the authority it derives from the Board. Though the Prudential Committee cannot "confer restrict or exercise ecclesiastical power," it can & does declare that it has not power to do so, & I see not why it cannot also declare that the mission, at its "regular meetings", as a body acting under the authority of the Board, cannot "confer restrict or exercise ecclesiastical power." This, & this simply, I understand that it has done, in answer to my appeal, or reference. I might now disregard and break these illegal laws, stand trial as an offender, & then the Prudential Committee, as my judges, might acquit me, on the ground of the illegality of the laws; but this, though a way, and

perhaps the way in respect to the laws of the state, is not the best way in our Board. All I ask is a decision, the meaning of which will be seen by all.

II. The necessity of United Action.

Here we are perfectly agreed. You say not a word on the subject that I dissent from. I will even add a word;- "How good & how pleasant it is for brethren to dwell together in unity". You say, "all can see, since one part of the work, namely the financial, is necessarily managed by the entire body of missionaries, how desirable it is that there be unity of action in the management of the other part." You say again, "Were any one separating his ecclesiastical obligations as a minister of Christ from his social obligations as a member of the corporate body, to put himself solely upon his clerical rights, he would not thereby make the least approximation towards an independent control of any part of the funds". This I have never for a moment doubted. The mission must control the funds.

As to my readiness to cooperate in ecclesiastical matters, or my desire for "united action" no one can [be] more ready. Nor is there any catch in these words. I [quote] them in all fairness. I quote here a little from my appeal. "I have distinctly state, that it is not to any action of the brethren, simply as the ministers of Christ that I object. I have shown, do now, and will, all that comity in that respect that would be shown to each from each in America, and more. Let it be shown that I have transgressed in any such respect, and I shall be bound to repent. I boldly declare my integrity in this matter thus far, and challenge proof to the contrary". This, from my appeal, I read to the mission, and it has been in the hands of the brethren, but up to this time, neither the mission as a body, nor any individual, either publicly or privately, has attempted to bring up any one act of mine, or any doctrine I have held, or any statement I have made, in which I have violated the rules of ministerial and christian courtesy. I know that, under the excitement produced by our differences, some of my actions and sayings have been greatly perverted, and reported, more or less, accordingly. But, founded in fact, there has been but one complaint

against me, and that is that I have, for nearly four years, opposed the mission's arbitrary and strange ecclesiastical action, taken under the assumed authority of the Board. To this charge I plead guilty; but, let us meet as a body of the ministers of Christ, with such authority as belongs to us as such, a thing which, for four years we have not done, all being equally interested in the right developement of native ecclesiastical action in the mission, and my brethren shall never have occasion to complain of my lack of due deference to them. Were we thus to meet, there would be little temptation to differ. We should have the common principles of the constituents of the Board to stand on as rules to guide us, and every meeting would do us good mentally and spiritually. It is assumed power and authority which is the diabolus among us, excluding, in a measure, the better class of feelings, and giving rise to and upholding arbitrary will. If we meet simply as ministers, the common courtesies of ministerial ~~[illegible]~~ usage will control us, and, as you say, our bond of union will be a peculiarly tender and ~~[illegible]~~ brotherly one, &, so, strong. We shall have authority to counsel and advise, and such mutual consultation and advice will have reasonable weight. Our power and authority as a body corporate of the Board being gone, we shall not be disposed to try to "lord it over" the native pastors and churches, nor over one another; but we shall feel the need of mutual sympathy watchfulness and help, and the need of prayerfulness and dependence on God. Cast out from our ecclesiastical proceedings this one single "root of bitterness", the idea of power in the mission derived from the Board, arbitrary power, on the part of a simple majority, to say what shall be & what shall not be, power to say when and how missionaries (evangelists, and evangelists, as such) and native pastors and churches, may, and may not act, and how and when they shall, and shall not, act, and contention will cease.

In the mean time, the entire control of the mission over the funds, our superior influence as educated men, and as spiritual fathers, will give us all needed influence over the native pastors and churches. In the words of the Prudential Committee, "a wise disbursement of funds will furnish all the checks which are necessary or proper". Why cannot we be satisfied with this? It is not I that separated my "ecclesiastical obligations as a

minister of Christ" from my "social obligations as a member of the corporate body". I complain that my "social," tender and cherished ecclesiastical obligations, as a minister of Christ, are wrenched out of that bond of union in which the word of God and the laws of the Board have placed them, and are forcibly ~~fastened~~ fastened onto the legal corporate connection of the mission with the ~~[illegible]~~ power of the Board.

I have always been willing to submit to my brethren in the Lord, as I would have all submit "one to another" Have I, in such cases, during the nearly fifteen years of my ~~[illegible]~~ labor in the mission, been contumacious? Let one instance of it be adduced, and I will be silent, or confess and ask forgiveness. In reply to any and all insinuations, if such there are, I simply ask for one example. Let it be clearly stated in black and white, the time and place, &c be given, and let it be investigated.

III. The present state of the matter.

I see it stated in Br. Rendall's letter of May 30, ~~[illegible]~~ which has just now come to me, that, in our late meeting, "after a little conference there was so much harmony manifested that there seemed to be no necessity to take further action on the ecclesiastical question at present". That statement covers up considerable.—

1. What I need not dwell on at length, there was formally proposed, and long considered, the ecclesiastical division of the mission, the presbyterians to form a presbytery, and the congregationalists an association. I was glad when the proposal was lost, but it was lost (in an informal vote) only by the casting in of a vote by the moderator, so as to make a tie. So you see that there was something coming pretty near a division, instead of "harmony". There were two reasons particularly urged in behalf of the movement, (a) that the presbyterians at home would thus be led to take hold of the cause of our board with more zeal; & (b) that we should in that case have fixed laws to guide us. It was said, substantially, by one of the brethren that urged it, that we are now without any rule to guide us except the will of the majority. When I heard, a short time before hand, that the proposal was to be made I had little fear indeed that it could pass, but when I saw how the vote stood, I began to think

that it may, perhaps, yet take place. I think it would be an evil, and an unnecessary evil, yet I am inclined to think it would be a less evil than the present lawless exercise of ecclesiastical authority by the mission, as a body corporate of the Board. But I was and am in favor of an other proposal which was then made. —

2. That was, to approve of all the principles laid down in your letter respecting individual liberty and mutual cooperation, & then "approve of the suggestion that the transaction of ecclesiastical business be separate and distinct from the transaction of business appropriate to the mission acting by the authority of the Board, and authorize the secretary to procure a book of records for ecclesiastical proceedings". This proposal was rejected, and no action was finally taken, except to appoint a brother to write briefly a reply to your letter to be read at our next meeting. It was maintained, however, by the majority, that your letter authorizes the mission to go on, in ecclesiastical matters, just as it has done. You say, in your letter of Dec. 15th, I hope, however, that we have gained ~~[illegible]~~ somewhat in clearness of expression". Perhaps you did, though it seemed to me that your letter of Dec. 16, 1857, was also clear; but certainly, you have not yet made yourself to be understood by us all, in the same way. You see from this letter how I understand your communication. One brother, and only one, read it over with me & our views of its meaning harmonized. Another brother, in our circulating topical book, recorded an opinion, after reading your letter that agrees essentially with mine. But this view of it was overruled. The proposal to act separately in Ecclesiastical affairs was rejected, and it was said, though no resolution was passed, to record it, that we will go on just as we have done. And Br. Rendall has told you, in his letter of May 30, that "there seems to be no necessity to take further action on the ecclesiastical question at present". I grant that this is the position of the mission, a determination to do as it has done, pleading that the Board allows it. But is it so that there is no need of further action? Look at the facts.

When your letter was taken up for consideration, I was asked what I thought of it? I replied that I thought it good; every sentiment in it; that I had read it with care

and approval of every point, and proceeded to interpret it as I have in this letter. But I was given to understand that the mission interpreted it differently, and, as I have also indicated in this letter. The question then was which interpretation is right? I replied mine. The question then was, has not the mission a right to interpret it? I replied, yes, it must do so. I was then asked which interpretation must be followed, that of the majority or of the minority? I replied that of the majority, until the true interpretation can be ascertained. The question then was, will you? I replied, that I had always kept the law of the mission till it had been set aside by higher authority; that, as I always had kept the law, and had abolished proof to the contrary, so now, I intended to keep it and would keep it, till the right interpretation of your letter could be known. The above represents the substance of what took place in the matter.

I perhaps should add, that a resolution had been brought in to ask the Prudential Committee to recall me, or that I be set off by myself because I would not yield to the brethren. But, as I have stated this, I must add, that this part of it was very quickly cried down. The fact, however, that it was made and seconded, and that one other brother said something in its favor, shows that there was not such a degree of harmony as Br. Rendall's statement might imply. Is it therefore wrong for me, as I now ~~do~~, through you, do, to ask the Prudential Committee for an interpretation of its letter, or, perhaps better, for an interpretation of the law? The following points are to me practical ones, made so by the existing & enforced laws of the mission, and I respectfully request from that body such an answer to them as it may consider legal and right.

1. Is the law, or are the laws of the mission, made under the authority of the Board, at its regular meetings, forbidding me, while no charge of heresy or irregularity or inability lies against me, to do what I as an evangelist may do, legal? May I in my own field do the work of an evangelist, all my work being subject to scrutiny, & I to blame, if I do it improperly? Can the mission at its regular meetings under the authority of the Board, "restrict" me in the performance of my duties as an evangelist, and take upon itself their performance?

2. May the mission at its regular meetings under the au-

thority of the Board, prescribe to the native pastors and members the only circumstances and conditions under which they may associate? May it, then and thus, minutely prescribe for them, or may it prescribe for them at all, their ecclesiastical constitution? May they not freely make their own constitutions (when they want them) keeping only to the principles of the constitution of the Board?

3. May the mission, at its regular meetings under the authority of the Board, forbid, by an enactment, a native ecclesiastical body to organize a church within its own bounds, till the mission has first approved? May the mission, thus & then, either "confer" or "restrict" ecclesiastical power? May the mission, thus and then, forbid a native ecclesiastical body to ordain a pastor within its bounds, till the mission has, thus and then, as an ecclesiastical body, gone through with all the examination of the candidate and approved him? May the mission, thus & then, "confer" or "restrict" or "exercise ecclesiastical power"?

4. May the mission, at its regular meetings under the authority of the Board, "instruct" me to see that there its ecclesiastical laws are carried out "in every respect" in a native ecclesiastical body with which I may be connected? Will you recall me if I do not, but on the contrary simply call in question the authority of the mission thus to legislate?

"I have not troubled Israel" unless these enactments of the mission are valid. If they are, I have misunderstood and am to bear the blame. I regret to be thus obliged to come thus again before the Prudential Committee, but I am

Yours in the Gospel

H. S. Taylor

Rec'd. Sept. 1.

Ansd. to Mission letter 28/59

Ecclesiastical Difficulties.

Explanations requested.

✓ Pd. Cd.

(6) 350

Mandahasalie Aug. 10, 1859

Rev. R. Anderson D.D.

Dear Sir

If I should give you a sketch of the work at this station simply according to the impulses of my own mind, as I see and hear of it at different times, it would be a very varied one. There is no part of the station where continued observation does not witness, for a time, apparent advance, & then, for a time, a check, or perhaps a drawing back. These different outward appearances and different states of my own mind, are owing no doubt partly to differences that really exist, but probably more to imperfect observation of all the facts in the several cases, and to a proneness to walk by sight rather than by faith. "The husbandman waiteth for the precious fruits of the earth and hath long patience"

At the last quarterly gathering of our sungkum, while the general state of our cause there represented was encouraging, there was an inclination on the part of a few to look on the darker aspect in their particular fields, and their depression seemed to dispirit, for a time, the minds of others. But though this kind of feeling for a time appeared, more careful inquiry and reflection raised again, respecting each case, a hopeful tone of spirit, and we at last closed our meeting feeling that it was good to be there. The cases that tended to dispirit the mind, on being scanned,

afforded instruction; for they showed that in this work all merely worldly plans and inducements furnish no firm ground to build on, and that the gospel, and the gospel alone, is the wisdom of God & the power of God unto salvation. Our system of village congregations, since it does not necessarily require, nor presume upon, true conversion as a preliminary, need to be watched with care, that the mere congregation for instruction be not rested in as the end, instead of being used as the means to the great end, which is conversion.

My last regular report, directly for you, was prepared last year in July. I then spoke encouragingly of what appeared to me to be the work of the Holy Spirit. More observation gives me no reason to doubt it. In a few cases, particular hopes have not been fully realized, & a few that promised well have disappointed us, but generally good results ~~remain~~ remain, and still more and more does the seed fall into good ground and bring forth fruit.

Of the places then mentioned, Arpucottay, Rasacopalium and Paraliche are three in which there is some cause for grief. Of the first, only about one half of those who then promised well remain steadfast. In Rasacopalium, the particular Naicks then mentioned have drawn back, and in Paraliche, though those who were reported as newly connected with us remain, evil has sprung up among the church members which may yet result in the exclusion

of some. But this statement gives only the dark view of the subject. In each of these three places there is something good also. In Arpucottay, if one half are unstable, the other half are in advance, I trust, of ~~what they~~ their former position. In Rasacopalium, though the particular Naicks there referred to have drawn back, perhaps not to return, others in a village near by step in to fill their places, & a good mud church is there in process of erection, entirely at their expense. They have purchased the ground, erected the walls and procured timber and thatch without any help from the mission. In Paralicha, there is a necessary sifting, but I am confident there is much there which is not mere chaff. //

I will now go over the field, naming only the principal places.

// Mandakasalie. The native pastor, Zasardian, continues to answer, in every respect, the confidence placed in him. He is faithful, beloved, and of good report among the people generally. The church increases somewhat, and there is an encouraging opening before it. The members are scattered in seven different villages, in which meetings are held as there is opportunity and ability. In one of them the work at this time assumes a very encouraging aspect // With one exception, all the 18 Puller families in the village have joined the congregation and are doing well. About as many more families of Goldsmiths have been for some time

formally considering the subject of their becoming christians. I learn that some of their meetings for the purpose have been quite animated, and recently three of their men have formally joined the congregation. In another larger caste in the same village, but composed of a lower class of people, the leaven is working and favorable accounts are given of their state of mind, but as yet none of them have any formal connection with us. One family of Maravers have joined and attend meetings regularly.

2// Valenooranee. The church and congregation here have been much afflicted. The robbery and pillage which occurred about three years since and the long legal proceedings which followed, were quite a drawback on their prosperity. Since then two catechists and one teacher sent to them have been successively cut off by cholera, and an impression has arisen that it is dangerous to live there. But now, one of their own young men, zealous, but not so discreet as I could wish, has returned to them after a year's study in our seminary, and again their prospects begin to brighten.// Some in the region, who were lukewarm or double minded, now give attention to the truth. Some among the heathen again turn their thoughts towards us, and one or two have newly joined. A christian Naick a few days since visited the village, on purpose to renewedly call the attention of his caste people to the subject. Though he had broken his caste, and called on them in company with the Pariah catechist, they gave him a hearing, and at last fully received him. Before this, they would give him food only with reluctance, and one side, on a

beef, but now they give him food, as in former times, in their own brass dish. This reception was regarded as an indication of their favorable disposition towards christianity, It was not indeed giving him a cup of cold water because he was a disciple, but it was such an abandonment of their former ideas as allowed them to give it, though he was a disciple.

3. Coilapoorum. This congregation I before alluded to as small and weak. They have helped, rather liberally, to build for themselves a church, and some appearances of good are seen among the heathen in their neighborhood. Near to them, in another village, several Maravers have joined with our people, who are Pariahs, and with the aid of only two rupees from the mission, are building for themselves a church, and promise also a house for a catechist; but the man whom they ask for, as their teacher, who is also a Pariah, is now in the Seminary, to study there for a year. There appears to be an opening for preaching the word with good results in ~~those~~ that region.

4. East Caresacoolum. This is one of the older congregations of this station, and the catechist, Christian, is a very worthy man. At the close of last year he was attacked with cholera. Our people gathered around him, and, as he seemed to be departing, they kneeled down and prayed. While they were thus praying, he whispered for water, & their hopes revived. It was pleasant to see their joy as they related how he had been restored to them. Till recently, our people in this place have been mostly confined to one ~~class~~ caste. This shackle is there also

giving way. The Chucklers of the village, the lowest of all, have expressed a desire to come. Some seem to hesitate about receiving them, on account of their great degradation. Among the higher castes there are favorable signs. One Mara-vah has been with us for some months, and appears well. Others of other castes, have taken up the subject for formal consideration. In a neighboring village, but under the care of this catechist, the Carpenters have come under instruction, together with a few families of Pullers, and are zealous. They offer to do more than half towards erecting a church in their village. I have some hope that they will do well // and our people generally put some confidence in them, but I know that worldly motives have had considerable influence in their movement, & they may leave us; but there is at least an open door for preaching the word and we are trying to improve it. In many other places I am inquired of about the position of these carpenters; but the inquiries partake also of the same mixed character. Thus tears are mingled in with the cheer

5. Poorasaloor. The catechist for this congregation returned from the seminary after I last wrote. He is sufficiently capable to do well, but not, I fear, altogether of the right spirit. I find, as a general rule, that if one is not a good man before going there, he is not when he returns, but if, before going, he is of the right stamp, in his mental and spiritual material, he returns much improved in ability, and strengthened in his purpose also. The church has improved somewhat since he returned, but is not in an altogether satisfactory

state. There is no school in the place, the number of children, disposed to attend at present, being too small. They need a fresh outpouring of the Spirit. They propose to rebuild and enlarge their church this year, mostly at their own expense, but have deferred it for next January. There are four more congregations in the neighborhood, under the general care of this catechist, in all of which there appears to be some good, and an opening for doing more.

6. Camettha. We have now but a small congregation here, several families having moved to other regions during the famine. It is an important place, being the head of the Talook and the labors of the catechist, now there, may benefit not only that small congregation, but the many who are called in there from all quarters, & thus help much to make our object known. Aside from those now with us, there are others whose minds have become interested, & we may labor for them with hope.

7. Samepetty. This is a very encouraging part of the field. The village itself is small, & most of our people are poor. The church too is small, but I trust that the Lord is with them. The catechist, a good man, has returned this year from a year's course of study in the seminary, and devoted himself afresh to his work. The christian Naick, spoken of under Valenooranee, lives here, and, near by, some men of his caste, who, about three years ago promised to be with us, but soon stood aloof, now again come forward & do well. There is a simplicity and activity in this little church and congregation that are very pleasing, and promise good. There are now eight villages in the vicinity, all counted under this one, where we have one or more families to re-

present us, & the spirit that animates them all is very good. I have recently sent them a teacher directly from our seminary, upon which the school was quickly & thoroughly revived.

8. Neringopatty. This congregation, for nearly a year, has done little or nothing more than hold its own, & the zeal of some seemed to wax cold. The catechist I have sent to study this year in the seminary, during which time they will receive only very general care and instruction. There are two other villages near, that I count with this, where a number have joined with us this year. In one they have built a church and catechist's house, receiving only four rupees in aid from the mission. I have sent to them, for a time, a man whom I call a reader, but who never learned to read. He is devotedly pious and zealous, and has, as but few others have, the confidence of those who know him. His little boy does the reading for him, and does it well, and has also, in addition, commenced teaching a school. In the other village they have no church but promise to erect a place for meeting if I will help a little.

9. Toovol. I have but little to say of this place. It is on the extreme eastern border of my field, and does not thrive well. During the last year a young from our Madura B. school married and moved into the place, which gave a new and better kind of impulse to the cause. If the truth is there held up to view, it will do much good, even though no new conquests are made.

10. Mavalengka. This is a congregation some fifteen miles S. E. from the station, and composed, with one exception, of Naicks. As the work in their caste is new, they take hold of the cause with timid caution, being inclined to advance only as they make sure of the way

patience and longsuffering are needed. Such minds will be the more valuable, if they can be fully secured. They seem to make some progress and will now give a piece of ground, and defray half the expense of building a church. They are farmers who might do more, were they zealously committed. Hitherto they have met in an open shed, commonly used for ~~other purposes~~ cattle.

11. Peremarlee. I have frequently before mentioned this place ~~[illegible]~~ as central and important. The work in the town does not progress rapidly. Some questionings have arisen about the catechist, and evidently all is not right with with him, as it should be, but I am not ready to think he should be given up. I can now send for the school there a teacher from the seminary, when there will be on the ground a better set of agency. Connected with this place, and near to it, are two other congregations. One is composed of Pullers, whom I might well, in view of their past conduct, call unstable. They seem now, and also an increased number of them, to be more in earnest, and, with the aid of only two rupees from the mission, have undertaken to build a church for themselves. The other congregation is composed chiefly of Naicks. Some thirty of them have, recently promised, given their names, attended church, and commenced the study of proper lessons. More may, perhaps, join with them. Perhaps, again, these will be unstable, or entirely draw back. At a time when

I knew they were not in a good mood, on account of some trouble they met with, I sent to them an inexperienced young man, just from the seminary. He was not at home there, and they did not seem to be pleased with him. He returned soon saying that there was nothing good there, that they feared the heathen, and performed some heathenish ceremonies. The other catechist near, says they have not gone back. I presume and also from what I have seen, believe, that they are both right. Their heathenism will not at once be rooted out, wholly and entirely, from either heart mind or practice. I expect that some of its features will long linger among them, thoug they sincerely attempt to become a christian people. Longsufferance, patience & forbearance towards them are necessary in catechists and missionaries, somewhat as God thus exhibits himself towards us. They promise to build both a church and a catechists house without any aid from the mission. They are able to do it, and will, if true. I am disposed to make it a test, both for their own good, and as an examp for others. The Naicks constitute a large proportio of the community in these parts, and every openin for the gospel among them should be wisely impro All that in the movement which is of God we shou help, for it will stand. The rest we may leave t itself. Near to this last place is another village, where the Potters have for some time professed a de sire for instruction, and declare themselves to b christians.

12. //Poothoocoolum. This is S. E. from Perunarlee. Our people here have been much oppressed by the Zemindar of the village, and the dread of this keeps away some who would otherwise come under our care. Those with us show considerable patience and this year do more to aid in repairing the church and catechist's house than they have any time before. In another village near, there is an encouraging movement. The Chucklers take the lead in that, though Pullers and Pariahs are concerned. They have given a piece of ground, and with the aid of only three rupees from the mission, for the walls, are building for themselves a church. Some Naicks near by encourage them, and talk themselves of joining when the church is finished. I mention it only to indicate a feeling that is abroad in the field. They have at least countenanced and encouraged the work.//

13. Sevalpetty. The small church here holds its own, but does not make much apparent gain. The last time I visited them there seemed some more encouragement. Their deacon died early in this year, leaving a good example and good advice. There is a school for them, but it is not satisfactory.

14. Nuttecardoo. The congregation here is composed of Naicks and Pariahs. There are some good things among them, but they do not give full satisfaction. Perhaps one of the best things is the apparent conviction of the catechist that worldly

wisdom and worldly measures are ineffectual in building them up. His experience might lead him to such a conclusion, and his avowal of it at the last meeting of our sungkum seemed to have a good effect. Our people here have this year somewhat liberally aided to repair the catechists house and church. In what is called the South Vill age, distant about a mile, there is an encourag- ing movement this year. The truth is well receiv ed among the Pullers, and a Potter has come over and appears well.

15./ Conjampetty. This is only five miles south from Mondokasolie. There is no rapid or open progress in any of the four villages here counted as one. Their catechist has returned from a year's study in the seminary and is doing well. The small church appears to be in a healthful state, though the members are poor, and all old habits are not easily and entirely overcome at once. Among the higher castes the element for changes seem to be increasing, & prejudice has been softened. Considerable attention is give to the truth. In villages that are near, three me men have joined with our people, one of who is influential, and a bold and zealous adv cate of the truth. A little farther west is Mar vulanggoody, in which four men have joined with us in a manner that is interesting. First one man, a Naick, who was very thoroughly ac quainted with the heathen systems, took up the

study of christianity and was convinced. He read, and conversed with catechists when he could, and frequently came to the station to converse with pastor Yasadian. After a time he brought with him another, and now there are four who openly profess to receive the truth. They can all read well and spend much time in searching the scriptures. They say they will furnish a house, and a place for meeting, and only ask that some one may be sent to instruct them regularly. There are a few others, men of influence among the higher castes, who have recently joined us, and who are going on boldly, and very successfully, in advocating our cause. Near the four men just mentioned, and the first promoter of the work among them, is the Chuckler I mentioned last year. He perseveres and is still doing good. //

16. Pantalagoody. There is some increase in this place, but there is a lack of activity, and progress seems to be small. I fear the catechist is not as efficient as he might be. He has now taken his leave for a month, to assist his father in some of his difficulties, and a young man from the seminary will be there for a time. In the vicinity there is encouragement, especially in the region I mentioned last year as S. W. of Aspucottay.

17. West Caresacoolum. The church in this place, under the care of pastor H. Zilva, very steadily in-

creases and exerts an excellent influence. I am not so well prepared to give details about this place, as about some others. Since the pastor attends to the work, and does it well, my attention is directed mainly to other parts.

At the last meeting of our Sungkum, a committee was raised to do our Home M. Soc. business, auxiliary to the general Kindred Soc. in Madura. The officers of the Sungkum, the N. pastors of the station, together with the missionary, and such private christians as may, in addition, from time to time be appointed by the Sungkum, are to be the Committee.

Yours in the gospel
H. S. Taylor

Sept. 1.
The above is my report, as it has been approved, for you. Perhaps, though late, I ought to add, that after being more than two years alone my wife & two youngest children are here at home again. You have my thanks for the kind consideration with which they were regarded while they were in America. They received kindness, and only kindness, from all with whom they met. The Lords watchful care has been over them, and especially am I in debt to him for the excellent home provided for Martha and Horace in Clowdon, and for the place which he has given them

in his church while young. I am in very good health, and, I may say, spirits also. The Lord reigns. Let the earth rejoice

Aff. H. S. Taylor

Rec'd. Nov. 9.

Ackd. March 29. 1860

Mandahasalie Oct. 19th 1859

Rev. R. Anderson D.D.

Dear Sir

The safe return of Mrs. Rendall to Madura, the last of the three sisters who have gone home from our mission alone, leaving their husbands here, I take as the occasion for saying a word on the subject. I believe there has been no such seperation of families in any of our Tamil missions before. These three successive cases have occurred in pretty quick succession, and all have been voluntary, and spontaneous, I believe, also, in each case, no one moving in the matter, in the first place, as the result of advice from others.

I would not now set up our experience as a guide for any others, but the result of each of these three undertakings, all entered upon for Christ's sake, as I believe, calls for some grateful notice. We all acted, in our particular circumstances, as we thought the Lord would have us, and he has remembered towards us his holy covenant. Probably each one of the six parents concerned has felt, at times, as though under trial from the Lord; but now the trial is over, no one regrets, but rather re-

joices, as I understand their feelings, in the good Providential hand that guided the movement. Each of the husbands rejoices and gives God thanks, & each sister is ready to set up her Ebenezer. To be a little more particular in recounting the Lords goodness; - each head of a family that remained has been mercifully preserved in health, as has also been, on the whole, in a good degree, that of each sister and of each of the eleven children that went. Each child also that was to be left in America has been very mercifully provided for, and so readily as not to cause any delay on that account. Each sister also, while in America, has enjoyed in a good degree the sympathies and the affections of God's people there. In all these things we have substantial tokens of Gods goodness, &, to us, proof that "blessed are all they that trust in him". Never, for an hour, have I regretted the course taken in respect to my family and in all things he has crowned the movement with his goodness.

Private

You will have heard of our Sept meeting. It was a pleasant one. There was to have been sent to you a letter on Eccl. affairs, but the brethren could not agree upon it, & so it was laid on the table. Henceforth, in the

mission, I go free on that old score. God has vindicated my righteousness in the matter, and will yet more do it, but I am sorry that it has to come about in just such a way. I am for our cooperation, as missionaries, and have been from the first. The rejection of that by the mission, results in, I fear, division. It is not the result of any of my action, but comes from the mission's departure from the principles of the Board, connected with the rising spirit of division in a part of the church at home. With that I have no sympathy. But there are three in the mission who are deeply in sympathy with it, & a forth follows along with it. The three are Randall Ivory & Chester. The forth is White. I think they will form a Presbytery.

The work in my field looks very encouraging. Since I wrote there has been one movement that is particularly so, but I will give no account of it till its character is a little more clearly seen.

Yours in the Gospel

H. S. Taylor

Manidahasalie Oct. 19. 1859.

Rec'd Dec. 19.

Ackd. March 29. 1860

Encl. – Private

United States of America

Boston

Rev. R. Anderson D. D.
Sect. A. B. C. F. M. 33 Pemberton Square

Steamer via Southampton
Postage paid by stamps to London

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Ruggles Apr. 13th

Rev. R. Anderson D. D.

Dear Sir,

Yours of the 7th inst. I received yesterday. I was much interested in that part of it relating to the revivals now in progress, particularly in the proposal for special prayer that they may reach all the Missions.

We have in this place been partaking of the blessings for the past few weeks. A class of persons has been reached who have never before been moved here.

My son Horace indulges a hope, & Isaac has felt deeply for a child of his age. I think I ought

at least to thank God and tak[e]
courage.
I am glad to learn that som[e]
new Missionaries are unde[r]
appointment for our Missio[n].
When does Mrs. Noyes expect
to return? You ask if I can
arrange to start in June?
I cannot. The first of July
is the earliest day that I can
possibly be ready, and the
first of Sept. would be mo[re]
convenient. I am very anxi[ous]
to go in the fall, but could n[ot]
of course go without the comp[a]ny of some other family.
I expect to take back both L[...]
and Lily, the former is nearly five,
the latter nearly three years ol[d].
If well I think I should not need
assistance, but should need a[...]

friends to call upon in case of sickness, and for company if there were no other passengers.

My health has not improved as much as I hoped it would during my stay in Am. I have no doubt I should have improved more, if I had been so situated that I could regulate my habits and exercise with exclusive refference to health. The dampness of the past winter was unfavorable. I have not had the advice of a Physician in America, because I supposed I should derive more benefit from the climate than from medicine. I felt inclined at first to try Hydropathy; but

Mrs. M. S. Taylor. (Madu...)

Ruggles April 13. 1858.

Rec'd. April 20.

Ans. Apr. 24

on enquiry found it was al-
together beyond my means.
If you wish I will consult
a Physician for the purpose
of obtaining a certificate -
I cannot do it just now, as
there is no reliable one in the
place and I am on the eve of
a journey to Yorkstate with
Martha.
Will there not be another ship
going about Sept. and can
not Mrs. & Mrs. Chester go
then? If so I should be very glad
to accompany them.
Very respectfully Yours
M. S. Taylor
For the coming month (or
a month from date) please ad...
letters for me to the care of
Dr. E. C. Taylor, Leroy, Genes...
New York

Dear Sir,

Yours of the 24th ult. came to hand yesterday; having been opened and read (according to my directions) in Milan by Miss Ashley and her friends, and then forwarded to this place. As soon as you know more definitely about the time of sailing, please write to Miss Ashley in Milan and to me at this place, and we will be prepared for a sudden start. In the mean time I see no way for me, but to let patience have her perfect work. Miss Ashley will probably be better pleased with the delay, tho' she is ready now I believe.

Very Respectfully

M. S. Taylor

Mrs M. E. Dayton

Charleston Oct 15 1858

Rec'd Oct 22

1846

Madura 19th June

Rev. R. Anderson D.D.

Dear Sir

Your letter of March 24th has just come to hand, and has been read with much interest. I am happy to have an opportunity of explaining some things in our former letter respecting the Seminary which seem not to have been fully understood and I am still more happy in being able to believe that our views of what a Seminary ought to be, so nearly coincide with yours. I fully agree with you that the one object at which we should aim in all our educational efforts, (except perhaps our common schools,) should be to raise up an efficient ministry; including in that term native assistants of every grade, from the ordained minister of the Gospel to the village Reader or teacher, and this I believe can be accomplished only by impressing upon the hearts and consciences, as well as upon the minds, of the pupils, the truths of the Gospel. And this should be commenced from the first moment they enter the Boarding School, and never intermitted. Very much of our success in the Seminary will depend upon the impressions made upon the minds of the scholars while still in the Boarding School. It is to this early influence that we look for much of the good which we hope will result from our educational plans.

But I must reply more particularly to some of the points contained in your letter. It is evident, I think, that we have misunderstood each other.

Whenever you have spoken of the desirableness of giving to our students a theological education, we have, perhaps not unnaturally, supposed that you used the term "theology" in the ordinary scientific sense, and our remarks have been founded on this supposition. We did not think it possible to make our Seminary a theological School in such a sense. But in the sense in which, in your present letter, you more fully explain your meaning of the term "a theological education" we most cordially assent, that the instruction imparted in the Seminary, and in our Boarding Schools also, should be from beginning to end, theological. That it should be such, strictly and eminently such, in the Seminary is our constant aim. In this sense, it certainly is not necessary nor desirable, that our students should wait till they are 16 or 18 years old before they begin the study of theology. I am quite sure that you cannot feel more earnestly than we do the importance of this subject, or more earnestly desire that our Seminary should be a strictly Missionary Institution. So strongly have I felt this that some time since, when applied to by one of our Secretaries of Government for a plan of the Seminary, the course of studies pursued, &c. in reference to the late law for the encouragement of Education, I stated to him, after giving the details required, that our Institution was strictly a Missionary Seminary, and that we had no intention of seeking the patronage of Government, or competing for the

munificent premiums it had offered to the most successful native students. Nothing would give me greater pain than to see our Seminary degenerating into a merely literary or scientific Institution. At the same time I fully appreciate & coincide in your remark that there is a tendency in all Institutions of learning to such a degeneracy. Though at present we feel no particular tendency that way, we cannot hope to be entirely free from such an influence, and we shall we shall ever feel grateful for your suggestions when you may apprehend that we are in danger. I do think that a pretty thorough mathematical & literary education, is the best, if not the only mode of preparing really useful assistants in our work, but I would never allow either literature or science to be considered as an end, but only as the means for the accomplishment of an incomparably more important end. It has been my constant endeavor to connect religious instruction even with the driest subjects of mathematics, and I hope not entirely without success. I regret that any remarks in our last letter should have led you to suppose that we do not fully appreciate the labours of our brethren in the Seminary at Batticotta. This is far from being the case, for we are too well acquainted by experience with the difficulties with which they have to contend, to think ~~[?]~~ lightly of the amount of progress they have made. We may, & do differ from them in some of our views, but we most cordially wish them God speed in their work, and

shall be happy to profit by, either their success or failure, in the prosecution of our work. You say "Although you state that it (our Seminary) is not founded upon the Batticotta Seminary, we do not get a very definite idea as to the points of differance from the latter, so as to be assured of your reaching the goal more surely and sooner than our brethren in Jaffna". By our Seminary not being founded on that at Batticotta, we mean simply that we did not take that institution as the model of ours but that our Seminary in its plan is such as naturally grew out of the circumstances around us. So far as these circumstances are similar to those of our brethren in Jaffna there will be points of similarity in the two Seminaries. There are, however, points of differance both in our system & circumstances; but before adverting to these, allow me to remark that you seem to take a more discouraging view of the real success of the Seminary in Batticotta than is taken of it by ourselves, or by any missionaries with whom I have conversed on the subject. After the recent unhappy developements in the B. Sem.y Mr Mault of the London Mission in Nagercoil remarked that, notwithstanding those developements, he did not believe so great an amount of good could have been accomplished in Jaffna, in any other way at the same expense as had been done through the instrumentality of the Seminary. The London Mission at Nagercoil are now establishing a Seminary & B. Schools on our plan. Both of the

church societies in Tinnevelly have done the same thing, and one of the C. M. S. missionaries came to me expressly to become acquainted with our plans before commencing their Seminary. The Rev. Mr Drew, an experienced missionary of the London Society when here a few days ago, remarked that our plan of education, including Seminary & B. School, though not without some evils, was more likely to accomplish great ultimate good than any other plan of labour with what he was acquainted, and the same remark with the exception of B. S.'s would apply equally to Jaffna This is I believe the universal opinion in this country

I will now advert to some things in which our system and circumstances differ from those of Jaffna. Of these one of the most prominent is, that every one, before admittance to the Seminary, must undergo a preliminary training of several years in a B. School We consider this a point of much importance, not on account of the knowledge of English they acquire, for this might be obtained in other ways, with perhaps less expense to the Mission, but on account of the moral influence exerted during the most susceptible years of the child's life. At the early age of from 7 to 10 years, the scholar is removed from the polluting associations & debasing superstitutions of its heathen home, & placed, if the missionary is faithful to his trust, under the daily & hourly influence of Gospel truth; while the confidence & affections are secured by the kind treatment of which they are daily recipients.

The missionary and his wife assume, in the heart of the scholar, the place of a father and mother, and thus are enabled to bring to bear upon their pupils the most refining and elevating of all influence. During the whole year the children spend but one or two months at their homes. This moral training for the Seminary we think of great importance, for though the pupils should not become pious while in the B. School, their minds are in a much more prepared state for the reception of divine influence. Conscience is cultivated, the claims of truth are begun to be felt, and the thorns & weeds of debasing vices & heathen superstitions are excluded; while the polluting tales of heathen mythology are supplanted & their place supplied by the simple & purifying narratives of the word of God. In this respect we think our system has a decided advantage over that in Jaffna. Boys who have grown up to the age of 12 or 15 years amid the unutterable defilements of a heathen home, are not likely to enter the Seminary without bringing much of that defilement with them; and Mr Poor, in answer to a question addressed to him soon after the recent developement of unnatural crime in Batticotta, says "So far as my knowledge extends, I trace the first existence of "that vice" to boys from Jaffna who were not in our common Boarding Schools." Another point of no little importance, as it seems to me, in which our system differs from that at Batticotta is that of frequent personal & friendly intercourse & unrestrained conversation with our students. The present Bishop of Madras in a recent public

reference to the subject of education uses language to this effect, that "he would give more for one hour's free conversation with a pupil, than for a whole course of lectures" The remark was made I believe in reference to moral influence, and I have myself long been convinced of the same truth. Our pupils are not only allowed, but encouraged to come to us at all times, for personal conversation upon any subject which may interest them; and several times a week meetings are held with the more advanced classes for the express purpose of unrestrained conversation & discussion of topics suggested by the pupils themselves. These topics are generally of a moral or religious nature, and very frequently consist of difficulties met with in the study of the Bible or suggested by the opponents of christianity. By these means we get a nearer access to the minds & hearts of our pupils than we could do in any other way. We learn the real difficulties which labour in their minds, and are enabled to remove them, while we furnish them with an answer to opponents, and at the same have an opportunity of urging home the truth with power upon their consciences. I might add that from what I can learn our ordinary instructions have more direct reference to raising up assistants in the ministry committed to us than, those of our brethren in Jaffna. It is neither necessary nor desirable, however, to dwell upon a comparison on this subject. Our brethren in Jaffna desire, we doubt not, to raise up an efficient ministry & use the means which, to them, seem most likely to accomplish this object; and if as we are inclined to

believe a difference exists in our mode of institution it has probably arisen from circumstances almost if not altogether beyond their control. In one respect we are much more favourably situated than our brethren in Jaffna have been There is not now, and is not likely to be for years any opening for the employment of our students in Government offices

The education we give is not such as fits for such employment. it is never held up by us as an object of desire. but rather of dread from the temptations connected with it. Nor is this all. for as things now are, it would require almost a miracle to introduce one of our students into a government office of almost any grade. Every place of influence is filled by brahmins, or rank heathen of other castes, who band together to exclude every one who has been under the care of a missionary &, with scarce an exception, they are always successful. There is therefore little temptation for us, at present certainly, to modify our instructions so as to fit our students for government Offices. On the other hand our field of labour is much more extensive than that in Jaffna Our field instead of 200,000, embraces a million & a half of souls, and we shall long stand in need of the best help. & all the help that our Seminary can afford It is quite doubtful whether we shall ever allow our Seminary to contain more than 100 scholars, & it will be several years before it will reach that number, so that our annual supply of properly qualified helpers of different grades cannot be large

And we must not forget that a great movement has commenced among this people, which, though now in its incipient state, will, we trust, continue to spread till all this people are brought to a knowledge and love of the truth. For this we shall need many teachers of various kinds. Even now we feel the pressure, and we are thus driven in self defence to direct all our efforts to raise up help not for Government but for ourselves. From these remarks you will, I think, see that so far as our circumstances are concerned, there is not at present, much danger that we shall be turned aside from the great object which we, as well as the Board, have in view. Feeling, as I am conscious of doing, a desire only to accomplish the object, so important, of raising up efficient labourers in the Lord's vineyard, and being fully convinced that the best education we can give, is the best calculated to effect this object,

I should greatly regret if the Committee should think it necessary to withhold either the books or apparatus which we think necessary to the success of our work. But I have full confidence that He who is Head over all things for his church, will guide you to such measures as shall be most for His glory.

On the subject of making a "selection of students" I am happy to give my full assent to the remarks in your letter. When we first commenced our Boarding Schools we were glad to take any who presented themselves for admission, but since these schools have been established, & admission to them has become more, an object of desire among the people, we possess & exercise

the power of selecting such as seem best fitted for our purposes. The same is true in our admission of boys from the Boarding Schools to the Seminary, and we have ever been guided in our ~~the~~ selections by the principles laid down in your letter. As the Lord prospers us in our work, the range of our selection will be enlarged, till we shall have nothing to desire in this respect. The remarks in our former letter were founded upon the supposition, which now appears to have been erroneous, that your remark, that we should have "a small body of select students" (whether you used the word "pious" I cannot say) was based upon the idea that in the Xn villages, of which we have at times spoken, there might be found a sufficient number of pious young men from whom a proper selection could be made for the Seminary. But as this appears not to have been in your mind, it does not seem necessary to dwell upon the subject longer than to repeat that we not only concur in the opinion expressed in your letter but have from the beginning acted upon it so far as it has been in our power.

You remark "I ought perhaps to say, that your letter does not put us perfectly at ease" as to the success of your institution in this respect" (i.e. of raising up a native ministry.) My first impression on reading the paragraph, was, that you referred to the success of our efforts up to the present time; but from the connexion with what follows, I am more inclined to suppose that your doubts or fears have respect to the future, rather than to the past. If so, what I have already written

is perhaps sufficient. If you refer to the past I can only say that it is yet scarcely time to look for much very decided success. The only class which has yet graduated was a very small one. Two of its number have been already cut off by the cholera. One of the two was in our employ at the time of his death as teacher of the B. School at Dindoogul & giving great promise of usefulness. Of the other members of the class, one has now charge of the Boarding School at Dindoogul, another of that at Tirupoovanum. One is employed by Mr North as his teacher in Tamil and as occasional teacher in the Seminary, & two others are active & efficient teachers in the Seminary. One only, who graduated with the class, is not in the employ of the Mission & he is sustaining an excellent christian character in Tanjore his native place. All of the three who teach in the Seminary are in the habit of regularly preaching on the Sabbath, and with excellent effect. Some of their sermons, which they are encouraged to write out at some length, would do credit to the head & heart of a student who had passed through a regular course of study in any of our theological Seminaries at home; and their leisure time is occupied with studies which have a direct reference to qualify them still more thoroughly for the ministry of the Gospel of Christ. In bringing this, somewhat desultory, letter to a close I would remark that there is a difficulty to be encountered in raising up an ordained ministry capable of sustaining themselves, or of standing alone as pastors of a native church, which perhaps no system of education can entirely remove.

This is, the almost universal want of energy among the people, induced by centuries of oppression; and the lamentable deficiency of the moral sense which has arisen from the same cause, in connexion with the influence of heathenism. It seems to be here peculiarly difficult to resist the temptations to cupidity, indolence and pride to which so high a situation as that of a minister of the Gospel, exposes one. The servile flattery lavished upon every one who holds a little brief authority, almost irresistibly gives rise to a feeling of selfconceit & arrogance, destruction of all good ministerial influence, while the universal practice of giving bribes, under the name of presents, to every one who has the disposal of a favor, or the power of annoyance, is but too apt to occasion a spirit of avarice destructive of every good feeling. Both these evils are disguised under the specious name of custom, and often the mischief is not suspected till too late to effect its cure. There have been a few, a very few instances, in connexion with the different Missionary Societies, in which, through superabounding grace, these temptations have been overcome, and native preachers have made full proof of their ministry.

native preachers

But the exception proves the rule, and the very smallness of this number, after so many years of Christian effort in India, shows that the difficulties in the way of raising up an efficient ordained native ministry, in this country, are very great. But this is not ground for either despair ~~or~~ discouragement

the work, I doubt not, can & will be done: but strong faith, as well as long enduring patience, are requisite. I know of no system more likely than ours to accomplish this most desirable end. Our great need is an abundant & continued outpouring of the Holy Spirit's influences. In this is our only hope, and I trust you will labour, together with us, in prayer to God for this blessing upon our efforts. You will not forget, I am sure, that we have many difficulties to contend with in this work, which call for all our patience, & not unfrequently dash our most cheering hopes; and which are sometimes of such a nature that they cannot be made fully manifest to those at a distance. We desire your suggestions and your confidence, while we can only promise to do the best in our power to gain the object, at which we are both, I trust, equally aiming.

Desiring a continued interest in your prayers & a kind remembrance to your colleagues at the Rooms.

I remain very truly & affectionately

Yours &c W. Tracy

Care of Mr J. Symm
No 2 Turnwheel Lane
Cannon St
London

Rev R. Anderson D.D.
Secy of the A. B. C. F. M.
No 23. Pemberton Square
Boston
U. S. A.

Overland
via
Southampton

Extension of the Missions
Madras June 13/46
Recd Sept. 18, 1846
ackd Oct. 15
Ans Dec 14.

Missions
Native Pastors.

Madura June 25th 1846

Rev R. Anderson D.D.

My dear Sir

I send the enclosed letter in answer to yours respecting the Seminary dated March 24th. There is but a single point on which I would make an additional remark. On the first page of the 2nd Sheet, I have mentioned as one of the differences between our Seminary & that at Batticotta that we have much personal intercourse with our pupils. It is perhaps no more than just to the Brethren in Batticotta, to say, that I have formed this opinion partly from what I saw several years ago, while in Jaffna for a few weeks - partly from what I have learned from one of the Professors in that Institution & partly from what I have heard from those who have been educated there. I have no recent personal knowledge on the subject & wish what I have written upon this point, to be taken with this limitation.

I have noticed in several of your more recent letters, an apparent anxiety lest we should feel uneasy in consequence of the movements of Abolitionists & others in America. I am happy to say, for myself, & I think I may speak for all my brethren - that as we have no sympathy with those who would turn you aside from your work, so we are not troubled by their movements. The principle upon which you have acted, on the whole subject of slavery, is, I believe the only right, the only safe one. I cannot understand how it can be the business of a missionary society to turn aside from their appropriate work, to break a spear, with the upholders of slavery. Ultra abolitionists would doubtless be glad to engage you in a controversy, as they can only live on excitement, but they can do you little or no injury while

while you leave them to have all the dispute on their own side. We sympathize with you in your many labors & trials, and do not fail to remember you at a throne of grace.

My health was improved, I think, by my visit to the Pulney Hills, & Mrs Tracy is also I think in better health - though she was so unfortunate as to meet with an accident on the way up the

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Overland
via
Southampton

Madura, June 25, 1846
Rec'd Feb. 18, 1847
ack'd Oct. 45

mountain, which confined her to the house nearly all the time we were on the Hills. The weather at present is somewhat cooler than it was a few weeks ago, being now but 95° in the middle of the day in the shade. -

I can add no more, except to request a kind remembrance to Mrs Anderson from Mrs Tracy & myself. & remain

Yours affec'y W. Tracy

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Madura July 24th 1846

Rev R. Anderson D.D.

Dear Sir

I sent to you by the last months Overland a Report of the station at Tirumangalam until the time when I gave it over to the care of Mr Herrick, & also at the same time a letter in answer to yours respecting the Seminary. I wrote the latter letter in my own name, as some of the brethren were absent, when I wrote, and I did not like to lose a month before sending it. Since then the letter has been unanimously received by the Mission, so that you may consider it as expressing the views of all our number. The feeling of seriousness among some of the students which, I think, I mentioned, still continues. Of some of these I have considerable hope that they will come out on the Lord's side. One or two have I trust already passed from death to life. I meet weekly with 12 or 14 professedly anxious for the salvation of their souls, but in the professions of some of them, I have no confidence. I more & more feel the need of a deep & constant sense of the infinite value of the soul, and of the infinite price which was paid for its redemption. My principal object in writing at present is to request of you, by direction of the Mission, a bell for the Seminary. I need not tell you that in such an Institution, as ours, perfect punctuality, both in teachers & students, is essentially necessary. It is so every where, but especially so in this country where the value of time is never thought of. We have no bell for the Seminary, but a small one borrowed from the Boar-

ing School at Tirumangalam, where it is so much needed. And even this is but of little service, as the sound will scarcely reach to the limits of the Seminary Compound. This is literally the case for several months of the year when very high winds prevail, and carry the sound away from that part of the compound where the teachers live. On this account we greatly & immediately need a good bell; and we trust that the Committee will comply with our request and send us one as soon as possible.

If I may suggest, I would recommend that the bell weigh about 400 or 450 pounds, as we are desirous to have a bell which not only may be heard, but which shall compel attention from all concerned, whether studying in their rooms, or taking exercise in the fields. If it can be conveniently sent with a yoke prepared to be put up, it will be an additional advantage, but this we leave entirely to your judgement

& I remain

Yours affectionately

W. Tracy

Bell

the
for

Madura July 24, 1846

Rec^d Oct. 21

ans^d. Oct. 29
A. Nov. 30 to M^r.
Cherry by
A. H.

N. Bell — P. C.

Care of Mr J. Symm
No 2 Swmshed Lane
Cannon St
London.

Rev R. Anderson D.D.
Sec^y of the A. B. C. F. M
No 23 Pemberton Square
Boston
U. S. A.

Overland
via
Southampton

Madura Decr. 4th 1846.

Rev and Dear Sir

In a conversation with one of the new brethren who came out in the Malabar, soon after he arrived in the Mission, he said that he had fully made up his mind before leaving Madras, that this Mission was acting in an extravagant manner, and that this was especially the case in regard to the Seminary at Pasumalie He had made up his mind, he said, on the testimony of letters from Mr Lawrence which had been shown to him in Madras. He added that he was still of the same opinion, that the Mission were building unnecessarily. He did not think that the buildings were too good or the plan of them wrong, quite the contrary. nor did he think that the buildings could have been built for less money; though in answer to my question as to what he supposed had been expended, he replied that "he thought quite as much money had been already expended at Pasumalie as had been expended on the buildings connected with the Theological Seminary at Andover". His objection was to the number of buildings and he remarked at the same time, that he should oppose with all his might the erection of any more buildings, at least for several years to come

This conversation, and the fact mentioned in it that Mr Lawrence has, without the knowledge of the Mission, been writing to Madras in reference to this subject in such a way as to convey a wrong impression, has led me to consider it advisable to write to you and explain to you more particularly

than I did in my former letter, the form, size, and uses of those buildings which have been erected, as well as those which are still needed.

II. The dwelling which I occupy is built, as most houses in this country are, with the rooms all on the ground floor, the ceiling on account of the heat, being considerably higher than is customary in America. There are five principal rooms 1st a dining room - 16 by 28 feet. 2d a corresponding room used as a sitting room and frequently for meetings 3d a bed room 16 by 17 with a bathing room adjoining 4th children's bed room 16 by 17 5th my study, the same size. 6th a room for friends and strangers (often occupied) 16 by 17 feet with the necessary bathing room adjoining. The outhouses are a godown or ~~a~~ storeroom, a kitchen, ox stable and privy. The main building is built in the most substantial manner with brick and chunam throughout; the outhouses with brick laid partly in mud & partly in chunam.

III The main Seminary building. Here there are 3 rooms 1st two rooms 16 by 17 feet. One of these for hearing the recitations of the 1st class but since Mr North has been connected with the Seminary he has occupied both for want of other room. Here he studies, sleeps, and hears the lessons which are recited to him. One of them will always be needed as an occasional recitation room and the other will be needed for the preservation of school books stationary and a variety of things which are constantly needed for the use of the Seminary. The remaining room is 31 by 48 feet. Here the students meet 4 times a day for religious exercises, and

here they spend their evenings and part of every day in study together. The room is mostly filled with desks and benches which of course prevent its being used as a sleeping room, were such a use of it not very objectionable on other accounts.

III Recitation & Sleeping rooms. Of these there are four, 12 by 25 feet, and each contains a blackboard, a box for books, and a chair for the native teacher. In these rooms the classes study, recite, and sleep. The number of students in the Seminary has been for some time 60. These divided into 4 equal divisions will leave 15 students to occupy at ~~mid~~night each of these rooms, reduced by the size of ~~the~~ furniture to about 12 by 22 ft. I need not say to you that 15 students in such a room and with such a climate as this, must be far more closely crowded together than is consistent with the preservation of their health or morals. A surgeon who visited the Seminary a few days ago and saw these rooms, remarked, of his own accord, that 12 was the largest number of students that could sleep in such a room without endangering their health. But what I consider as of no less importance, to say the least, is, that the morals of students crowded together in such a small room at night, and sweltering with heat, are exposed to even more danger than their health. So strongly do I feel the danger arising from this want of room, that were it in my power, I would immediately erect another room for the accommodation of the present number of students.

IV A range of rooms 12 feet wide containing 1st a store room for food, clothing &c. 2d. eating room for the students and 3d. a kitchen: and none of these could possibly be dis-

pensed with.

V Two Prayer Houses. These are 7½ feet wide. At one end of each is a small square room for social prayer and the remainder is divided by low partition walls into small cells about 3 feet wide & without doors. Here the students can be sufficiently retired for all the purposes of private devotion, and I believe every room & cell is daily occupied for these purposes.

VI Houses for the teachers. Of these there are five each containing two rooms, one 8 by 12 feet the other 8 by 14 feet and each building has in addition a small mud kitchen. These houses are all occupied, and are all necessary, as there is no village near the Seminary where the teachers could ~~find~~ hire dwellings.

These are all the buildings which have been erected except a few mud houses for domestics who have but one small room for a whole family, and who are thus crowded together in a manner by no means favorable to the cultivation or practice of christian morals.

Without referring to an additional dwelling house and the church for which grants have been made; there are some other buildings much needed even at present. I have already spoken of the manner in which the students are crowded together at night; to prevent the evils which may naturally be expected to arise from this, another room is necessary even with the present number of scholars. But the wants of the Mission will probably require that this number be increased to about 100, more or less, though it must be some years before the number of students can be raised so high. Even with our present number of missionaries the demand for native assistants is far greater than we can supply. Of course the demand will be greater in future. The students who are to become Native

assistants 4 or 5 years hence should be in the Seminary now. If then, as I have shown, the present number of students require an additional room, how much more will it be needed in view of additions to that number which must ere long be made, if the Mission is not to suffer from want of native help still more severely than it does now.

Another room urgently needed is a place for our students when they are sick. Whether our brethren at Batticotta have such a room or not, I cannot say; but as most of their students have homes within a few miles of the Seminary, it might not be much needed there; as the students can, and I think generally do, go to their homes when they are sick. With us the case is quite different. Our students come from all parts of our large district, and are many of them 40, 50 and even 70 miles from their homes. Of course we must take care of them when they are sick. As there is no one to whom I can apply for medical advice, the whole care of these sick boys devolves upon me, which under the most favorable circumstances would be no light burden. This burden is greatly increased by want of suitable accommodations for those who are suffering. During the attack of cholera in the Seminary last year there was not a room in which there were not some prostrated by the disease. The heathy were mingled with the sick and were obliged to sleep in the same rooms with them, exposed to the evil influences arising from the offensive smells unavoidable in such circumstances. At some seasons of the year dysenteries and fevers prevail. This is the case at present. Within the current week 6 or 8 of the students have been or are sick with one or other of these diseases. Those who have the dysentery are constantly subject to its increase by being obliged to go out

into the fields exposed to the weather by day and night, to attend to the calls of nature; while those who are racked with fever and headache, are under the necessity of lying down in the verandahs, exposed to sun and wind, in order to escape the unavoidable noise of the school and recitation rooms. Under such circumstances I would respectfully ask if a room for the sick students, with its proper appendages is not imperatively and immediately needed? I am quite sure you will agree with me in giving an affirmative answer.

On the subject of bathing, I need not remind you that in a hot climate its frequent practise is absolutely essential to health. To secure a proper attention to this subject a convenient place for bathing without exposure is necessary. During all the time since the Seminary was removed to this place the students have been obliged to go to the public tanks and wells whenever they have wished to bathe. For half of this time the tanks have been dry, and the only resource has been the still more public wells by the road side, which are constantly resorted to by men, women and children from the adjacent villages. Here these grown up boys must expose themselves naked to every comer and every passer by, of whatever age or sex. Need I say what will be the unavoidable effect upon their minds and morals? The only alternative has been not to bathe at all, which would be inevitably followed by disease. We need then a room where the students can bathe as often as they wish, without such exposure of their persons; and every days delay in erecting it is greatly to be regretted.

One or two other small rooms are necessary for the security and use of the Seminary Library &c - but upon these I will not dwell at present, as the building of them might

be delayed for some time without great evil. In regard to those before mentioned I do not see how any of them can be dispensed with, or delayed, without serious detriment to the very object for which the Seminary was instituted.

I trust what I have written is sufficient to satisfy your mind that we are not disposed to expend unnecessarily the money of the Board. I have to regret that those buildings which have been partly built with mud, were not entirely erected with chunam; the first cost would have been somewhat greater, but the white ants in a very short time eat their way through the mud into the timbers of the roof &c and the subsequent outlay for repairs will exceed the difference of expense in the two modes of building, leaving out of the question the time and trouble required in making the repairs.

Desiring your prayers that we may have wisdom given us from on high to guide us in all our labors

I remain ever

Yours affectionately

W. Tracy

Rev. W. Tracy

Madura, Dec. 4, 1846

Rec.d April 21/47

Seminary — for Pru. Com.

Ans.d June 24

Rev. Rufus Anderson D.D.

Sec.y of the A.B.C.F.M.

No 23 Pemberton Square

Boston

U.S.A.

Tracy

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Pasumalie Madura June 15. 1847

Rev R. Anderson D.D.

Dear Sir

You have learned from the annual Report of the Mission something of the state of the Seminary up to the close of the last year. Near the close of the year, Girdwood my principal Native Assistant, who rendered me much assistance in building and other secular matters removed to Jaffna which made it necessary for me to attend personally to such business much more than formerly, and has added considerably to my labors. About the same time also, Mr North became practically disconnected with the Seminary, as it was necessary for him to prepare for his voyage to America. This also devolved upon me some additional responsibility. My time has been thus necessarily so much occupied with secular matters that I have been, & am still unable to devote as much personal attention to the Seminary as its interests demand. It would be far pleasanter could I devote more time to study & instruction; but duty seems to require that I should still be a "hewer of wood and a drawer of water," and as it is to build the Lord's house I may well be content. I spent

the six weeks of our annual vacation on the Pulneys with my family, and I think we all derived benefit from the mountain air & exercise, though Mrs Tracy has been quite sick since our return.

I am still engaged in building. The church is nearly completed, and may be occupied in a few weeks. It is a neat building, and can be seen at a distance of 6 or 8 miles. The additional Mission house for which the Commee made a grant at the close of last year, is also in progress; the main walls are up to nearly their full height, and I intend going on with it as fast as I am able. I have also been putting up a bathing room at the Seminary & a room for sick students, the necessity of which I mentioned to you in a former letter, and they are nearly ready for use.

In the Seminary little has occurred that is especially worthy of notice. We have not been favored with any particular outpouring of the Holy Spirit, though there have been few seasons in which there have not been some more or less earnestly seeking the salvation of their souls. Since my last regular communication the following persons have been admitted to the church. Annāl, formerly a heathen the wife of Masillamani who was some time since admitted to the church at Tirumungalum. Her two children were baptized at the same time. From the Seminary, Selvanaigam, whose parents

were formerly Romanists, Piragāsām son of a Catechist, Israel Williams formerly a heathen - Rufus Anderson & Henry Hill heathens & John Colton of protestant parents. Two others, members of the Seminary were candidates for admission to the Church at our late communion, but it was thought best that they should remain on probation a while longer.

The whole number of students who who have been connected with the Seminary from its commencement is 92. Of these 6 were from the Boarding School at Shevaganga. 24 from Dindegal, 25 from Tirupoovanum & 37 from Tirumungalum. Of the whole number 37 have been professors of religion, 3 have run away, 4 have been expelled for improper conduct, 8 have been removed by parents or other relations, 10 have been dismissed without any fault on the part of the scholars, and 17 have graduated, leaving 51 the number at present connected with the Seminary. Of the class which graduated in May last, 9 out of 11 were members of the church, none of the class of eleven which entered at the same time were professors of religion. Of the whole number who have been in the Seminary 35 have had heathen parents, 34 protestant an 23 Romanist.

All of the class which has recently graduated, with the exception of two who have gone to Madras, are in the service of the Mission.

They were not so mature in their character or so far advanced in their studies as the class which preceded them. That class was much better fitted for entrance to the Seminary than any succeeding one. In this respect there has been a gradual falling off in the qualifications of each succeeding class up to the present time, though this has arisen from circumstances beyond our control. It is very desirable not only that those who enter the Seminary should be better fitted, but also that they should remain here for a longer time than we have yet been able to retain them. This, we hope, will gradually regulate itself as the number of classes ~~is~~ increased. There are at present, but four classes, so that if the present first class is retained two years, while a new one is added each year, there will be in 1849. five classes. If the number should be increased to six, one class might graduate each year, and still have the course of study continue for six years. This might perhaps be as long as it would be desirable for ~~the~~ students to remain in the Seminary, if each class were well fitted for entrance.
The native teachers have been very faithful in the discharge of their duties, but I have to regret that their time is so much occupied in instruction as to leave scarcely any for their own improvement. In addition to other duties, each of the

teachers preaches in turn, once on every Sabbath, besides holding private religious meetings frequently with the students, over whom their influence is, I think of a very beneficial character.

We have not been desirous of bringing the Seminary much to the notice of the European community; for although that would be desirable were we, to a great extent, dependent upon Europeans for funds, or were it our object to educate young men without particular reference to their becoming assistants in our missionary work; we think under present circumstances it would be undesirable. We do not wish that our students should look forward to government service as the reward of their studies. On this we have had no public examinations. We have however had repeated visits from gentleman in government service whose feelings have been enlisted in favor of our operations. The late Collector, Mr Blackburne, always felt a deep interest in the Seminary, as well as in our other educational plans: and constantly endeavored to awaken the same interest in the minds of others. He recently induced the Tondiman Rajah to visit the Seminary & the Girls School in Madura, that he might see

the advantages of education & be led to favor its extension among his own people. He was accompanied on his visit to the Seminary by most of the European gentleman & ladies then in Madura, besides a large number of his own officers & followers. After witnessing some experiments in Electricity &c he visited the Seminary where the first class of boys were examined in some of their studies, the gentlemen present taking a part in the examination. The Rajah, as well as the rest of the company seemed much gratified with all that he saw, and I hope an impression was made which may lead to his doing something for the education of his own subjects.

Just at the present time the subject of native education has come very prominently before the public. This has arisen in connexion with a minute on the subject of government schools, by the Governor of Madras, in which he advocates the introduction of the Bible as a reading book in those schools, leaving it optional with the students to read in it or not. This has called forth a torrent of opposition which has been awakened & directed to a great extent by certain Europeans at Madras who are bitterly hostile to the propagation of Christianity among the natives. Influenced by these European leaders, the natives exclaim against

the measure as a direct effort at proselytism on the part of government. By some it is asserted that no respectable native would go to such schools, by others that a rebellion would result from carrying out such a measure; although it is well known that Mission schools in every part of the country are filled with scholars of all castes, although the Bible is regularly used in them, and with the direct object of conversion openly avowed.

In Ceylon the Bible is used as a school book in the government schools, and the same might be done here without arousing opposition from the natives, were they not led on by some who, though bearing the name of Christians, are in fact more bitter opponents of the Gospel than the heathen themselves.

There are, however, some decided friends of Evangelical Christianity who do not regard with favor the introduction of the Bible, at present into government schools, on the ground that most of the teachers of these schools are not only not pious, but decidedly irreligious, and being without efficient superintendance they might do much harm by their open hostility to the Bible, or their ill suppressed ridicule of its most sacred doctrines. I do not attach much importance to this objection, though it is brought forward honestly; nor should fear any evil result

from carrying out the recommendations of the Governor's minute. Even if this has been forbidden by the Supreme government, as is reported, the discussion will do good! the Bible will win its way in spite of all opposition, and will work its appropriate effects in the salvation of the people.

Since writing the above my attention has been painfully called to another subject which forms one of the greatest obstacles to the progress of the gospel in this country. Various circumstances which have occurred at Madras, and at some of the stations of this mission, have caused the subject of caste among native christians to come under much discussion for some months past. The excitement on the subject has been very great, and as a matter of course, found its way into the Seminary. Much bad feeling existed though it was concealed until a short time ago when I had occasion to send a low caste servant to the Seminary kitchen. He was ordered by one of the students to stand at a distance from the kitchen as he was a Pariah. The next day this was repeated and in such a way as to show that the boys had determined to take a position on the subject of caste which could not be allowed. It was necessary, therefore, to take a decided stand at once; and I insisted upon the servants going into the kitchen, at the same time telling the students that I should insist upon sending whomsoever

I pleased into every room connected with the Seminary whenever I had occasion to do so. Much disturbance was the consequence, and eleven of the students ran away, of whom six have returned. Some others will probably leave from the influence of heathen or nominally christian friends, but I cannot but hope that good will result in the end from this foolish outbreak.

As the fears of the native caste christians are all aroused, they will doubtless combine together to uphold their beloved customs, and we shall need much, both of prudence & grace to enable us to take just that course which shall most redound to the glory of God.

Trusting that He will bestow upon us the wisdom we need, and desiring an interest in your prayers on our behalf.

I remain

Yours affectionately

W. Tracy

Care of Mr J. Lynn
No 2 Turnwheel Lane
Cannon St
London.

Rev. R. Anderson D.D.
Cor. Secy of the A.B.C.F.M.
Missionary Rooms
No 38 Pemberton Square
Boston U.S.A.

Overland via Southampton

Madura, June 15, 1847.
Recd Sept. 21, " "
Ansd Oct. 13
Copied
Dwinell

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Madura March 22nd 1847

Rev R. Anderson D.D.

Dear Sir

At a meeting of the Mission held last September, a Resolution was passed suspending the operation of a Rule - which requires that no member of the Mission shall write to the Rooms except on his own private business, without showing his communications to the Mission - so far that each of the brethren may write a letter to the Rooms upon any subject connected with our late difficulties, without being under the necessity of showing it to any of the brethren.

I do not know that you are aware of the Rule to which I have referred. It was introduced into this Mission from Jaffna, I believe, at its first commencement. The object of it has been to prevent crude & illformed opinions respecting missionary matters, or unfounded prejudices respecting individual brethren from being sent to the Rooms without the knowledge of the Mission, and consequently without its having the power of correcting what was calculated to do injury to the Mission or its members. The Mission has never claimed the right of restraining the brethren in their communications, or of altering them in any way, but merely of knowing what was sent by each one

to the Rooms. It is quite possible that were there no such Rule, communications might sometimes be more forceful, but what has been lost to the Board in fullness, has been gained in accuracy, and to the Mission, in harmony of feeling; so that, on the whole, we have every reason to be satisfied with its operation. I have said thus much in order to avoid any misconception of the nature & spirit of the Rule to which I have referred.

The unexpected & lamentable death of Mr Lawrence on his way to Madras will render it unnecessary for me to say much respecting him. During the ten years of our connexion in the Mission, our personal intercourse has ever been of the pleasantest kind - not a word of disagreement has ever occurred so far as my recollection extends. Of his faults I need not speak particularly, but duty requires me to say that I am fully convinced of the truth of the facts contained in the letter of the Mission respecting him. Mr Lawrence was never tried by the Mission, nor were any distinct charges, as such, brought against him. The Mission voted, that their confidence in Mr L. was impaired. - and the brethren individually, stated the facts & circumstances which, in their individual cases, led to this want of confidence. Before the vote was taken, Mr L. had a full opportunity to make explanations - and he expressly thanked the brethren for the uniform kindness of their remarks. So far as I know, and I have had good opportunity of knowing, there was but one feeling entertained in bringing in the vote, and that was that Mr L. might see the errors into which he had fallen, & by forsaking them might be saved

to the cause of Missions. But we were all disappointed in the course which he took, and which has caused so much trouble to us all.

With all his faults, I trust that Mr L. was a sincere christian. A want of judgment & prudence was, from the beginning, the cause of many of his troubles, and often precipitated him into measures which caused his brethren much anxiety - but he has gone, I trust, where every defect of character is corrected, and where he is serving that Redeemer, whom I doubt not he loved, without any remains of weakness or imperfection.

Of Mr North also I must say something, and I should repeat what has already been said by the Mission, that the difficulties which have occurred here, have not been between Mr L. & Mr N. but between Mr L. and the Mission, though many efforts have been made to make the contrary appear to be the truth.
Mr North did present the Resolution expressing want of confidence in Mr L. but not because he was more interested than any other member of the Mission. No personal difficulty had ever occurred, that I know of, between Mr N. & Mr L. up to the time when the Resolution was presented by Mr N. with the advice & consent of the other brethren.
Mr North was removed from Dindegal to be associated with me in the Seminary, and lived in my family as a boarder for nearly a year, so that I have had considerable opportunity of becoming acquainted with his character. I will give you with perfect frankness my views of his character and attainments. and it is my desire, that

should he not return to this Mission, a copy of this letter, so far as it concerns himself, may be given to him if he request it.

As Mr North was a member of my family for so long a time, if there had been anything very objectionable in his disposition, I should be likely to have seen some manifestations of it. Though I do not think Mr N. a man of very warm social feelings his residence in my family was uniformly pleasant, and I think there are few men who would more uniformly endeavor to avoid giving unnecessary trouble to any one. No unpleasant occurrence, to my recollection, took place between us during all the time he was with us.

In his intercourse with his brethren he was uniformly kind and considerate, so far as I know; and in meetings for business he was ever ready to yield his own opinions on practical matters, to those of others, especially of the older members of the mission. He was not disposed to meddle in other men's matters, nor have I ever known him to manifest a desire to thrust himself forward, or to claim any pre-eminence among his brethren. His conduct in this respect, has been worthy of imitation by any one called to labor with others as a missionary. I consider this as a point of much importance in the character of every missionary, for so far as my own observation has extended, a desire to be foremost - a Diotrephean spirit - a self-seeking temper - has done more to create disunion & disturbance in Missions than any other cause, or perhaps all other causes put together.

I have already said that I do not think Mr North to be of a quarrelsome temper. As an attempt has been made to disseminate a contrary opinion, I should say that sometimes when excited by what he considered very improper

conduct or by the proposal of opinions which he thought to be of a dangerous or abominable nature, he would make use of strong language to express his feelings – stronger than others of a different temperament would use, and stronger, perhaps, than he himself would justify at other times. This, to those who did not know him, might sometimes seem like violence of temper; but I attribute it rather, to an early formed habit – (not a good one, I admit) of using exaggerated language in debate. Mr North, I think, is not unconscious of this tendency in himself, and from what I have learned from himself and others, as well as from what I have myself seen, I have reason to believe that he has much improved in this respect since coming into this mission. You remark in some letter, I think to Mr North himself, that his "own letters may have done him injustice", or something to that effect. I suppose you refer to the use of strong, & perhaps harsh expressions in reference to the conduct or opinions of others; and I think your suggestion is probably true. He may not always have been prudent in his choice of language, and thus may have done himself an injury, and conveyed what was really a wrong impression of his own character and feelings. But in this mission where he is best known, he is generally esteemed for his kindness of feeling, and for his disposition to overlook any but radical defects of character in others.

I have dwelt thus long on Mr N's disposition, as it is the point in which, I suppose most has been said

against him. I hope his visit to the Rooms may be of service to him, by giving you an opportunity from person-al intercourse of becoming acquainted with his true character.

Of Mr North's religious character, I need not say much. I think him sincerely pious and desirous to live to the glory of God. I believe him also to be a man of prayer though I should, perhaps, describe his piety rather as intellectual than devotional. For this reason, and perhaps because he has heard the language of piety much used by some whose conduct was a reproach to the cause of Christ, he has not been much in the habit of talking on the subject of vital religion; and he may sometimes have carried this feeling to too great an extent for his own good or the profit of others, especially of those placed under his care for instruction; while, I have not a doubt, he has felt a deep interest in their spiritual welfare, and has determined to do all in his power to promote it.

You know already that Mr North has never had the advantage of an academical or theological education. He has, however, done much, far more than most men could have done, to remedy this disadvantage. He is passionately fond of reading, and has turned his opportunities in this respect to the best account. On many subjects he has acquired an amount of knowledge far greater than that possessed by many clergymen in America. With Mathematics or the Natural Sciences he is not acquainted to any extent, but he has read

some Latin & Greek, and, I believe, Hebrew, but how much I cannot say. He has also read not a little Theology, and in History with its cognate studies, he is surpassed, I think, by very few. Having been almost entirely self-taught his education has wanted that symmetry & completeness of parts which it would have had, could he have enjoyed as he wished, a Collegiate & professional education - but, if I may judge, he has done himself great credit by the acquisitions he has made under so unfavorable circumstances. How he would succeed as a public speaker, I have not had the opportunity of hearing him enough to judge.

From what I have heard I suppose Mr N. had a superior knowledge of the Malay language - and that his facility in acquiring languages in general is greater than ordinary. He has not, however, acquired such a knowledge of Tamil as to enable him to speak it. But for this there are many reasons. Soon after joining the Mission Mrs North died leaving him with the care of his children who occupied much of his time. He was then obliged to go with them to Madras took several months, and for a considerable time before he left the Mission he was occupied with preparations of various ~~kinds~~ for his visit to America which left him no time for study. So that although he was in the Mission about 3 years, his time for study was really very limited. I have reason to think that so far as he did study he was very accurate; and that could he have devoted himself without interruption to the language he would have acquired a good knowledge

of it. His being called away from study in his present stage of improvement, was not only a great grief to him, but must prove, should he return, a permanent injury and is on this account much to be lamented.

You will wish to know, also, something of Mr N's duties & influence in the Seminary. He was connected with it from April to December of last year, though he was not actually engaged in teaching for so long a time. His duties were confined to teaching English in which he usually heard two recitations a day, and he spent also a good deal of time in correcting the compositions of the students. Besides this he spent some time almost daily in directing the studies & hearing the recitations of the younger teachers in the Seminary, in which way he was of much profit to them. He did much in exciting among the students an interest in the studies which he taught, and indeed his enthusiasm in these pursuits was I think a stimulus to the students generally. Should he return to the Seminary he would do much, perhaps more than any other one in the mission could do, in exciting an enthusiasm in the study of English, and in imparting to the students a good knowledge of that language.

His moral & religious influence over the students was good, though from his want of acquaintance with Tamil he could not do so much as he otherwise would have done for their religious improvement.

I have thus given you my estimate of Mr N's character &c on the points in which I suppose you are most interested. His visit to America at the present

time & under existing circumstances is a trial to us all, but on some accounts it seems to be desirable. He ought, I think, to be married if he is to remain connected with the Mission, and it is very desirable that he should be married in America. ‖ Mr Cherry married a lady born & educated in this country, and I do not think he could have done so well by going to America; but his case was a peculiarly favorable one. Mrs C. as you may know, is the grand daughter of the late Rev Mr Palm an excellent missionary of the London Missionary Society, & she herself has been, during her childhood so much with our Jaffna Missionaries, as to be quite American in her feelings; and she has also several near relatives living in America; so that, taken all together, she can scarcely be looked upon as a foreigner. But in ordinary cases a lady brought up in this country, has so few feelings & associations in common with Americans, that she would be almost a stranger though a member of the mission. The differences of national habits, & of prejudices arising from the dissimilar modes of edu=cation &c in various countries, are so great, as to be rarely overcome, and make it generally undesirable, I think, that those who have been born & educated in different countries should labor together in the same field as missionaries. This is true of both sexes. But there is another reason why it is desirable that our missionaries should marry in America, which is, that every lady coming from thence will leave behind her a circle of friends and acquaintances over whom she will

continue to exert an influence, and whose contributions and prayers may be of much service to the Board. To this it may be added that the children of missionaries married in America are more likely to find friends there who may assist in their education & in case of their parents death. For these and other reasons which might be mentioned, if Mr N. is to continue a missionary, he ought to be married, if married ~~[illegible]~~ at all, in America; and I have no hesitation in giving it as my opinion, that he ought by no means to return to India single. On this account the present is perhaps as good a time as any other for his making a visit home. But it is a cause of regret which we feel deeply, that unfavorable impressions or prejudices in the minds of the members of other missions should have had any influence in procuring his recall, before inquiry had been made of his brethren who must have had a better opportunity of knowing his real character, than those who have either never seen him at all, or at the most have had but a casual acquaintance of a few days. I am unwilling to suppose that such unfavorable impressions, however they may have become known to you, could have had much influence in occasioning Mr N's return to America; though in one of your letters you say "A free personal acquaintance with our Committee, and with us all, will be worth your making a visit home to remove unfavorable impressions, and thus enable us to remove them from brethren & sisters in other Missions who may not have had opportunity for a personal acquaintance. It is known

to us that such impressions are considerably prevalent"
For should it be supposed that the Committee listen to, and are influenced by, secret & exparte statements, or to vague & indefinite impressions, while those most concerned are ignorant of the influences in operation against them, and only hear of their existence at the moment of their recall, there must be an end of all confidence between the Missionaries and the Committee: for no one who has a character to sustain would be willing to hazard it under such circumstances.
You remark in one of your recent letters, that mutual confidence between the Missionaries & the Board is quite essential to the prosperity of the Missions. I cannot quote your words, as I have not your letter before me, but I fully coincide in the sentiment. And while I am on this subject, I may mention that for years past there has been in the mind of different members of the Mission a feeling that the Committee have sometimes, though unintentionally, allowed themselves to be influenced by particular missions or individuals to a greater extent than was proper, & sometimes to the undeserved injury of other missions & individuals.
I mention this as a state of feeling which has existed, and in illustration of it I send enclosed an extract of a letter written several years ago by the late Rev Mr Dwight, to the Rev Ira Tracy.
Another circumstance which may have continued the feeling, has been the appearance of some prejudice at the Rooms, for reasons not known here, against the missionary character of Mr Cherry, so that it was said if he visited America to be married, he would not be allowed to return. The

mention of unfavorable impressions in other missions respecting Mr North as one of the circumstances which made his return to America desirable, has had a tendency also I think to revive this feeling. I do not think it ever extended farther than to produce an occasional uneasiness in the minds of some of the brethren, but such a state of suspicion, or want of confidence, in however small a degree it may exist, is always to be lamented. Where the fault has lain, or whether any one has been to blame in the case, I will not pretend to say, nor is it in the least degree necessary. The feeling has certainly existed to some extent, but I trust it may soon be, if it is not already, numbered among the things that are past.

We shall ever be ready, I hope, to make every allowance for what we cannot understand in the doings of the Board, or of the Committee. We know that you are often placed in circumstances where you cannot do what you would, and we sympathize with you in your difficulties and trials. May the Lord, our Divine Master, impart to us more & more of His Spirit so that we may ever be of one heart and of one mind in his service!

In speaking of the difficulties in this mission, you intimate that if they have been of so long continuance as would appear from our letter respecting Mr Lawrence, there must have been a want of confidence manifested in former communications from the Mission — and also that the Committee had some vague knowledge of the existence of difficulties of some kind, though they could ascertain nothing of the particulars. I feel quite sure that were you acquainted with all the circumstances of the case & with the feelings which have led to this silence respecting our troubles, you would fully ac= quit us of any want of confidence in this matter.

we have ever been unwilling to make a brother an offender for a word or for any slight cause; and as it would seem a breach of charity to accuse a brother before the Mission, we have borne & forborne. Perhaps we have erred as a mission in this respect, but if so we have erred on the side of forbearance. Situated as we are, it is a very difficult thing to report one of our brethren to the Rooms. If the delinquency is slight, it would not be advisable to report it; if repeated & repeated again, there is still the hope of amendment. And even when this hope has been repeatedly disappointed, it is a serious matter to take steps which may remove a man from the missionary field, when an absence for years from his native land may have unfitted him for labor there. Besides, when it seems plainly necessary that the mission should notice the bad conduct of one of its members, who is to undertake the invidious task of bringing the business forward? Few would be willing to volunteer in such a case, and the possibility that who=ever was most prominent in the business might be called to make a visit to America to explain matters, would be enough to appal almost any one who loves his work.

But suppose the case is not one of crime, but of inefficiency, an inability to acquire the language, for instance, who is to take the responsibility of turning informer, or of proposing the return of such a brother? Many amiable qualities may have endeared him to us, it may be a doubt whether he is not more useful here than he would be at home - or at the best, it is a most ungrateful duty to charge a brother with inefficiency; and as the duty falls upon no one in particular, it is neglected. In such cases, if the Committee have any intimation or suspicion of the state of things, a simple,

plain question from them to the Mission as to the facts of the case, would at once relieve them of their difficulty, and afford them an opportunity of making a frank statement of the case. I hope the Committee will repose sufficient confidence in the Mission to adopt this course without hesitation whenever they have any doubts respecting its members or operations. Confidence thus manifested will beget confidence - and the affectionate union of the Mission with the Board will be continually strengthened.

Before closing my letter, I will request that if, for any reason, Mr North is not to return to this Mission or to his place in the Seminary, you will give us as early intimation of it as possible, that the mission may supply his place. The interests connected with the Seminary are too many & important to be left, if it can be avoided, in the hands of a single individual who may be called away at any moment by a sudden death. My opinion of the desirableness of Mr North's return to the Seminary you will gather from what I have said respecting him. May the Lord guide you all to such a conclusion as shall be most for his glory!

It has given me, and the brethren here, much pleasure to see the stand which the Board have taken on the exciting topics which for several years past have been thrust upon their attention at their Annual Meetings. I was not a little surprised at the remark of Dr Bacon at the meeting in New Haven, viz. that he had thought that the Prudential Committee & Secretaries came to the meetings of the Board for instructions &c, for as the Board is not an Ecclesiastical body, they have no power nor right to give instructions regarding the internal management of mission churches - and it could therefore

be no part of the Committee's duty to come to them for such instructions. I trust the Committee & Board will ever continue to act upon the principle of attending only to the single object for which the Board itself was constituted. A contrary course must involve everything in confusion and ruin. I cannot but hope that the very violence of the opposition you meet from some quarters, will prove its own antidote. Amidst all the anxieties and turmoils of our present state, it is pleasant to know that "the Lord reigneth". When He pleases he can, and will, still the tumultuous waves, and bring his tempest-tossed church into the haven of peace.

Wishing you the continual presence & guidance of the Holy Spirit, I remain, with much respect

Very sincerely

Yours, &c

W. Tracy

P. S. March 29th

In speaking of the want of confidence which has existed in the Mission, I forgot to mention as one of its causes the very long delay of the Board in sending us a physician, while in the mean time, if I mistake not, several have been sent to other Missions. When we first heard that Dr Scudder was to be sent temporarily to this Mission, the fear was expressed, that this arrangement would interfere with our obtaining a permanent physician, and that as Dr Ward of the Jaffna Mission had received leave to return to America, that Mission would, after all, be supplied with a permanent physician before one was sent to us. so that we might yet have to wait for years before our wants were supplied. Subsequently but several months ago, & before Dr W. had left Jaffna we learned from that Mission that there was then a prospect

that a physician would be sent to take the place of Dr Ward.
A few days ago we received a letter from Mr Winslow announcing the arrival of our new brethren, in which he says "There is some prospect of a physician being ready for the next ship, but he will be appointed it is supposed to Jaffna, and it is uncertain when one will be for[und] for Madura. It may be soon; but perhaps not very likely." I will not attempt to describe our feelings on the receipt of this intelligence. It is true there is still an uncertainty in the case, but it is singular that the three missions should coincide in this expectation if it were without foundation. Should our fears in this respect be realized, it will a rude shock to the confidence which the Mission still repose in the Board, which I fear years will not be able to remove, & it will be sad indeed, if while the Board is called to suffer f[rom] a diminished confidence in the community at home, it should, at the same time, lose that of its own missionaries. May our Divine Master, who is our never failing refuge, avert so painful a result!

Madura, March 22, 1847
Recd. June 17 —
Ackd. June 24
Mr. Lawrence & Mr. North.
Physician, &c.?
Expressing

Rev. R. Anderson D.D.

Dear Sir

I send enclosed the Report of the Mission for the past year. The Report bears my name, but I do not wish, on this account, to be considered as expressing any opinion on the movements of the mission on the agitating subject which has been so much before us during the past year. We greatly need wisdom from on high to guide us where interests of so much importance are committed to our hands, and we no less need patience, lest the imperfections, and ignorance & even perverseness, not only of the heathen, but of native Christians also, should lead us to forget that "charity suffereth long & is kind".

I will only add my earnest desire that you will remember us continually in your prayers to God.

I remain, my dear Sir,
Yours in the bonds of Christ
W. Tracy

Madura
Feb 24, 1848.

Care of Mr J. Lyman
No 2 Turnwheel Lane
Cannon St
London

Rev. R. Anderson D.D.
Cor. Secretary of the A.B.C.F.M.
No 33 Pemberton Square
Boston U.S.A.

overland
via
Southampton

Rev. Wm Tracy
Madura, Feb. 4, 1848
Rec'd April 24
Ans'd July 19.

Madura April 4th 1848

Rev R. Anderson D.D.

Dear Sir

As you have already received the Annual Report of the mission, and have thus become acquainted with the reduced state of the Seminary, you will not expect from me a very lengthened Report at present.

At the time when the Seminary was so suddenly reduced in numbers, it was hoped that many of the students would soon become convinced of their folly in renouncing the privilegs they enjoyed, and would return again to their studies, but this hope has been realized only to a very partial extent. Of the 35 who left, four only have returned, and one of these, soon afterwards left a second time. Two or three others, all of whom belonged to the first class, have recently expressed a wish to be restored to their standing in the Seminary, but I have not yet had an opportunity of testing the sincerity of their declarations.

Of those now pursuing their studies, one belongs to the first class, and four each to the second, third & fourth classes. The members of the higher classes could not be reduced to a lower class without greatly discouraging them, & retarding them at least a year in their course,

while our need of their services as Catechists &c is greater than ever on account of the number who have left us the past year from their adherance to Caste. At the same time, the lower classes were quite unfitted to be raised to those above them; so that no alternative was left but to continue the number of classes as they had been. As all of the teachers, except one, left the Seminary at the same time with the students, I have been obliged to confine myself during nearly the whole of every day to the hearing of recitations, which has left me little time or strength for other, and perhaps more important duties. I trust this necessity may not be of very long continuance.

The conduct of the students has been very exemplary, and several of them give me reason to hope that they have passed from death unto life. Four of them are candidates for admission to the church, and some of them will probably be admitted at the next communion, as they have been on trial about six months, and continue to do well. Four of the students are already connected with the church. In one of these I have felt peculiar interest. His father is a man of considerable property, of more than ordinary intelligence, and of much influence; he is however, an exceedingly bad man. Soon after the establishment of the Boarding School at Dindigul

he sent his three sons to it. One of these became a member of the church in Dindegul, and the youngest, Charles Coit, of whom I am about to speak, is now in the Seminary. Some time after his connexion with the Seminary, he became deeply anxious for the salvation of his soul, and after having given most pleasing evidence of a change of heart, was admitted to the church. In doing this he was obliged literally to renounce all for Christ. He has not dared to visit his father's house since his profession of Christianity, as his life might be in danger from his father's violence; and from my own acquaintance with the man's character, I think his fears are well founded.

Coit was the first of the Seminary students who fully renounced caste, and he did so at once and without hesitation. On my inquiring what it was that decided his mind on this subject, he replied, that soon after becoming a member of the church, he awoke from sleep one night, and as he was meditating on spiritual things, he had such a view of the holiness & blessedness of heaven, that he at once determined wholly to renounce the world, and its sinful customs including caste, and from that moment, he said, his mind had never wavered on the subject.

Not long ago he came to me, his countenance lighted up with pleasure, saying "Sir, my sister has

come" As I feared some plot of his father's to get him in his power, I inquired where his sister was, and whether he had seen her? to which he replied that she was then waiting for him in a choultry not far from the Seminary, adding with much simplicity "Sir, I have been praying for some time that God would send my sister where she might be instructed and converted: and now she has come, and I hope that God has sent her to be converted, and I wish that she may be admitted into the Female Boarding School in Madura." I found on inquiry, that she had left her father's house, and had come alone, a journey of four days on foot and almost without food, to meet her brother. From the peculiarity of the case, she was admitted to the Boarding School, though her age (13 or 14) was above the usual standard. May her brother's hopes be realized in her sincere conversion from sin, to a love of the truth as it is in Jesus

Some of the other boys have been called to endure reproach for the name of Christ; and from the spirit they have manifested, I cannot but hope that they are among the Lord's chosen ones, and that he will hereafter make use of them for the promotion of his cause. While our hearts are pained to see some who have professed the name of Christ, unable to withstand the temptations

of the world, such instances as the above, though possessing no remarkable interest in themselves, afford us much encouragement to hope that our labor is not in vain in the Lord.

Since writing the above, I have learned the return to the Seminary of another member of the first class. He is one whose sincere piety I have never doubted since he entered the church four or five years ago. I have just received a letter respecting him from the Rev Mr Schaffter, one of the oldest missionaries in Tinnevelly, who speaks in very high terms of the confidence he has in his piety, but adds that the cross which he has determined to take up will prove a very heavy one, as all his friends are strong supporters of Caste.

It is not always easy for us to appreciate aright the temptations & trials which often beset our native converts, as our situation is so entirely different from theirs; and our discovery of worthlessness in some cases, may lead us to withhold sympathy from others where it is really deserved. All are not Judases who have denied their master under the influence of temptation, for it is still true that the Spirit may be willing, where the flesh is weak. May the Lord give us grace to distinguish between the precious and the vile,

and in all cases to follow in the steps of him whose peculiar characteristic it is, "not to break the bruised reed, nor quench the smoking flax."

From various causes, but especially from anxieties connected with the exciting subjects which have occupied the attention of the mission for a large part of the past year, my health suffered considerably. I hope, however, that a recent visit of six weeks which I have made to the Pulneys may do much to reestablish my health.

I remain very truly & affectionately,

Yours &c

W. Tracy.

Care of Mr Joseph Symm
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No 33 Pemberton Square
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Overland
via
Southampton

Madura, April 4, 1848.
Rec'd July 12.

Madura May 8th 1838

Rev R. Anderson D.D.

Dear Sir

In your letter of Decr 14. 1837 you request that we would explain particularly, the manner in which we estimate our salaries. We cannot ascertain certainly whether any special letter on this subject has ever been addressed to the Board, but we have always supposed, until the receipt of your letter, that the mode of estimating our salaries was distinctly understood at the Rooms.

At the commencement of the mission in Aug. 1834, it was made one of the Regulations of the mission that "Each missionary & wife shall receive one hundred & fifty pounds sterling annually; and each child over five years of age, sixteen pounds four shillings annually; and each child under five years of age thirteen pounds & ten shillings, annually. Each unmarried missionary shall receive one hundred pounds annually."

We have taken it for granted that at the

formation of the mission, its Constitution and Regulations were all sent home to the Rooms; but we may have been mistaken; and we shall with pleasure give you all the information you request.

The question of our salaries has been occasionally a subject of conversation in the mission ever since its commencement; and at times it has been proposed to apply to the Board for some increase of them, but no ultimate action has ever been taken; and we continue to the present time to estimate our salaries according to the above Regulation, at £150 for a missionary & wife – £16-4 for each child above 5 years of age, – and £13-10 for each child under that age.

We should, however, mention here that instead of calculating the exchange on our salaries at 2 shillings to the Rupee, as was done at first, we now calculate it at 1/- 10d, which we believe is the average rate of exchange. This, as our salaries are estimated in pounds sterling, we suppose we have a right to do, and therefore, in doing so we have not considered ourselves as making any alteration in our salaries. We are subject

to a loss in exchange, in the country, which amounts to, from one to four per cent, on all money paid in small sums, as is the case with a large part of our family expenses; but so far as this loss has affected our salaries, we have never charged it to the mission.

The expenditures which we consider as properly covered by our salaries, are, all private & family expenses in which are included, 1st Expense of transporting supplies of all sorts from Madras or elsewhere, 2d Horse or bullock keeping, and all journies made without the direction or consent of the mission. 3d All private postage, purchase of books for private libraries & and 4th The cultivation of the gardens on the mission compounds.

On the other hand we do not consider our salaries as designed to cover the expenses of journies made by the direction or with the consent of the mission, including journies for health; the purchase, preservation & care of mission property; postage or transportation on account of the mission; nor the cost of medicines when needed for ourselves, or those under our care.

For several years we were in the habit of making an appropriation to enable the ladies of the mission to visit the other stations. This

was partly intended to encourage the intercourse of the Ladies of the different stations, which, situated as we are, at a considerable distance from each other, was often a matter of no little difficulty and expense. The appropriation was to be charged only to the extent of the actual expenditure for this specific purpose: and since the erection of the buildings on the Pulneys, it has been discontinued altogether.

The allowance of Rs 144 for travelling expenses to Quarterly meetings, and on various committee business has never been considered as a part of our salaries, but was intended to cover the expense of travelling for these specific kinds of mission business; and we believe the arrangement occasioned a saving of money to the mission. But as the manner of making this appropriation, seems objectionable to you, we will make such a change in this respect as, we trust, will meet with your views.

Our houses are furnished at our private expense, but as the subject of supplying our houses with mats, has been referred to in some of our recent letters; it may be proper to make a remark in reference to them. In this country, generally mats are not considered so much a part of the furniture of the house, as a part of the house itself. The floors of the houses are all made of chunam, &

a very perishable nature, and without the protection afforded by mats, would soon wear out, and require constant repairs, at an expense equal to, or greater than that required for the purchase of the mats themselves. On this account it seems reasonable that we should be allowed to follow the general custom, and consider the mats as a part of the house, to be furnished at the expense of the mission. To this may be added, what has been referred to in a former letter, that in case of removal from one station to another, the missionary is subject to considerable loss, if the mats must be moved & refitted to rooms of different size.

But as the use of the mats is a personal convenience to the missionary, as well as a means of preserving mission property, we have never done more than furnish one or two of the principal rooms of a house at the expense of the mission, leaving the remainder to be defrayed from our salaries. In this respect, we do not think we have erred on the side of asking too much, and we trust the Comm^e. will take the same view, and allow us, under the head of repairs, which seems most appropriate, or in ~~any~~ other way they may prefer, to meet the expense

of supplying one or two of the principal rooms in each mission house with mats.

In regard to the style of our living, and the extent of our personal & domestic expenditures, we believe there is but one wish among us, and that is, never to transgress the grounds of a truly christian economy. The furniture of our houses is plain, though substantial, and no more in quantity than is necessary for our comfort; and that of our brethren, when they come together at our Quarterly Meetings: and in the supply of our tables, we make the preservation of health, not the mere gratification of appetite, our guide; and what is best adapted to this purpose, can only be known by experience in the country, itself. We have never imitated, nor felt any disposition to imitate the habits of the European residents in this country. As we are situated, there is little temptation to this; and even had we the desire, our salaries bear too small a proportion to theirs, to allow of any attempt at imitation. We retain our American feelings & habits as far as the climate and other natural circumstances of the country will allow; we do this because we prefer our native habits & customs to any others with which we are acquainted

and we believe our manner of life, — our furniture, our food & clothing, and our means of conveyance, are such as to commend themselves to the approbation of all intelligent Christians in America, who, from their knowledge of our circumstances, are qualified to judge upon the subject.

You "desire to what in our case, is really enough for our economical support as American Christian Missionaries?"

In what way we estimate our salaries, has already been mentioned, and after all the experience we have had upon the subject we consider this salary as about what it should be. We could not live upon less without sacrificing our health or usefulness; or running in debt from which we have no means of extricating ourselves; and this we are unwilling to do, as we consider it not only destructive of our own peace of mind, but as directly opposed to the apostolic precept to "owe no man anything".

The early habits of individuals are so various, that it may sometimes occur that what is just sufficient for the support of one family, may be considerably inadequate to the support of another. Where every expenditure of money is made with fully as much conscientiousness, and with fully as strong

and pervading a desire to glorify God in all things.

Where most of the outfit money of the missionary is expended in America for clothing and other necessaries, he will find it somewhat difficult, with our present salary, to keep clear of debt, for some time after entering the mission. If he has a single child, the allowance for such, is usually to small to meet the necessary expenses; if his family should increase, the proportionate expense diminishes; until after some years, if no untoward accident or disease should deprive him of his horse, or his bullocks, and thus make another outlay imperative, he may find himself free from debt.

Taking all these things into consideration, we consider our salary as very near what it should be under our circumstances; we might ask for ~~some~~ addition, but we are unwilling to do so; and on the other hand, we believe conscientiously, that it could not be made less, consistently with our greatest usefulness, or our character as American Christian Missionaries.

I remain very truly & affectionately
Yours &c
W. Tracy.

P.S.
I should have forwarded this letter sooner, but it was necessary to lay it before the mission, by whom it was read & approved at the meeting held this month. (July.)

Madras, May 8, 1848.
Re. Oct. 20,
bul. Ans. 28"
Salary
Rev. Rule

Madura June 22^d 1848

Rev. R. Anderson, D.D.

Dear Sir

As it has been thought advisable that the brethren of the mission, individually should express to you their opinion on the topics contained in your letter of Dec 10th 1847, I proceed to give you my views on some of those points which seem to be most important. I should have done this at an earlier date, had it not been for an accidental injury which disabled me from writing for about a month.

You desire to know "how far the statements and remarks in your letter, are applicable to this mission, and how far not" On the supposition that your propositions and inferences are correct, the two missions, though in some respects similar, are in other, and most important respects, materially different in character.

First. It is not true, I think, in regard to "this mission, that neither native preachers, nor pastors are to a great extent required". Our churches

are small, and in most cases, the number of those who have been baptized in the different villages has been so small, that it has been desirable, or rather, I should say, necessary to have them unite with the churches at the principal stations. On this account a great number of native pastors is not immediately needed, but as soon as, by the blessing of God, churches of any size shall be formed at our outstations, native pastors will be necessary.

In regard to native preachers the case is different, for of these we even now require a large number, qualified to preach the gospel of Christ to our village congregations, and to the heathen by whom they are surrounded, and prepared to meet & answer the objections which, to an increasing extent, are to be found in the mouths of the people. For this work natives are, in some respects, much to be preferred to foreign missionaries. They have far better command of the language, and a more intimate acquaintance with the superstitions and customs of their own people, than a

foreigner ever can have. But in discipline of mind, in knowledge of the truth, in a capability of answering opposers, & especially in moral character, & the influence which always accompanies it, the missionary is far, beyond comparison, the superior. A single well directed sentence from him will often remove more difficulties, and clear up more objections, than the rambling, discursive talk of a native for an hour. But missionaries cannot be had to supply with stated preaching all, or half of our congregations, and therefore natives, the best qualified that can be obtained, must be employed in their place; and many such are needed now, for our larger village congregations, and for other important places. Second. It is not true in this mission to any extent whatever, that "the labours of each individual missionary have become so various, that preaching is" or must necessarily be, "but a small part of his weekly duties," nor so various that "he cannot gain an acquaintance with Tamil". If the language is not acquired, & used also, it must be from other causes than a variety

of labors; and those of this mission who have been long enough in the country to acquire the language, do spend a large part of their time in preaching, in the church, by the way side, & in the villages; and the feeling is, I believe, universal among us that a simple declaration of the truth as it is in Jesus, is our great business as missionaries. Providence has not led us as a mission, to the preparation of books, but we could not do without them, and therefore. I must add my belief that those who have been engaged in the preparation of good books have been as truly fulfilling their commission, as those who have been more devoted to the direct & public preaching of the word.

<u>Third</u> It is not true in this mission, that the "churches are all <u>educated</u> bodies &c". The whole number of church members as reported at our last Annual Meeting is 211 of whom 49 are catechists, Eng. school teachers &c. Of these 49 catechists &c, but a small number can, in any important sense be called <u>educated men</u>, and by far the greater part of our church members are much more ignorant than we

could wish: nor with the exception of the Catechists, without whom we could not carry on our work, are our church members dependant upon the mission for support.

Fourth. In regard to native preachers you ask, "Cannot "formal licensure" be well dispensed with in the mission churches? or be done in such a way that the transition from a Catechist to a preacher may be almost imperceptible, requiring a very small if any increase of salary? If a "formal licensure" is not necessary under our circumstances, and I am inclined to think it is not, then many of our catechists are already preachers. They very commonly take a text from the Bible, and preach a regular sermon, that is according to their ability, not always very logical, or very conclusive, but still containing a good deal of truth. Their principal business, is by no means mere catechetical instruction; on the contrary, they are, in a strict use of language, rather preachers than Catechists, though they bear the latter name. But if they should remain without a formal licensure they ought also to remain without the name of

preachers, for whatever evils might arise from a licensure, would arise equally from giving them, or allowing them to assume the name of preachers. The evils arises from the distinction conferred, not from the manner of conferring it. The more able of our catechists may then be considered as preachers by us, & may be thus styled in our communications with the Board, without our using the name here, & without any necessity for an increase of salary.

Before becoming pastors of churches, however, they must be regularly ordained, so as to have a right to administer the ordinances of the church. If men are fitted to become pastors of churches, they must be men of somewhat superior intelligence, and of good moral & christian character. Such men of tried character, are worthy of a higher salary than others; and if the mission, or the churches do not pay them a salary in some measure proportioned to their value, they will obtain it from some other quarter, for experience in christian lands has not given convincing proof that ministers of the gospel are entirely free from the influence of

worldly motives. But native pastors would need a higher salary than others, on another account, that is because as pastors they would be exposed to expenses from which others would be free. Large demands would be made upon his hospitality, and he must be an example to his flock in every good work, as well as word. He ought to have sufficient salary to meet these expenses. But if he have more money, and more authority than others, he is at once in danger of losing, if he ever really possessed, "a meek & lowly spirit." This is an evil unavoidably connected with his situation. The danger does not arise from his having more knowledge than others, nor merely because he has a certain amount of money, but because he is in authority, because he has power over others, in whatever way it has been obtained. The temptations in this country to make an ill use of authority are so numerous & strong - and the moral principle of the people is at so low a state, that there are few, very few I fear who would come out of the furnace without the smell of fire upon them. Here is the great, &

true difficulty in the way of raising up a pure & efficient native ministry in this country. The people universally are weak, degraded & without moral character. It is impossible for those who are ~~born~~ and brought up amid such a state of things not to feel its influence, and even those who are partially removed from it by being educated in our Boarding Schools, under the care of a faithful missionary, when thrown again into the vortex of iniquity seldom escape unscathed. It is not a want of sufficient knowledge, nor of really hopeful piety, but a want of energy & of that strong moral sense which is as a wall of fire in warding off temptation, that makes it so difficult a thing to raise up a good native ministry. The want is one which no missionary can fully supply; & under such circumstances, after all our exertions to raise up an honest, pure & humble ministry, we must expect very often to meet with disappointment; and if in any case we succeed, as I trust we shall, we will give the glory where it wholly belongs, to Him whose prerogative it is to send forth faithful laborers into his harvest.

Another subject to which you refer, & one of no small importance is that of education. The question arises. Is it the duty or the policy of the missionary to do anything towards the education of the people among whom he labors? and if so, to what extent & in what way?

The papal missionaries from the time of Xavier to the present have almost invariably answered the first & main question in the negative; and the Romanists of India are among the most degraded of its inhabitants, and a disgrace to the name of christianity; being in ignorance & superstition, as a general thing, far below the great mass of the heathen: a result which I cannot but attribute to their having been left without instruction by their priest, being, at the same time, too poor to obtain it for themselves. As our converts are likely to be from the same poorer classes of society, we must expect the same result if we pursue the same course.

Among existing missions, the Wesleyans, or some of their missionaries, appear to have gone to one extreme; and the Scotch missionaries to the other,

The Wesleyans would do nothing but preach, the Scotch scarcely anything but teach, though preaching is connected with their instructions. Of the two, the latter have had, so far as I know, the most real success among the natives. But a middle course, avoiding both of these extremes, seems best fitted to accomplish the great end of all missions, the establishment of the gospel on a firm basis where it may in due time sustain itself. And this middle course, has, I think, been pursued by this mission. From the first, our schools have been looked upon as auxilliaries only, and not as the main business of the mission, and this is true both of our Common, & Boarding Schools. All the care which the missionary is required to pay to these schools, need not interfere in the least with his direct preaching of the gospel, I feel quite sure that I was never thus prevented, from preaching, and I believe the same is true of the other members of the mission. Our common schools, wherever they were established, furnished the nucleus of a regular congregation, which were always increased by the parents of the children & others drawn to the spot by their interest in the

examination of the children. The benefits bestowed upon the scholars has had a tendency to disarm prejudice, and check a spirit of cavilling most hostile to a reception of the truth. In this country such schools seem to be peculiarly necessary from the universal prevalence of Caste, which excludes the missionary from the families of the people. By our schools, and by them alone, can we gain access to these families, and we know that not a few Hindoo mothers have learned from the lips of their children truths, of which but for our schools, they must have gone down to their graves in ignorance.

But one of the best results of our common schools is that, if properly conducted, they fill the minds of the children & youth who attend them, with the truths of the gospel, to the exclusion of error, and prepare them, as they grow up, for the more ready reception of the truth into their hearts. This testimony is borne by the missionaries in Tinnevelly from their own experience, with which my own coincides.

I have spoken of these schools as furnishing a regular congregation for the missionary whenever he pleases. To this it has been objected, that the motive which brings together this

congregation is an interested one, that the teacher comes because he is paid, and the scholars because they receive instruction on condition of their coming to church &c. Whatever may be said of the motive of the teachers in attending worship, the desire for an education on the part of the scholars, is not in itself, a bad motive, though it is an interested one. Indeed this motive seems to be a much better one, than those which often bring our village congregations under our care. And as to our ordinary congregations in the streets or bazaars, they are brought together by mere curiosity to hear what this babbler will say, or from a desire to cavil at what is said. These motives are no better, to say the least, than that which collects together our school children with their parents, while in the latter case the regularity of attendance which is secured, is of great value.

I have thus far spoken of all our common schools, whether in heathen villages, or in our village congregations among nominal christians. Both classes, I think important, though on different grounds; but it is probable that as our christian schools increase, those for heathen children will diminish. But our danger as a mission does not at present

appear to lie in this direction of multiplying our schools too much, but rather to an excessive, and injudicious expenditure of all our strength and means in multiplying village congregations. A due & prudent admixture of all these various kinds of agency seems to me the most likely to secure permanent success in our work.

In regard to our Boarding Schools, it has been objected that the scholars in them are too much "isolated from the people". If by isolation is meant that they are removed from the ordinary occupations of the people, this will be almost equally the case if they are to receive a good education in any whatever. But if the meaning be that the scholars are separated from their people by the acquisition of new customs, and habits of thought and feeling, I can only say that, so far as this is really the case, it must be looked upon as an advantage of no small importance. They are removed from the sight of the gross vices which are daily practiced in their own families, & among their neighbours, — they are "so" isolated as not to participate in heathen rites & ceremonies; they acquire

habits of thought & feeling far purer than they could acquire among the pollutions of native society, and no one could wish it otherwise. The only regret is that the isolation is so imperfect. But in regard to their mode of dress & style of living there is no difference between our scholars & the people generally; and the occasional intercourse with their friends which is enjoyed during vacations, is quite sufficient to prevent any alienation of feeling, or any idea of their being a distinct class separated in their interests from the generality of the people. It appears to me that the numerous hopeful conversions which have occurred in these schools, are a seal of the divine approval, and an indication that they have not sprung from a mistaken & objectionable worldly policy, but that they are plants of the Lord's own planting. The want of pious, well-educated, & intelligent native assistants, and the advantages of Boarding Schools in raising up such has been so felt by the English missionaries in Tinnevelly that they have within a few years established such schools at most, if not all of their stations.

I do not think that our necessities require, at present

a very extensive establishment of this kind. but within proper limits, I know of nothing which could compensate for the loss of our Boarding Schools.

In our Seminary, as in Batticotta, the English language is used in imparting literary instruction, though not to the exclusion of Tamil, which is studied by all the classes. Religious instruction is imparted wholly in the vernacular language.

You refer to several evils which you apprehend must arise from the use of the English as a medium of instruction. One of these is that as the English is a foreign tongue, the instruction imparted will be imperfectly comprehended, being understood according to the Tamil idiom, and hence it is "no wonder that the new religion is put off so easily" If imperfect knowledge of the nature of Christianity leads the young men to put it off so easily, and this imperfect knowledge arises from the use of the English in communicating religious instruction, the evil cannot take place here, as all such instruction is given in Tamil.

I do not quite understand what is meant by the language you quote from one of the Jaffna letters, that the pupils "understand more or less according to the

Tamil idiom" when the teaching is in English, for if this be an objection, it seems to lie with much more weight against the use of the native language, when of course, not merely a part, but the whole must be understood according to "Tamil idiom", if the language can be understood at all.

But a graver objection against the the use of English is, that young men are thus fitted for government service, and drawn away from mission employment.

We have never made it an object to educate young men for government service: those who come to our Boarding Schools & Seminary seldom have that service in view, nor do I know of a single instance in which any one educated in our Seminary has obtained government employment. Those who seek such employment are usually unwilling to submit to the restraints required in our B. Schools & Seminary; and the renunciation of Caste, which is now required of all our students, is a very certain preventive to their finding employment out of the mission. A good knowledge of English may, in some circumstances & in some places be a passport to office

where there is no objection on the score of caste &c.
but an acquaintance with English is by no means required
of all government employees. By far the greater part
of such know not a word of English. A practical
training in the forms of business is required, & this is
usually commenced at an early age: and family
influence or official favor has so much to do with
securing even the lowest situation, that our students,
outcastes as they are, and generally very poor, can
have no hope of obtaining any office worth seeking.

Aside from the govt. service, there are occasionally situations as private writers or teachers, in
which a few might find employment by a knowledge
of English. Such cases, however, are very rare, but so
far as these furnish an objection to the use of
English in our schools, the objection is obviated
by other considerations to which I will refer.

It is not merely a knowledge of English, but superior
intelligence & cultivation of mind, through whatever
medium it is obtained, which fits a man for any
employment of trust or emolument. Intelligence
& mental cultivation are necessary for our catechists
& preachers, but in whatever way we impart these,
we at the same time prepare our young men
to ~~detain~~ employment out of the mission. Nor

should this be looked upon as an evil. If we could & should do such a thing as educate our students in a manner which should fit them only for Catechists, we should become, in a measure, bound to employ them as such when they had completed the prescribed studies. In this case we must either educate only those who give evidence of piety before they commence their studies; or if we take under instruction unconverted youth, hoping for their conversion while under our care; we must either employ unconverted men as Catechists, or we shall place before the students a most powerful motive to hypocrisy. If pious young men only are to be educated, I know not where such are to be found except in connexion with our B. Schools. I do not know of a single child or unmarried youth converted out of our schools; and if married men are to be educated, their families must be supported with them.

If on the other hand we take some of the most promising youth from our schools & educate them in such a way that they may be able to procure their own subsistence by teaching &c. if necessary, we remove the inducement to

hypocrisy, while at the same time we may hope that the blessing of God on our instructions, will convert some of them, and make them efficient helpers in our work.

But is an acquaintance with English, in itself desirable or necessary for native preachers & catechists? The object of education is twofold, to impart knowledge, & discipline the mind; and neither of these objects can be so well secured without the use of the English language, as with it. ~~The country~~ is full of Romanist Infidel & Mahommedan objections to Christianity as we preach it, and this opposition to Christianity is becoming more & more systematic & violent. The exploded objections of Hume, Voltaire & Paine find their way into every corner of the land. Catechists and preachers should have the knowledge requisite to meet and answer these objections; and their minds should be so enlightened as to be superior to the superstitions of the people, and so as to enable them to demonstrate the folly of these superstitions to others. If this could be done through the medium of the Tamil alone, perhaps, it might be well. But can this be done? If so, it must be by putting into their hands Tamil books containing the instruction they need,

or by oral instruction in the form of lectures. For the purpose of mental discipline, there is no book in Tamil, so far as I know, at all fit to be used, and to impart the requisite knowledge, there is scarce half a dozen. Besides the Bible & some Tamil tracts, there is a small Body of Divinity; a meagre outline of Church History; a Treatise on Morals, containing a brief lecture on each of the ten commandments; a Theological dictionary, the first part of Pilgrims Progress; and a few other translations of small English Books. How inadequate these are to secure the object desired, it is not necessary to point out. And of devotional books, books fitted to elevate the affections, to quicken & purify the heart, the list is still more meagre. On the other hand, the young man who has an acquaintance with English, has opened before him, a boundless treasure house of knowledge, abundant means of mental discipline, and, in the works of Baxter, Doddridge & others of like character, a constant excitement to every holy feeling & every good work.

If oral instruction is to be employed, those who attend these lectures, must have minds already somewhat disciplined, or they will fail of receiving much benefit. But the youth of our

village Congregations, from whom alone we can reasonably expect to obtain students, are, almost without exception, exceedingly ignorant, undisciplined, and unprepared to receive benefit from such a course of oral instruction as that of which we are speaking. The only conclusion to which I can come on this subject is, that for the promotion of vital piety, for mental discipline, and for the acquisition of necessary knowledge, an acquaintance with the English language is of the highest importance. And if there has been a failure of accomplishing the object at which we have aimed, it must, I think, be attributed to other causes than to a use of the English language, & English science, as the medium & matter of instruction. There is nothing in the English as imparted by us, calculated to degrade the understanding, to destroy energy of character, or to injure the morals; the whole effect is the direct contrary of all this. If there has been a failure it has been owing, I think, either to an improper selection, in the first place, of those who are to be educated, or to a want of practical training after they have finished their preparatory studies; or, perhaps more than all, to that native want of energy of character

which is almost universal. But I do not think there has been a failure to the extent which you seem to apprehend. A considerable number of the young men who have left our Seminary would, I think, come up fully to your idea of what a native preacher ought to be; and experience, with the grace of God, alone is wanting to make them well qualified for native pastors. This experience, however, they cannot be expected to acquire during a course of preparatory study; it is the offspring only of time & actual labor.

On the subject of village Congregations, I will make some remarks, and close this long communication. These congregations are composed, for the most part, of the lowest caste of the people, or pariahs, though there are exceptions. Occasionally, where a few families break away from the midst of their heathen neighbours, they are subjected to some annoyances, but generally speaking, they have little to lose by the change from one religion to another.

The Congregations vary from 3 to 40 or 50 families, but on an average they do not exceed six families. On the application of any number of families exceeding two, in one village, for christian instruction, they are required to sign a paper renouncing the practice of heathenism. & binding

themselves to receive instruction, to observe the Sabbath &c. A school is then established for the children, and a catechist is employed to instruct the adults, or if the families are few, the school master is sometimes required to teach both the children and their parents. Occasionally a single catechist has charge of a number of villages which he visits in rotation. The ignorance of these people when they come to us for instruction, or to be received as christians, is commonly of the grossest kind, they having seldom any clear idea of the real nature of Christianity, or of its spiritual requirements.

The motives which lead them to become nominal christians are very various. Sometimes they are engaged in a lawsuit with some Zemindar or other superior, and they expect, by declaring themselves christians, to secure the assistance of the missionaries, whose power they look upon as almost boundless; although in making application for reception, their true motive is usually most carefully kept out of sight. Sometimes they expect to improve their temporal condition by means of the missionary, who is expected to procure for them unoccupied land which they may cultivate, either free from taxes,

or free from the oppression which commonly accompanies their collection. In one place, a few head men expect to gain the benefit of the missionary's supposed influence with government in their affairs, and the people are obliged to do whatever their head men say. In another place a school master out of employment has the address to influence two or three families of his relations or friends to make at least a nominal renunciation of idolatry, that he may obtain employment as school master. Now & then, the fact that friends in another part of the country have become Christians, is the prevailing motive with some to follow the example. And sometimes, perhaps, a real disgust with heathenism, and a desire to be free from its influence & exactions, may lead some to seek after a better & purer religion.

Too often, as I have already remarked, the true motive of this nominal change of religion is so carefully concealed, that it baffles all the vigilance of the missionary, and it is not till months after he has received them, that their true motives become apparent. As the expectations which have led to a professed desire of becoming Christians, fail of accomplishment, as they must in most cases, it

cannot be expected that all, who for a time place themselves under instruction, should remain firm in their alledged purpose. In fact, many fall away from time to time; and in some cases, even where the congregation is continued, the individual members are not unfrequently found, after a few years to have entirely gone off, and a new, and sometimes, a more promising set, are in their place.

The prospect of doing great good under such circumstances, and to such persons, is certainly the most flattering. The ignorance & duplicity too often manifested, do not fail to try all the missionary's patience, and his fairest hopes are often blasted; but, like our divine Master, we came to call, not the righteous, but sinners to repentance. Under the most unfavorable circumstances, a respectful attention to the truth is obtained; parents and children are removed from the practice of heathenish abominations; and sometimes, by the blessing of the Holy Spirit, the truth finds its way into some dark heart, and they who had long sat in darkness and the shadow of death, are made to rejoice in the light of the Sun of Righteousness.

It is painful, perhaps, it would be wrong to reject

any who come to us for instruction, however imperfect or impure may be their motives; but an overweening desire to multiply the number of our prosylites may unconsciously lead us to an injudicious expenditure of money & strength. On this point we need to be, and I trust are becoming increasingly cautious; and whenever real improvements can be made in our mode of operations, I doubt not we shall all be most happy to make them.

I have thus given you my thoughts on most of the subjects referred to in your letter. I will only add my earnest prayer that you may have divine guidance in all your counsels, that the cause of Christ may be promoted & His kingdom established in all the dark corners of the earth!

I remain

Yours in the service of Christ

W. Dean

P. S. You mention at the close of your letter of Dec 14th that "the apparatus requested for our Seminary was sent some time ago; also a number of books for our mission library." The books, to which I suppose you refer, were received some months ago, but as we have heard nothing

of the apparatus, I fear it may in some way have miscarried. Will you be so kind as to make such enquiries respecting it as may be necessary?

W. I.

Madura June 22, 1848.

Rec. Sept. 25, — "

ans. No. 24

General policy.

Apparatus?

It appears that it was not sent.

To inquire further

Copy

Madura March 31, 1849

Rev R. Anderson D. D.

Dear Sir

In consequence of the financial difficulties of the Board which have made a reduction in our appropriations necessary, and partly from other causes, the comparative excellencies & defects of different modes of missionary labor, have, for some time past, been the subject of not a little discussion among us. Some changes have been made, & others of a still more important bearing on the interests of the Mission are contemplated at least by some of our number. At such a crisis in the history of a Mission every step should be considered with the utmost caution and every new plan prosposed should be thoroughly scrutinized before being adopted. Rash & hasty measures are always dangerous, & no where more so than in a mission, where a hasty movement may in a day undo the work of years.

In forming my opinion upon the comparative excellencies or defects of existing modes of missionary operation, I have not trusted to my own experience alone, but have sought that of experienced missionaries of other Societies laboring in this country. If my communication exceeds considerably the ordinary length of a Quarterly paper, the importance of the subject itself, will, I trust, induce you to give it all the consideration to which it is entitled.

Before referring, however to some of the different

forms of labor carried on in this Mission, it will not be out of place to refer to an opinion which has been broached in this country & in America also "that in propagating Christianity among heathen nations we must restrict ourselves to the means employed by Christ and his Apostles in the first days of the church." That the aim of all our labors, and the spirit with which we prosecute them must be the same as theirs will not be denied; but if in carrying on our work we are restricted to the very means they employed, we sweep away at once a large part of the benevolent operations of the church for the last half century. If the principle above-mentioned is a valid one, it not only cuts off education, at which the principle is mainly aimed, as a part of Missionary labor, but at the same time annihilates every mode of missionary operation which has not the plain and direct sanction of Apostolic example - it applies to all or none: and if true, all existing missions must be broken up & the missions must labor independently of each other, - we must cease to employ catechists & to distribute books, as there is no evidence that the Apostles made use of these means any more than they did of schools. — We must confine our labors almost entirely to large cities, never remaining in one place more than 2 or 3 years; and finally, all Missionary Boards must be broken up unless we except Ecclesiastical bodies. If the principle is a good one, it should be carried out to its full extent, & not be confined in its operation to a single mode of labor. But it is quite unnecessary to remark further on this point; it carries its own condemnation with it.

I shall now proceed to consider as briefly as may be, some of the different modes of Missionary labor practised by this Mission, & in doing this, I shall avoid as far as

possible repeating what was said in my former communication of June 22, 1848.

II. Preaching. While I cannot but think that our Saviour in giving his final commission to his Apostles, designedly used language of a general nature, that they might not be confined to any one manner of communicating the truth, I shall here use the word preaching as restricted to the direct & personal declaration of the Gospel by the Missionary himself. That there has been a considerable amount of this kind of labor performed by Missionaries in India cannot be doubted by any one acquainted with facts. The Missionaries of some Societies have almost entirely confined themselves to this form of labor. But that this mode of operation has been, or is likely at present to be very successful is very doubtful. I do not disparage the efficacy of preaching. I would rather magnify my office as a preacher of Christ to the Gentiles, but the question is one of facts, not of theories. The life of a missionary is on an average perhaps, 6 or 7 years. Among the Tamil people, half of this time at the least will be expended in acquiring so much of the language as will enable him to communicate the truth, I do not say with fluency, but with any degree of clearness. According to facts gathered by Rev Mr Winslow of Madras, not more than one fourth of the missionaries in the field at any one time, are able to preach fluently in the language. And this is not caused by their being engaged in schools, or by their having persons around them who understand & speak English, for it does not appear from all that I have seen or can learn, that those who are hindered least by these so called obstacles, are in any respects a whit beyond others in their knowledge of the language; & this is a plain matter of fact which is patent to all

the difficulty is in the language itself or in the mental constitution of those who attempt to acquire it. With a mere smattering of the language, humanly speaking, we cannot expect that preaching among such a people as this, will have much power. Were it not so facts might at once be produced which would set the question at rest forever. But it so happens that facts are on the other side. Dr Scudder who has preached personally, as much perhaps, as any missionary in India has stated that he does not know of a single case of conversion from his preaching since he came to the continent from Jaffna in 1836. The Rev Mr Brotherton an experienced and faithful missionary of the Propagation Society, in reply to my question of "how many conversions he had known as the result of preaching, to the exclusion of other means, such as schools &c, says: "I know of none personally, all the converts I have seen, have been made by one or other of these means." In 1847, the Missionaries in Bengal reckoned two conversions only from direct preaching during the year, though the number of converts reported was quite considerable. Mr Winslow of Madras says in reply to the above question: "The missionaries in Calcutta more than a year ago gave it as their opinion on careful inquiry that the want of more success was ~~...~~ owing to their depending too much on preaching & neglecting teaching. I believe the number of converts from preaching only is, & long will be, in India very small. I have never known any in all our missions. Perhaps others have." (The underscoring is, in all cases, that of the persons from whom I quote).

With these facts before us, and I know of none of an opposite character, to what conclusion are we driven? Certainly not that the mere preaching of the Gospel by the missionary, is to be at present the main, nay almost, the only means to be used for the conversion of the Hindoos, as some would have us suppose. If the cause is sought, we must look, always saving the sovereignty of God, to the character of the people, and of their religious and social institutions, and, perhaps, in some measure to the difficulties of the language.

II. Common schools for heathen children. I refer to these as a means of propagating Christianity among the people, and the first questions that arises are, What is the object of these schools, and what is the benefit which may legitimately be expected from them? The main object of these schools, then, is to spread a knowledge of Gospel truth among the people generally, & in particular to fill the minds of the rising generation with the holy truths of the Bible to the exclusion of the inane or polluting fables of heathenism, & thus preparing the way for the future and not very remote triumph of christianity. This is their object, are they calculated to accomplish it? this has been denied, and it is said that they have hindered the progress of the Gospel. If this is true, it must have been occasioned directly or indirectly. If directly, it must be either because bad books have been used, or bad teachers employed, who have exerted their influence against the truth. It is not the former, unless the Bible itself, or truths derived from it can hinder the Gospel, for no other books are allowed to be taught in the schools, at least none of a contrary tendency. If the teachers are bad, as may sometimes occur, that is, if they are found using their influence against the truth, the effectual superintendance of the missionary, without which the schools would be of little value, would soon discover the evil, and the unworthy teacher be exchanged for one of better character. If the evil influence is of an indirect kind, it must arise from their withdrawing the missionary from more important duties. That this is the case, I honestly disbelieve, & before I can yield my assent to it as a fact, it must be shown by facts, not assertions, that the amount of actual preaching by those who have schools is less than that of those who have none, and then that this deficiency of preaching has arisen, and necessarily arisen from the attention paid to these schools, neither of which, I am bold enough to believe, can be substantiated by proofs.

But to return to the main question, let us look at the results of experience. I have given you in a former communica-tion

my own opinion on this subject & shall now refer only to that of others. The Rev Mr Brotherton says: "I do consider heathen schools of very great use in propagating Christianity, where they can be kept under the personal and almost daily superintendance of the missionary— if too many & too widely scattered and left in a great measure to native management, they will be of little use. It is morally impossible that a faithful missionary with one or two such schools under his own eye, can be without fruit. I do not mean to say that he will have immediate fruit, but his efforts must tell in the long run."

The Rev Dr Schmid, who was the earliest associate of Mr Rhenius in Tinnevelly says in a letter dated January 24/49. "From the whole of these remarks you will conclude that I consider the conducting of all kinds of schools as a very important part of the Mission work but that it must be done most steadily, and with the whole time & strength of the missionary who devotes himself to it. 1st As to common Tamil Schools, we have established them, as far as our means allowed, whenever they were requested by the Heathen with the express wish to have our Christian books taught, but we discontinued them again in any village, when several Heathen opposition schools arose, and when the people showed not a particular desire for Christian instruction. We dismissed the master if he was not particularly well inclined to Christianity, nor active and faithful, or we removed him to some new heathen place where a school was requested. But every school should be also a preaching place, often visited & examined by a missionary, which will always afford opportunities to address the assembled adults, either in the school or any where else in the village."

The Rev Mr Schaffter, the oldest missionary now in Tinnevelly says: "As regards your first question whether schools for heathen children are of use for propagating the Gospel, I would say they are, in as far, as thereby a great deal of Gospel Knowledge is spread abroad amongst the heathen population. A great deal of the Gospel Knowledge now extant amongst the heathens of the Tinnevelly Province is certainly owing to the schools which have been established nearly through its whole extent, in various towns and villages, at least for 25 years; and amongst the heathen population who hear the Gospel with pleasure & show a desire to

read our tracts, a great proportion are such as have been instructed in our schools. Again he says: "I have stated to you the benefit produced in Tinnevelly by the establishment of schools amongst the heathen, as far as I have been able to estimate. If this benefit is to be valued or estimated by the degree of Christian Knowledge spread, I would say it is great, and well repays the trouble and expense."

To the question "Has the employment of vernacular schools as a means of spreading the Gospel, been a failure? the Rev Mr Winslow of Madras replies. "I say, by no means. On the contrary, I am convinced that taking the influence upon the children which is to be looked for principally in after life — the influence through the children upon their parents, sisters, brothers &c — and the influence on teachers, no form of operation among the Hindoos has been more generally efficient where the schools have had a thorough christian superintendence. We are to consider the evil prevented in taking the children from schools where they study with an idol before them, and have their minds filled with all impurity, — & the good done, if not immediately saving, in teaching them the principal truths of God's word. I would as soon think of objecting to Sunday Schools in christian lands, because the teachers are not all pious, as to object to schools here under heathen teachers when no others can gather the children, and when gathered they can be effectually superintended by the missionary & his assistants, and I would as soon exclude all but church members' children from a Sunday School at home, as to confine our Schools here to the children of Christians." "While the command is Go & teach all nations," heathen children must be considered as a part of the all."

To the collateral question Are we to consider the actual number of conversions as the only measure of success &c. he answers: "I say again, by no means. Our work at present in India is, I doubt not, principally preparatory; and that many do more good who scarcely witness a single conversion than others who may reckon converts by scores — At the same time, I look upon one real conversion with more hope, as to the vitality and real prosperity of the church than a hundred proselytes. The latter may be

useful in preparing the way for conversions, but in too many cases they will not only perish themselves but be stumbling blocks to others. Woe to us if we seek proselytes, and not real converts." The opinion in favor of vernacular schools expressed in the above extracts is I believe that of nearly every experienced missionary in India who has had any personal knowledge of their effects. And it is a question worthy of deep consideration whether we should not increase rather than diminish this branch of our operations?

III Boarding Schools. On this subject I have already expressed to you my views. I will not repeat what I then wrote, but merely say that my view as then stated has been in no degree changed by further consideration. It has been proposed, as you are aware, to give up our Boarding Schools & in place of them have one preparatory school in connection with the Seminary. On this point, I wish briefly to remark, that in the circumstances in which our Mission is placed, I am convinced that the prosperity, if not the existence, of our Seminary depends upon the faithful working of our Boarding Schools. Parents will rarely be willing to send their young children to a remote place to be placed under the care of persons of whom they have no direct knowledge, while they would not hesitate to commit them to a missionary with whom they are themselves connected and whom they see from month to month.

But a greater evil arises from having a considerable number of young boys, in immediate connection with others much older & more advanced. Bad influences are more easily yielded to than good and unless all or most of the older boys are truly pious, which we can hardly expect, there will be much danger from this cause. As an illustration of my meaning, I will mention the fact that in the development of guilt made some years ago in the Jaffna Seminary, most of the boys who yielded themselves as the instruments of unnatural lust were from the preparatory department, while their seducers were the older boys of the Seminary, a

fact which speaks volumes on this point.

The fact that the missionaries of the Church Mission Society, of the Propagation Society & to a great extent of the London Society are establishing Boarding Schools at almost every one of their stations, is an indication of the general opinion of their usefulness among missionaries of all Societies in this country. From several of these missionaries I have recieved decided testimony in favor of these schools; but I will transcribe only the brief remarks of the Rev Mr Brotherton, who says "Good as the abovementioned (Tamil common) Schools are, they will be of little use unconnected with a Boarding School. We are adopting them in all 5 of our missions, and repose our chief hopes of success upon them. Constant christian teaching — christian example — the weaning of the students from native habits & guarding them from native example, must have a most beneficial effect upon them. As a means, such Schools are absolutely necessary."

IV. The last subject to which I shall ask your attention at present is "the medium of instruction in the Seminary. The entire, or almost entire exclusion of English studies from the Seminary has been, to say the least, very warmly urged, and various arguments have been adduced in support of such a measure. As it may be supposed from my connection with the Seminary that I have a more direct personal interest in this subject than others, I may be allowed to say that, after a careful scrutiny, I am not able to detect any improper bias in my own mind on this subject. I think I may say, that it is not from any particular inability to communicate instruction in Tamil that I am opposed to the exclusion of English, and were it not so, I could without a moment's hesitation & with much pleasure, resign the place I now occupy, to any one whose enthusiasm in favor of exclusive Tamil instruction should qualify him to fill it with more hopes of success than I could do. For many reasons, such a change would be gratifying to my own feelings, but I mention the fact merely to free myself from the suspicion of undue prejudice in favor

of any particular course. Without further explanation or apology I shall proceed to consider the arguments urged against the use of English, & in favor of the substitution of Tamil, in its place so far as I am able to comprehend them. One argument strongly urged against the use of English studies in the Seminary is, that it "stultifies" the students; that it not only prevents their acquiring the abundant & overflowing treasures of Tamil literature, but that it absolutely unfits them for every thing, unless it may be occasionally to serve as a private copyist or head servant in some gentleman's family. Whether it is intended that the language itself, by some secret virulence works this evil, or that the books taught have such a tendency, I do not fully comprehend; & I can only remark that I do not see clearly in what way the study of the Bible in English, or the study of such books as Day's Algebra and Mathematics, Euclid, Olmstead's Astronomy & Natural Philosophy, Wayland's Moral Science, Watts on the Mind &c can produce the sadly deteriorating effects so painfully apprehended.

A second argument against English is that it fits the students for Government Service, and that consequently the Government bids so high for them, that the mission must either take up with those who are rejected by Government or must pay a very high salary to keep them out of that employment & in our own. This argument is in very striking accordance certainly, with the preceding one. It would strike any one, unacquainted with the facts, as very singular that the Government of India should be willing to pay such a premium for young men, who in consequence of studying English have become unfitted for any employment, except that of a house servant. But seriously, that an acquaintance with the English language & English literature & science does have a tendency to fit young men for government service cannot be denied. Such a knowledge enlarges the mind, & has a tendency, at least as taught by us, to purify the heart, and

in proportion as the student acquires it, he is fitted for higher usefulness anywhere, either under the Mission or under the Government, and, as the Rev Mr Winslow remarks, "we want none kept in the (mission) service, because fit for no other." As a matter of fact, not a single one of the students who have left our Seminary in good standing either is or ever has been in Government service. Two or three have sought situations under Government, and their failure was owing, not to a want of English, nor to a want of capacity, but to the fact that they were christians or to the influence of Office incumbents who have always some relative or friend of their own ready to advance for every vacancy. I regret that this is so. I should much prefer that there were a fair opening for some of our Students in Government offices. It would remove the powerful motive for hypocrisy which is at present placed before them. They are now shut up to the service of the Mission, and they are not slow to perceive that in order to secure a permanent place in Mission employ, they should be professors of religion; and if many under such circumstances, should put on the cloak of religion it cannot be wondered at, however much it must be deplored. Were some honorable means of subsistence opened for them, they would be relieved from the sad necessity, except in cases of real conversion, of becoming hypocrites or starving. I repeat, then, my sincere regret that there are so few openings for employment to our Students, out of Mission service.

Again it has been repeatedly said that a knowledge of English unfits our young men for labor as catechists in the villages and that in fact they refuse to live in & labor among the villages on account of their knowledge of English. If this be the fact, it is certainly a conclusive argument against instruction in English, but to make the argument valid, it should be shown, & by facts too, not by mere assertions

this that is the common or frequent effect of a Knowledge of English. Now that some who have studied English, may possibly have declined on some occasions going to the villages cannot be denied any more than it can be denied that some who have never known a word of English, have done the same thing, but it is essential to the validity of the argument that the refusal should have arisen from the fact that the refractory catechists could speak English. A year or two ago such a refusal would have been attributed to feelings of caste, or if the individual came from Jaffna, to Jaffna prejudice. There are many reasons entirely irrespective of an English education why a catechist should prefer living at the missionary station rather than in a remote village. To say nothing of greater spiritual privileges which, it may be supposed, some would prize, there are many other inconveniences & annoyances to be encountered in a small village, which he would escape if near the missionary not to speak of the actual sufferings & persecution to which he might be exposed. As these causes for unwillingness to live in the villages do exist, it must be shown in each case of refusal that none of them were in actual operation before that refusal can be charged upon a Knowledge of English. But now for the facts of the case, after all the confident assertions which have been made on this point, it might be supposed that a considerable number of clear undoubted cases could be produced to substantiate those assertions. After a diligent search, I have not been able to find a single case which an unprejudiced judge would attribute to the cause assigned, indeed I have not obtained the name of one who has refused to go to the villages or to live in them when directed to do so by the missionary. One, has "a strong opinion," another "feels quite certain" "that somebody's English helpers have refused" & this is the whole amount of evidence to be obtained. The charge is clearly not proved, and though I do not doubt that some who make the objection believe it to be valid, I cannot avoid thinking it to be without any real foundation.

Having thus, as I believe, fairly considered and answered the principal objections against the study of English in our Seminary, we may turn to the alleged advantages of a course exclusively Tamil. These are, first that a more perfect knowledge of their own language will be obtained by the students; and secondly that by this course they will be better fitted for mission service as Catechists and Preachers.

On the first point, I will only remark, that not only are the ~~first~~ Native Grammars studied in our Seminaries but almost every other Tamil book which can be studied with safety, & therefore so far as this point is concerned, it is entirely unnecessary to shorten the English course by even a single study.

On the second point, that by excluding English studies our students will be better fitted for mission service, &c; it has been asserted with strong confidence that abundant books for instruction in christian theology and science now exist in Tamil, while, on the other hand, it is absolutely essential that our students should become so thoroughly acquainted with the Hindoo religion & philosophy from Hindoo writings that they may be able to meet and confound Brahmins &c, on their own ground. In regard to books for christian and scientific instruction, I for one at once & unhesitatingly deny that they exist. I do not mean to assert that there is no one book which might be used in giving christian instruction; for a few, all which are fit for the purpose, are now in use in our Seminary. but that there are books in Tamil which can in any good degree supply the knowledge &c, needed by our students is entirely out of the question. Not willing to send you my own opinion unsupported on this subject, I addressed the following question to several missionaries of experience who would be most likely to give me correct information: "What Tamil books can be procured fitted to

give such an education to Native youth as shall discipline the
mind, elevate and purify the affections, & impart the ne-
cessary amount of Knowledge to make them efficient Cate-
chists and Preachers?" In reply to this question, the Rev Mr
Caemmerer who was born and educated in this country and
has been a missionary for more than 17 years, says: "None
that I know of. All that we desire to effect in and for our
native students, must, through God's blessing, be done through
the medium of the English language". The Rev Mr Pope who
is a good Tamil Scholar, and also acquainted with Sanscrit
says: The language (Tamil) will not admit the precision and
power necessary for a student. And indeed where are the
books, if we were to admit the power of the language. In Science
technical terms must be learnt and why not in English
as well as in Sanscrit compounds of doubtful signification
and propriety?" Rev Mr Brotherton says "Tamil books
for the higher grades of students are a desideratum. They
will not be procurable till our scholars themselves com-
pile and translate them."

Rev Mr Winslow replies to the question "what Tamil books &c?"
"Part of Cural, scarce any other that are pure. The selections
made by Brother Hoisington are good." And lastly the Rev
Dr Schmid says, "To your question 'What Tamil books' &c, I must
reply that we have very few of this Kind. Crisp's Lectures
on Theology are too dry, and not Tamil; I at least, cannot
get on in reading them, they cannot keep my attention alive
for a quarter of an hour. Rhenius' Evidences are too high
for their comprehension, as they know too little of Universal
History and even Geography in order to comprehend the
arguments of Rhenius's work. Bunyan's Holy war, I fear
is quite incomprehensible and bewildering to them. Barth's
church History is confused for natives without a very
extensive and very carefully & circumspectly written
introduction — the history of many places & many facts
have a local interest only for Germans. They ought to

have been omitted in a translation for Hindoos. Dr. Scudds much more to the same effect, which it is unnecessary to transcribe. After all this testimony, I do not see how it can be said that we have plenty of Tamil books for the purposes of education.

On the other point, I freely admit that Hindooism may be learned from Hindoo books. But for our students to spend their time in such studies would be the greatest curse that could be inflicted on them. The Hindooism of the great mass of the people is not such a recondite thing, as not to be sufficiently understood by those who have grown up in the midst of it, without any laborious investigations into heathen Shasters and Puranas. I would as soon think of sending theological students in America to a regular attendance on Infidel Clubs to study the Deistical controversy, or to the lowest brothels to study human nature, as to send our students to the Puranas to obtain a preparation for preaching and teaching the Gospel. Indeed the danger in the latter case would be far the greatest. I might say much upon this subject were it necessary. No christian, even of mature character, could sit down and study out from day to day the minute descriptions of a most obscene and filthy character which fill the Puranas, without being painfully sensible of their evil influence. What then would be the effect of putting these same books into the hands of youth, when their sensual passions are just developing themselves, and confining their minds for weeks & months to such a course of study? "Can a man take fire in his bosom, & his clothes not be burnt?" "Who can bring a clean thing out of an unclean? not one." If knowledge is to be obtained at such a fearful risk, woe! to the cause of Christ in this heathen land! If it is said that the purer parts of Tamil books may be extracted & studied without danger, then the very object aimed at, a knowledge of Hindooism as found in Hindoo books, is lost & the expense of printing such extracts would be incurred in vain.

If then, christian books in Tamil are so scarce and

Hindoo Books are so utterly polluting, I must deprecate the exclusion or curtailing of English studies in our Seminaries. I have shown that proper Tamil books cannot be procured, & that purely Hindoo books are unfit to be placed in the hands of our students, and I have answered, I believe fairly, the objections made to the study of English, and here I might leave the subject. But before closing this long communication, I wish to express my own opinion, supported by the testimony of others, well qualified to judge, that the study of English in our Seminaries is not only unobjectionable, but in every way desirable. On this subject Dr Schmid remarks, "Respecting Seminaries and Boarding Schools, they should be conducted with the constant view to enable the pupils to maintain themselves afterwards adequately by some worldly occupation, although they may be intended to become Schoolmasters or Catechists, in order that, should it be eventually necessary, to dismiss them, they may be able to turn to some respectable worldly calling, and not be obliged to rove about & accuse us of having torn them out of their original caste-occupation without giving them the means of maintaining themselves otherwise and be obliged to lie and cheat. English therefore, should be taught as well as possible, not only, as you remark, to give them the means of elevating their minds by being able to read and to understand well English books, but to give them the means of subsistence, should they be thrown out of the Mission employ."

Mr Brotherton says: "No efficient education can be given without the aid of the English language; for this reason, we have so few books in Tamil that are of any service to the higher grades of students." & Mr Winslow says: "the pursuit of English studies &c is most decidedly an advantage. There are drawbacks from pride & from restlessness, as English opens prospects more alluring than Missionary Service, but these are only tests of real character. We want none kept in the service because fit for nothing else. The same objection would

apply to a college education at home." Omitting similar testimony from several other missionaries, I will only transcribe the remarks of the Rev Mr Pope. He says "We teach every boy English from the day he enters. We regard a thorough English education as the one great means, under God, of disciplining the minds, elevating and purifying the affections and fitting them, instrumentally, for preachers of the Gospel. God's Holy Spirit alone, can cleanse & guide & elevate them, but as human means, I know of none like an English Bible Education. Mathematics, Logic, Greek, all taught in English, are, I think, (with the study of the Holy Bible as the grand end and intention,) essential for our native lads. Their desultory, grovelling credulous minds require a discipline which Tamil studies cannot give. The language will not admit of the precision & power necessary for a student. And indeed, where are the books, if we are to admit the power of the language? In science technical terms must be learnt, and why not in English, as well as in Sanscrit compounds of doubtful signification and propriety. In Greek and Biblical studies, I suppose Schleusner, Wahl, Jahn, Suicer, Robinson &c &c, though to be found in English, will not soon be translated, and if translated, it would cost our Societies more to print them than to maintain a good English Seminary. On every account I would make English a "Sine quâ non" in our Seminaries."

I need scarcely say in conclusion, that after a careful consideration of the subject, I am confirmed in the belief that the course of action pursued by this Mission for so many years, was the right one, that it has been much blessed by the great Head of the Church, and that what we need is "a patient continuance in well doing" with a firm reliance upon the influences of the Holy Spirit, instead of plausible, but unsupported theories or sudden and radical changes.

I remain, my dear Sir,

Very truly Yours &c

W. Tracy

March 31. 1849
Rec- June 20. 1849

Ansd. July 19.

General Policy,
English studies &c.

Defence of English Studies,

Per Rl. Carl.

I remain, my dear Sir,
Very truly yours
W. Gray

Palney Hills, May 23rd 1849

Rev. R. Anderson D.D.

Dear Sir

Twelve and a half years have just elapsed since I left Boston, to labor among the Tamil people, and now, for the first time, after so long a period, I find it necessary for me to address you on my private affairs; and even now, were it not from a sense of imperative duty, I should much more willingly remain silent.

My object in now addressing you is to obtain permission to visit America, at some time within the coming two years. The prospect of breaking away, even for a season, from my missionary work, is in itself most painful; and the discomforts and dangers of a long voyage, with a family of children, are far from inviting; but an urgent sense of duty, after long & prayerful consideration, has compelled me to make the request.

The reasons which have influenced me in coming to this decision, I will state as briefly as possible. The first of these is, that my children have arrived at such an age as makes it necessary that they should soon be in America.

You know too well the nature of the influences which must surround them here even under the most favorable circumstances, and which put in jeopardy their dearest interests for time & eternity,

March 31. 1849

to make it necessary for me to enter into any details upon this subject. I have four children, the eldest nine, the second, seven, the third about 5 years of age and the fourth, an infant. The elder boys need to be under restraints & good influences, of which they must be deprived so long as they remain in this country, & the need of these good influences is every year becoming more urgent; and I am fully satisfied that they ought not to remain here more than a year or two longer.

My second reason is that it seems to be my duty to accompany my children when they go home. I have endeavored to consider this subject as dispassionately as possible, and have sought the advice of others less interested, and better qualified to to judge than myself; and the result is a feeling of imperative duty to accompany my children when they go, rather than to send them by some other person. Many children of missionaries, who have been sent home in former times by their parents, have been well provided for, while others have not done so well but the returned children of missionaries have become far more numerous than formerly, and it has become more a matter of necessity that their parents should see personally that they are properly provided for.

Without the consciousness that I had done every thing in my own power for the future welfare of my children; and without the confidence that they were not suffering in their most important interests while deprived of their natural guardians, I could not

long continue in my labors here with any peace of mind.

The only remaining reason for my request, which I shall mention, and which would be in itself sufficient had I no other, is the state of my own health & that of Mrs. Tracy. I would not have you suppose that my health has so entirely failed that I am unable to perform any missionary labor, for this is not the case. But for two or three years past my health & strength have been much reduced. During the past two years, I have on this account, been several times obliged to refrain from preaching for two or three months at a time. My nervous system also has been so much affected as to afford too much reason to fear that my health would soon entirely fail. For long periods it was almost impossible for me to obtain any sleep at night, or quite so in the day time. The ordinary excitement of a mission meeting was sure to make me sick. Preaching on the Sabbath - a social prayer meeting - a half-hours conversation with some of the Sem. students - and sometimes, even a casual remark from some one, would deprive me of sleep for nearly the whole of the succeeding night. This has been the state of my health for the past two years, and it continues still the same; and Mrs Tracy's health is but little, if any better than my own. How long my strength would hold out under the constant excitement to which I have referred, is more than I am able to say. Possibly I might work on for four or five years, and then, in all probability, my return to America would have to be a final one. In that case, though I might hope to do something for the

cause of Christ in America, the time spent in acquiring a difficult foreign language, would be doubly lost. An early visit to my native land, on the other hand, may, with God's blessing, so renew my strength, before it entirely fail as to enable me to return to this country, & labor for more years than I could otherwise hope to do.

I will not add anything to this statement of my reasons for wishing to visit America, but will simply repeat my request for permission to do so, at any time most convenient to the mission & myself, within the coming two years.

Desiring a remembrance in your prayers, I remain Very truly & affectionately

Yours &c

W. Fraser

{I shall feel much obliged for an early an answer as your convenience will allow. W. F.}

Sidney Hills May 23. 1849
Recd Aug. 16. 1849
Ackd Oct. 9
Ans Nov. 17.
& Pr. Cl.

Care of Mrs. Lynn
No 2 Ironwheel Lane
Cannon St
London.

Rev. R. Anderson D.D.
No 33 Pemberton Square
Boston
U. S.
Overland

Madura Sept 29. 1849

Rev R. Anderson D.D.

Dear Sir

A longer time has elapsed since my last communication respecting the Seminary than I could have wished. But the delay is of less consequence as the ordinary routine of duties admits of little variety & it contains but little that would be of interest to [illegible] No change has taken place, I think, in the number [illegible] which is now 30, since I last wrote. The general con[illegible] of the students has been good, Indeed I have no cause to complain of them in this respect, or in their attention to their studies.

One person only, the wife of one the teachers, has been added to the church since my last report. Early in the year two or three of the students manifested some interest in religious things, and desired to be admitted to the church; but one of them fell into sin, and both lost, to a great degree their religious feelings. The external conduct of the church members was unexceptionable, so far as I know, but there was a great want of fervor in religion, with perhaps, one or two exceptions. A death like lethargy seemed to have seized upon the church, as well as upon the impenitent, and I had almost come to the conclusion that the Lord had forgotten to be gracious, and had cast us off forever. But he has rebuked my unbelief and has shown that his hand is not shortened that it cannot save, nor his ear heavy that it cannot

hear. If He has not come among us with all the divine power which he has manifested in some other places, he has had mercy upon our low estate, and done great things for us whereof we are glad.

The first appearance of awakened feeling occurred about two months since. One of the boys had, during the vacation, [witne]ssed the death of his mother, who, though a nominal [Chris]tian, is said to have been a woman of very bad character. [Her dea]th appears to have been an awful one, and to have [sent ter]ror into the heart of her son. He said he could [not bear] the thought of dying as she had died, & going [dow]n to hell with his sins aggravated by all the spiritual privileges & temporal mercies he had enjoyed in the Seminary. After his return here, he could find no rest, until, as I hope, he found it in Christ.

An account of the recent revival among the Nestorians, excited, in teachers & scholars, a desire for a similar blessing among ourselves. Several of the church members seemed to have received a new spirit of earnest importunate prayer, and a day was subsequently set apart for special prayer and fasting. The meetings were deeply solemn, and I never witnessed more earnest prayers, than were offered by some of the native members of the church. The general feeling of solemnity was increased, & several of the most hopeless of the students were brought under conviction, & I trust, were led to the foot of the cross. Nine or ten are now indulging the hope that they have been born again, and several others, with a greater or less degree of interest, are now inquiring what they must do to be saved. I trust the Lord is yet in our midst, and that He will still manifest his power & [gr]ace in the salvation of these dear youth. O for faith

{ in a ...
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to wrestle with God until not one of them shall be left out of the ark of safety!

The goodness of God manifested in saving some of the most hopeless youth in the Sem'y has strengthened a determination long since formed in my mind, never to despair of the most abandoned. One of these young converts of whom I have the most confident hope was for a long time apparently a confirmed liar & th[ief] & was strongly suspected of grosser crime; but the Lord has washed & sanctified him, & made him [illegible] of mercy.

I cannot help looking upon this visitation of the Lord, both as a token of his favor to the Seminary in particular, and as an earnest of rich blessings in store for this benighted people. I am sure it will encourage you, & all who love the cause of Christ, to pray more earnestly & with more hope for a blessing upon our labours.

One of the most pleasing effects of this revival in the Sem'y has been its influence upon the members of the church. They have, almost without exception, been stirred up to new activity in the cause of their divine Master, and this has been manifested, not only in their more earnest prayerfulness, and in their endeavors to do good to their fellow students, but in their increased anxiety for the salvation of the heathen. Besides daily circles of prayer for the impenitent students, they have a weekly concert of prayer for the heathen. These meetings have all been commenced & carried on without any suggestion or assistance on my part. But their efforts for the good of the people have not been confined to their prayers. I have often seen them, during the hours of recess from study, conversing with people passing on the road; and most of the church or

as well as those, who we hope have been recently born again, spend every Saturday afternoon in visiting & distributing Scriptures & Tracts in all the villages within reach. From the reports which they bring back to me I have pleasing evidence, not only that they are faithful in declaring the truth to all, to whom they can gain access, but that in general, they are very kindly received & listened to by the people. In several instances Bra-ins have invited them into their houses, have conversed [illegible]ely & kindly with them on the subject of religion, & on their leavin[g] have urged them to return again. May all the seed thus sown spring up & bear fruit an hundred fold to the glory of God.

Desiring an interest in your prayers, that God would build up the Seminary, and make it a rich blessing to this perishing people. I remain

Very affectionately & truly

Yours in [illegible]

W. Tracy.

Aintab, Sept. 25. 1849.
Rec'd. Dec. 20th
Ans'd June 16th

Care of Mr. J. Lyman
No 2 [illegible] Lane
Cannon St
London

Rev. Rufus Anderson D.D.
Sec'y A.B.C.F.M.
No 33 Pemberton Square
Boston U.S.A.

Overland

Madura March 2nd 1850

Rev R. Anderson D.D.

Dear Sir

Yours of Nov 19th 1849 was duly received. I feel much obliged to the Comt for the permission they have given me to visit America, and especially for the kind manner in which the leave was granted. I shall bring the subject before the Mission at its next meeting, and shall probably leave here for home about the first of next year. Life, however, is too uncertain to make calculations for the future with much confidence, but it is pleasant to be able to leave ourselves, and our future movements under the direction of one who is infinitely wise and good.

The principal object of my writing at present is to say a word in regard to appropriations from the Am. Tract & Bible Societies. Some time last year I recd a letter from Rev Mr Hallock saying, among other things, that no account of the expenditure of appropriations from the Tract Socy had been received from this mission for several years, and that it was not probable that

another grant would be made until those accounts were sent
The accounts were immediately forwarded to the close of 1849. We have been in the habit of considering the Am. Tract Socy as in some manner pledged to supply the mission with all the funds necessary for the distribution of approved Tracts. In accordance with this, when our distributions have exceeded the appropriations of that Socy we have charged the balance to a new account or appropriation. In this way have our accounts with the Tract Socy been made out from the beginning; and proceeding on the same plan, the balance of ap[illegible] against the Tract Socy, as sent to Mr Hallock at the close of 1849, was Rs 4349.

In forwarding the accounts, I requested of Mr H. a liberal grant for the present year. We greatly need such a grant and shall be much cramped if we do not receive it.

As your appropriations for the current year were not known here, at the time of our Annual Meeting we cut down our appropriations to the lowest point we considered possible, and looking almost entirely to a grant from the Tract Socy for our supply of Tracts. As we afterwards found that our appropriations had exceeded yours

by nearly Rs 2000, we shall be obliged at our next meeting to make such further reductions as will bring our expenditures within your grant. You will see, then, that we have nothing left for Tracts unless the Tract Socy shall supply us. for we cannot borrow from our general funds for this purpose as we have sometimes done. Will you not be so kind as to urge this upon Mr Hallock, and request for this mission a grant of at least $700 or 1000?

Our supply of Scriptures we receive, to a considerable extent, as donations from Madras & Jaffna, principally from the Aux. Bible Socy of the former place. It is not right, however, that we should make so large demands upon them, when they have so many others to supply, and that, often, from limited means. We ought to relieve them, either by paying for a portion of the Scriptures we receive, or by making donations to the Socy, which would amount to the same thing.

I do not know when the Am. B. Society last made us a grant, and I am not able, as I hoped, to write to the Secy of that Socy by the present Mail. ~~requesting~~ If you can obtain for us a grant of, say $ 500, for the present year, it will be a great favor to us. With these grants from the two Societies, we

shall be able to get along without much suffering
otherwise, we shall be much hindered in our work.

Desiring a remembrance in your prayers

I remain truly

Yours affy

W. Tracy

Madura, March 2, 1858

Rec. May 17/58

ans. Jan. 28/57

Care of Mr J. C. Lynn
No 2 Fenwick Lane
Cannon St
London

Rev R. Anderson D.D.
Sec. A.B.C.F.M.
No 33 Pemberton Square
Boston U.S.A.

Bitto & Tracy Jr

Overland

Madura April 6th 1858

Rev. R. Anderson D.D.

Dear Sir

Another Seminary year has just closed, and though there has been but little to break in upon the ordinary routine of duties, it has been a year richly fraught with mercies. Scarcely a single case requiring discipline or even reproof has occurred during the whole time, and the diligence of the students has been as commendable as their moral conduct.

The course of study has been the same as formerly. The change in the course of study for the Semy which has recently been adopted by the Mission, will require some time to be put thoroughly into practice, and a still longer time, before its effects can be known; but we hope it will be better adapted to supply the various wants of the mission than the plan heretofore pursued.

A class, four in number, has just graduated, and another class will be admitted at the close of the vacation.

In my letter of Sept. last I mentioned that the Lord had visited the Seminary with an out=

outpouring of his Spirit. Several were at the
time indulging the hope that they had been born
of God, and others were still under conviction
of sin, and anxiously seeking the salvation of their
souls. Early in December I had the pleasure of
admitting nine of the students to the privileges of the
Church; and at our last Communion season, which
occurred a few weeks ago, seven more were re-
ceived into the fold of Christ, I trust they have
truly forsaken their sins, and chosen the Lord as their
portion. Only two are now left in the Seminary
who are not members of the Church; and at the
close of the term a few days since, one of these was
inquiring what he should do to be saved. His
intercourse with heathen friends during the vacation
may dissipate his serious feelings, but the Lord
is able to keep him from this danger, & I trust will
do so.

I am more & more convinced every day
that the work which has been accomplished in the
Sem'y, has been of God & not of man. We have
held no protracted meetings, and have endeav-
ored to avoid every thing which seemed to have
a tendency to produce mere animal excitement.
The instrumentality blessed of God, has been the
ordinary preaching of the truth, and earnest pri-
vate conversation, with those who were out of Christ

In these labors, I have been greatly aided by the teachers & pious students, by whose prayers & efforts for the good of others, my own spirit has been often refreshed. Private conversation & prayer with single individuals has, apparently, been much blessed as a means of grace; and during the recent season of refreshing much of my leisure time has been ~~spent~~ occupied in this way, ~~and~~ I can look back upon no part of my labors with more satisfaction, than upon the hours I have spent in this manner.

The gracious visitation with which the Sem'y has been favored, is I trust, but an earnest of what the Lord is waiting to do for the whole of this benighted people. I do not forget that our students are are still Hindoos, born & educated in a heathen land, & possessing all the natural defects of Hindoo character; but with all their weakness, if they are truly converted, as I trust they are, and if they go out among the people, filled with the Holy Spirit, who can tell what great things God may accomplish even through these weak instruments!

Although most of the time, both of teachers & students, has been, as a matter of course, occupied with their duties in the Seminary, they have been able to do something for the good of the people in their leisure hours. In this way,

they have frequently visited most of the villages within the distance of two or three miles, for the purpose of conversing with the people & distributing books. During the last year ending Nov. 30th they distributed nearly 7000 Tracts, besides many portions of Scripture and since that time they have distributed about 4000 Tracts & 500 portions of Scripture.

As large numbers of people come from all parts of the district to attend the festivals in this neighbourhood, a wide field of usefulness is opened at our very door. Ten or twelve thousand people are thus brought together every month within a mile of our house; and once a year, the number assembled does not fall short of 50 or 60,000. Books are given at the close of the festivals to those who can read, and they are received with great eagerness, and I trust, in some cases are read with profit. At any rate, the word of God with the blessing of the Holy Spirit, is able to make them wise unto salvation; and we rest with unshaken faith on the promise of God, that "his word shall not return unto Him void".

Commending the Seminary & all our labours to your earnest prayers, I remain

Yours very truly

W. Tracy

Madura May 1st, 1850

Rev R. Anderson D.D.

Dear Sir

Mr Rendall will send you the vote of the mission, giving me permission to visit America with my family. I wish to leave here so as to reach the U States about the middle of next year. I cannot yet determine what way it will be best for me to take, I should much prefer taking passage in an American ship from Madras direct to America, but I fear this may not be possible. I shall then have to decide between a passage via London in an English ship, or one via Calcutta in an American one. I shall wish to take that course which involves least expense, taking into consideration at the same time the comfort of my family. I shall expect D.V. to be in Madras about the first of January; if in the mean time you have any suggestions to make, I shall receive them with pleasure.

I remain

Yours very truly

W. Tracy

Care of Mr J. Symm
No 2 Turnwheel Lane
Cannon St
London

Rev. R. Anderson D.D.
Secy A. B. C. F. M.
33 Pemberton Square
Boston U. S. A.

Overland

Return

Recd July 5. 1856
ansd Jan. 20/57

1851. (New York. May 23. 1851.)

May 23. 3. P.m Mr Bray

wife & five children, (all boys). have

this moment come in to the rooms.

She goes this evening to Norwich

with the children. He remains.

A. M.

Norwich May 28th 1851

Rev R. Anderson D.D.

Dear Sir

Your kind note of welcome to America, I received in N. York. and should have acknowledged it before, had it been possible.

Our voyage from India has, upon the whole, been a comfortable one, though we have all suffered more or less from sickness. Mrs Tracy had two attacks of fever, on ship board, before reaching England, and one since. It is now some time since the fever was checked, but she has not yet recovered her usual strength. My health is tolerably good at present, with the exception of a cough which has troubled me for a week or two past. I scarcely need say, we are all much fatigued after our long voyage ...

Mr Tracy & family left London pr Independence for New York, Apl. 22d 1851.

370

Norwich May 28th 1851

Rev R. Anderson D.D.

Dear Sir

Your kind note of welcome to America, I received in N. York. and should have acknowledged it before, had it been possible.

Our voyage from India has, upon the whole, been a comfortable one, though we have all suffered more or less from sickness. Mrs Scudder had two attacks of fever, on ship board, before reaching England, and one since. It is now some time since the fever was checked, but she has not yet recovered her usual strength. My health is tolerably good at present, with the exception of a cough which has troubled me for a week or two past. I scarcely need say, we are all much fatigued after our long voyage, but I hope a few days rest will quite set us up again.

I expect D.V. to be in Boston next week on Wednesday, and Mrs Scudder will accompany me if well enough to do so.

Wishing you the presence of the Lord in your meeting tomorrow, I am

Yours affecy

W. Scudder

Norwich, May 28, 1851,

Rec'd. May 29.

5

Rev R. Anderson D.D.

No 33 Pemberton Square

Boston

NORWICH CT. MAY 29

Norwich June 16th 1851

Rev R. Anderson D.D.

Dear Sir

Since leaving Boston, I have made various enquiries to ascertain the cost of living here, and as the result, I think we may, with careful economy, live on $650. a year.

I do not think we could live comfortably, for less, and am not sure that the sum I have mentioned will cover all our necessary expenses, though I am willing to make the trial.

I believe, I fully appreciate the difficulties connected with the supply of funds to returned missionaries, to which you referred in conversation; still the very object of their return would be lost, if, for the sake of reducing their expenses to the lowest possible sum, they were left in a state of constant anxiety, or were reduced, for the sake of supplying any deficiency, to the use of means harassing to their feelings, & not unbecoming their

character. In my own case, I think we might probably live in many a pleasant country village, for a less sum than we could here; but in that case, we must be deprived of the society of relatives & friends, which, if we look merely at its influence upon our health, would be very undesirable.

I could mention several other reasons why it seems desirable that we should make this place, rather than any other, our residence while at home; but I suppose it is not necessary.

Be so kind as to present my request to the Com[illegible] and let me know the result as soon as may b[illegible] convenient.

Besides the above mentioned sum, I shall, of course, expect the usual allowance for travelling; but I will thank you to let me know in what cases that allowance is grant[illegible] whether it is confined to visits to personal relat[illegible] or not. For instance, we shall wish to visit some of the friends of our miss'y brethren — and I have had invitations from many of the

ministers in this region to visit them & address their people, which I shall hope to do by & bye — Will travelling expenses be allowed in such cases?

I remain

Yours very truly

W. Isley

5

Rev. R. Anderson D.D.
No 33. Pemberton Square
Boston

NORWICH JUN 17 Ct.

Norwich, June 16/57.
Rec. June 17, 1857
Ans. June 18th.
Per Rec'd $65.

Norwich. June 16. 1851 372

[The] following are the dates of [the] births of my children.

[W]illiam - June 10th 1840
[Ge]orge Henry Feb 18th 1842
[Jo]seph Lovell Aug 27th 1844
[C]harles. March 19th 1849
[Ja]mes Edward July 4th 1850 -

My Gray's health is rather [bet]ter, I hope, than when we first [ret]urned, but I have not yet been [ab]le to shake off my cold. The [we]ather continues unpleasant, but [ho]pe for a change soon.

With very kind regards to Mrs [He]nderson & your children, I am

Yours affly

W. Gray -

5

Rev. Wm. Tracy.

Norwich, June 16, 18

Recd. June 17th

Ansd. June 18

Norwich Aug 13. 1837

Rev R. Anderson D.D.

Dear Sir

I have recently received letters from Madura, in one of which reference is made to a subject which, though not in itself of much consequence, I have thought best to mention to you. It seems that Br Cherry has recently written several letters to the mission, of which one of my correspondents says, "He speaks of having been unfairly detained. I am sorry to say that his representations are such as will lead some of our brethren to think he has really just cause for complaint. They think that the reasons alledged for detaining him were not sufficient, and that before acting upon such reasons, the Comee should have consulted us. So far as I understand the case, I cannot see as the Comee or Dr A. have dealt unfairly in regard to it. There was probably such evidence in their minds that Br C's return was

inexpedient, as left no doubt in regard to the question." &c &c

You know how easily a feeling of sympathy is excited by the cry of persecution, however unfounded it may be. Mr North's letters produced such an effect for a season, and I should be sorry to have any misunderstanding arise, even temporarily in regard to Br Cherry. I do not know that you have announced to the mission the decision of the Comt in regard to Br C. and I take it for granted that you have not mentioned the reasons upon which that decision was founded. Had I seen the letter containing the reasons upon which the Comt acted, I should have been inclined, upon my own responsibility, to have stated those reasons to some of the brethren in Madura that they might have had the means of forming a correct conclusion in the case. Might it not be advisable for you, without any reference to Br C's letters, to make such a statement to the brethren in Madura, as would relieve the minds of any who may be in doubt on the subject? It is quite possible that I am making a mountain out of a mole hill, but we know how great a matter

a small fire kindleth; and my earnest desire that there may ever be a perfect understanding between the mission and the Comt., will be a sufficient apology for my bringing the subject to your notice

My health, and that of my family is pretty good at present, though I do not regain my strength as fast as I could wish. I have preached nearly every Sabbath for a month past in this region on missionary matters, and do not think the effort has been an injury to me. Next week, I intend D.V. to visit Williamstown Mass. to be present at the commencement.

I have received none of the publications from the Board since I have been at home, can they not be sent to me here?

With kind regards to Mrs Anderson, and your family, I remain

Yours truly

W. Tracy

Norwich, Augt. 13, 1857

Recd. Augt. 14/57.

Ansd. Octr. 29/57

Rev. R. Anderson D.D.
No. 33 Pemberton Square
Boston
Mass.

PAID
3

NORWICH
AUG 14
CT.

374

Boston Sept 13th 1837

Rev Dr Pomeroy

Dear Sir

When in Portland, the other day, Mr Hoisington said it would be a great relief to him if I could attend some of the Ecclesiastical Meetings in Conn. in his stead. I shall be happy to relieve him as far as I can, and I shall be glad to learn from you directly, or through Mr Coles, what I can do, to this end.

Yours very truly
W. Tracy

Boston Sept. 13. 1851.

Rec'd Sept. 15.

A. " "

Rev. Dr. Pomeroy

Boston

Sewickleyville Alleghany Co. Pa
Feb 7. 1852

Rev R. Anderson D.D.
Dear Sir

I have this moment received your favor of 30th ult. directed to Norwich, and cannot express my regret at not having been able to meet you as you propose. I have long been desiring a free & full conversation on Madura mission matters, both on my own account & that of the brethren at Madura. I felt it necessary to remove my family during the winter from the severe cold of New England, and chose this season to visit Mrs Tracy's mother & relatives who now reside in this place, and as I had informed Mr Hill & others of my movements, I supposed that you also were acquainted with them. I have been doing what I could in this region for the cause of the Board. The churches of the New School Pres. Assembly in this region are not very numerous, and I have had the more pleasure in meeting with them & endeavoring to stir them up to greater activity in the cause of missions from the fact that so few returned missionaries get into this part of the country. I am sorry to find, that a feeling in favor of Ecclesiastical organizations for benevolent objects, is growing among N. S. Presbyterians. Many, indeed very warmly opposed to this feeling, but among those who "seem to be pillars" the Church tendency appears to be gaining strength

and even those who are most warmly in favor of the Am. Board, fear that the final result of this tendency will be the formation of a new Board. The subject as you know will come up again at the next meeting of the Assembly in Washington. and the friends of the Am Board seem determined to do their utmost to check this growing tendency towards Eccl organizations, with what result remains to be seen. I have done what I could in conversation with Ministers to show them the unhappy influence of this church movement upon the cause of Christ among the heathen. and, if the Lord will, I hope to be at the meeting of the Assembly to do what I can there.

I have been urged by several warm friends South to go down the Ohio & as far as Mississippi when the Spring opens and shall probably do so. [I have written - S.L.P.]

From the brethren in Madura, I learn that your letter in regard to Mr Cherry, was very generally satisfactory. The brethren appear to be perfectly united in their work and in their views as well as feelings. and I trust this will be always the case. The village congregations seem to be growing in character, rather than in numbers. The Puseyites have been making efforts to separate from us a considerable part of our field of labor. Our brethren are weak handed, while the work is great & the door wide open - and I fear it is true of missions, as of some other things - that not to go forward is to retrograde. Is there no prospect yet of new laborers for our mission?

I suppose you have already sent to the Mission the letter to which you refer, or I would

ask you to send me a copy of it, if it were not too much trouble. However that may be, I shall be most happy to give you at any time my own opinions & all the information I possess on any subject respecting the Madura Mission. My earnest prayer is that the Lord may guide you in all your counsels.

Desiring for myself & family, an interest in your prayers I remain

Yours very truly

Wm Tracy

Mrs Tracy unites with me in a kind remembrance to Mrs Anderson.

Sewickleyville, All^y Co. Pa
Feb. 7, 1852

Rec^d. Feb. 13/52

ans^d. in brief by Dr. P.

ans^d. Feb. 21/52

Sewickleyville May 8th 1852

Rev S. L. Pomeroy

Dear Sir

Since my last letter to you. I have suffered severely from an attack of Catarrhal fever & cough which has not yet entirely left me. I had, however, continued to indulge the hope of of being with you at the Anniversaries, & intended to left Pittsburg next Monday; but to day my physician has decidedly forbidden my going. This is a great disappointment to me, but the Lord's will be done.

Wishing for your Anniversary the special presence & blessing of the Lord.

I remain

Yours sincerely

Wm Tracy

Sewickleyville, Pa. May 8. 1852.

Rec May 12.

Sewickleyville April 19th 1852

Rev Dr Pomeroy
Dear Sir

Your favor of the 3d inst. I received on my return from a visit into Ohio. Your former letter was duly received. Your suggestions in regard to my proposed visit to Miss^i were seasonable. Had I gone it would not have been at the expense of the Board, but I have been providentially prevented from carrying out my plans in that respect.
I shall expect to comply with your request, & be in attendance at the Anniversary Meeting of the Board in New York.

I remain
Yours very truly
Wm Tracy

Sewickleyville Pa. May 8. 1852.

Sewickleyville Pa. April 19. 1852.

Rec'd April 27.

Dr

Wm Tracy in a/c with the A.B.C.F.M.

To allowance for the year ending May 31st 1852		$650.00
To travelling expenses "		121.11
To Mrs. Tracy's travelling to & from Pittsburg		37.92
To do do to families of members of our mission		10.00
		$819.03

Cr

By Cash rec'd from H. Hill Esq	$750.00	
By " " A. Merwin	100.00	
By Order in favor of Rev Jos. S. Travelli	70 00	920.00
Balance due A.B.C.F.M. — —		$100.97

sent him:—

1851.	June 5,	100.-
	July 5,	100.-
	Aug. 14,	100.-
	Sep. 29,	50.-
	Oct. 31,	200.-
1852.	Jan 6,	100.-
	Mar. 6,	100.-
		$750

Year ending May 31, 1852

Recd. June 22/52

Ackd. June 23/52

Norwich June 21st 1852

Rev R. Anderson D.D.

Dear Sir

Your favor of Feb 21st, with a copy of your letter to our mission was received early in March; and you must think me strangely remiss in not having, long ere this replied to it. Absence from home during nearly the whole of March & April, and severe sickness most of the time since, will, I trust, be a sufficient apology, if any is needed, for my apparent neglect.

I returned from Pittsburg last Wednesday, but exposure during the journey has brought back the disease in my throat or lungs, & much reduced my strength. I hope, however, to be able to visit Boston in the course of a few weeks, and shall be glad of an opportunity to express verbally my thoughts in regard to our mission more fully than I could do by letter. I may say, in a word, however, that, with perhaps a single exception, the suggestions of your letter are in perfect accordance with my own views, and, I have reason to believe, will give much satisfaction to the mission.

I enclose a copy of my account for the year ending May 31st. You will see that I have charged the travelling expenses

of Mrs Tracy to & from Pittsburg to visit her mot[her]
& family. I have done this, not only becau[se]
it seemed reasonable that after her long abse[nce]
she should visit her mother at the expense of [the]
Board; but because the allowance made to m[e]
by the Prudential Committee was not sufficie[nt]
to allow anything whatever for Mrs Tracy's trave[l].
We have endeavored to be rigi[dly]
economical in our expenditures, and ye[t]
the sum allowed by the Comm^ee has fallen s[hort]
not less than $200 of our expenses. I ref[er]
to this subject most unwillingly, but I mu[st]
say that the perplexity & anxiety of mind oc[casion]
ed by this deficiency have at times affe[cted]
my health & spirits, and done not a litt[le]
to counteract any benefit I might otherw[ise]
have received from my visit to this coun[try].
I will not add more, but ask you to lay [the]
subject before the Com^ee, and request of them
an appropriation for the present year as w[ill]
more nearly meet my necessary expenses.
In my account I have no[t]
charged the gross amount of my travelling
expenses, but I shall very cheerfully specify
places visited, if the Com^ee desire it.
Mrs Tracy's is not very good. Unavoidable
care & labor for her family the past winter
have reduced her strength, and I f[ear]
she is but little if any stronger tha[n]

she was a year ago.
& I remain
Very truly & affectionately
Yours –
Wm. Torrey

Norwich, June 21. 185[illegible]

Recd. June 22/52

Ansd. June 23/52

√ Presd. Co.

Norwich June 28th 1852

Rev R. Anderson D.D.

Dear Sir

Your favor of the 23d inst was duly recd, and, in replying to it, I shall, as far as may be, follow the order of your letter. Allow me to say, however, in the outset, that I have not the least doubt of the kind feeling of the Prud. Comm. towards returned missionaries, or of their conscientious desire to do that, in all cases, which shall most promote the cause of Christ.

1st In regard to the comparative allowances made to returned missionaries, you are, of course, better informed than myself. I have understood that Mr Spaulding of Jaffna, recd the amount of his expenses, and that, though he had no children with him, his expenses were more than the sum allowed to me by the Comm. Dr Scudder recd about $1200 a year, & Dr Poor, if I am not misinformed, the same amount which he recd in Jaffna. Others, I know, have recd less. The only question in the case, as it appears to me, is whether the less sum was sufficient to meet the reasonable expenditures of

of those who rec^d them: and I fear that, in some cases at least, it must be answered in the negative.

One returned missionary says "We receive $500 we have to pay $100 Rent & $60 for help, which leaves 90 cents a day for food, fuel, clothing &c for 9 souls. None of our children are at school, we can't afford to buy books & pay for tuition out of this allowance"
Another brother who with 2 or 3 children rec^d the same sum - $500, & who was living in a retired village: informed me, that during the year, he had rec^d $250 from other sources, and that, with this additional sum he was just able to keep out of debt; while the partially regained health of his wife, had been broken down again by the attempt to get along without any help in her family in order to keep out of debt. These seem to be cases of peculiar hardship, but as I have reason to believe that scrupulous economy was practised in both these families, I cannot doubt that others, similarly situated, have suffered in like manner

2^d I have no doubt that it is better to give returned missionaries a definite stipend, than to "pay expenses whatever they may be, provided the definite sum is sufficiently large. The English societies, to which you refer, allow half pay, or rather more, to their returned missionaries; but their situation is better than that of American missionaries would be

on a similar allowance. Returned Eng. missionaries, if laboring as agents for their societies recieve their full salary; if not so engaged they are at liberty to act as pastors of churches during their stay in England, receiving the remuneration in addition to their half pay; and as Eng. miss' while abroad preach often in English, taking charge of a church while at home, would be quite a practicable matter, which would not be the case with our missionaries, who seldom or never preach in their native tongue
Again Eng. missionaries receive larger salaries than ours. Those of the C. M. S. in India receive 2200 Rupees exclusive of what they receive for children, travelling expenses &c. The missionaries of the S. P. G. F. P. receive not less; and the Wesleyan allowance was said to be more liberal than either of these. What the London Missionaries receive, I am not able to say. Now as these Eng. mission^s are in circumstances similar to ours, if we can live upon our salaries, they must be able to lay up something to meet any deficiency while at home. I will only add, while on this point, that the C. M. S. allow for the education of children above 10 years of age, about double, I believe more than double what our Board allows, which increases the difference between the returned missionaries of the two countries.
3^d As I am unacquainted with your reasons for supposing that a miss^y, when off

duty, and at home. should need less for the comfortable support of his family, than if he were actually engaged in pastoral duty in the same place, I cannot judge of their force. My own conclusion with my present amount of knowledge, would be different from yours, with the single exception that the missionary would not, like the pastor, be called upon to subscribe to benevolent societies.

Pastors, in addition to their regular salaries, receive marriage fees, & frequent presents from members of their congregations. Missionaries sometimes receive presents, those who need them least, from having wealthy friends, generally receive most. Many receive almost nothing from this source, and at the best it is uncertain & affords no sure ground of support. And the missionary ought not to be placed in circumstances where he must feel, that, after spending his strength in the service of the Board, he is left to depend, for a comfortable support while at home, even partially upon the *casual* benevolence of the christian community. After careful consideration I cannot see that a missionary can live comfortably in any place for much less than a settled pastor.

4th There can be no doubt of the desirableness of some general rule for the arrangement of the stipends of returned missionaries, nor that such

general Rule must sometimes bear hard upon individual cases. But in forming such a Rule, in order to avoid unpleasant jealousies between missionaries & the Prud. Comm^ee, there should be, it seems to me, a full & free discussion of the subject between those most interested in it — the Com^ee & the missionaries

Missionaries, who love their work, would doubtless submit to almost any rule on this subject, rather than relinquish it, but should they return to their field of labor feeling that they had suffered from the operation of a Rule in the formation of which, those most directly affected had not been consulted; the natural effect would be to interrupt the confidence & harmony existing between the missionaries & the Prud. Com^ee.

A full & fraternal discussion of this subject, would I think, be attended with the most beneficial results; for as I have the greatest confidence in the conscientiousness & kind feeling of the Com^ee, I have equally as much in the reasonableness & Christian spirit of our missionaries generally.

5th In regard to the residence of returned missionaries in particular localities, I would say, that after a miss^y has been exiled for years from his friends, it seems very desirable that, on his temporary return to his native land,

he should be permitted to enjoy their society as much as he pleases. In some cases this might involve additional expense; but on the other hand to be deprived of this privilege, might counterva[il] all the other advantages of his return home, a[nd] result but poorly compensated by the saving [of] pecuniary expense.

In regard to my own case, I have very little t[o] add. My relatives & friends, for the most part resi[de] here, & it seems to me right that I should be ab[le] to spend as much time as possible, with them; I could not change my residence permanently without giving the reason to my friends generally which I think would do harm to the interests of [the] Board here. I have determined also, D.V. to spen[d] the next winter in the neighbourhood of Pittsburg, What difference in the expenses of my family, if any, will thu[s] be made, I am not able to say, probably not much but I shall not, though still indebted, on my last year's account, urge any further appropriation by the Council at present.

With very kind regards to Mrs Anderson in which Mrs Irving unites, I remain

Yours affectionately

Wm Irving

Rev. T. [illegible] Tracy,

NORWICH CT.

Rev R. Anderson D.D.

No 33 Pemberton Square

Boston

Mass.

Pd. [illegible]

Norwich, Ct., June 28 [illegible]

Rec'd June 29/52

Ans'd July 1/52

Norwich July 6th 1852

Rev R. Anderson D.D.

Dear Sir

It will give Mrs Ireney & myself much pleasure to comply with your invitation to visit you in Boston. We shall expect D.V. to be there on Wednesday of next week.

It is not necessary for me to say more in regard to my former letter, than that, in ascertaining the deficiency of "not less than $200", the travelling expenses charged to the Board were not included. It included the travelling expenses of my children to Pittsburg, & travelling expenses of Mrs Ireney & myself, not charged to the Board, to the amount, both included, of $62.76, but no others.

The $100.99 due from me on my last years account, is the difference between what I have drawn from the Treasury, & what I have charged the Board in my account.

I should say now, however, what did not occur to me at the time I wrote my former letter, that a month of the present year has elapsed, and I have now enough money on hand to reduce my actual debt in the case to $25 or $30 which is not of very much importance. By saying that "I should ask no further appropriation from the Comm" ee, I meant of course none in addition to the $650.

I remain truly & affectionately
Yours — Wm Ireney

Norwich, July 6, 1852

Rec. July 7, 1852

✓

Norwich June 21st 1853

Rev R. Anderson D.D.

Dear Sir

I arrived at this place from Sewickleyville with part of my family, on Friday last, and intended this morning to have prepared my account for Mr Hill, but find that my account book was packed in one of my chests which has not yet arrived. I wish, however to confer with you on several subjects, and perhaps this is the best time for doing so.

The first is in regard to the children whom we expect to leave in this country on our return to India. Before coming home I had hoped that we could leave some, or all of our children in the care of my sisters in this place, but found on our arrival that they had neither the health nor pecuniary means to enable them to do so. We spent our first winter in Sewickleyville near Pittsburg Pa. where Mr Travelli, my wife's brother has a flourishing Boarding School. My wife's mother was living with him & connected with the school, but resided in a house by herself. As It seemed very desirable to us that our children should be kept together, if possible being so young, and their grandmother was willing to take the boys into her own family, while they would attend the school, and be

under the guardianship & constant control of Mr Tranelli. By such an arrangement they would have the advantages of a home under their grandmother's care, and those also of the school, yet freed from some of its temptations. It was tacitly understood that such an arrangement would be made, though nothing definite was decided as to the terms. The boys have remained with Mr T. from that time.

During that first winter, Mr Tr[illegible] establishment was entirely consumed by fire which involved him in a direct loss of, at least $3000 above his insurance, and made it necessary for him to incur a debt of several thousand dollars more for the erection of new buildings &c, thus putting it out of his power to do as much as he otherwise might have done for our children. He has, however, agreed to take the boys for $100 each per year exclusive of clothing & stationary, which is somewhat less than half his usual charge for scholars. This arrangement I have made with him, and with the allowance made by the Board & the assistance of friends I hope to be able to meet the necessary payments. The arrangement is made to commence from April 1. 1852 which is six months after the boys were placed in his school. This makes it necessary for me to ask the Comm[illegible] to make an appropriation of $200 for the children for the time previous to April 1. 1853, an[d]

to commence their annual appropriations from that date.

I shall need an appropriation for my expenses during the remainder of my stay in this country.

As we hope to return to India this Fall I shall also need an appropriation for outfit. I scarcely need say that we have not been able to lay by anything from the annual appropriations of the Comm^ee since we came home. On the contrary, we have worn out much of the clothing we had on our arrival. In recommencing house-keeping in India, we must necessarily be at considerable expense which we have no means of meeting without an appropriation. Without this we must immediately become involved in debt without any means of extricating our-selves, a result which I dare not contemplate.

After a careful consideration of what we most need, I request the Comm^ee to make a grant of $300 for outfit for Mrs Tracy and myself, and the two children who return with us to India. I do not think we could get along with a less sum without suffering.

We hope to be ready to sail at any time after the 1st of September.

With kind regards to Mrs Anderson and the other members of your family, I remain

Yours truly

Wm Tracy

Recd. June 24/53

Ansd. July 8/53

Prud. Com.

Outfit	300
Grant for /53	180
Special grant for expenses	160

Same proportion for the rest of the time —

Mrs. Travelli —
Pittsburgh —
last of May — (2156.)

Norwich July 20. 1853

Rev R. Anderson D.D.

Dear Sir

Yours of the 8th inst, respecting the appropriations made by the Comm^ee was duly received.

In reply to your question as to the time of our sailing, I can only promise to do the best I can to be ready for the first ship, though could we have the choice we should prefer not to sail before the middle of September, Mr Little's being ready to return with us, will be an additional motive for hastening our preparations. Please let us have as early & definite information of the time of our sailing as possible.

With our united kind regards to Mrs Anderson & your children, I am as ever

Yours sincerely

Wm Tinsey

Norwich, July 20, 1853

Rd. July 22 —

Norwich Aug 25, 1853

Rev. R. Anderson D.D.

Dear Sir

You will probably recollect that a request was made by the Madura Mission, to the Prud. Comee, for a set of Philosophical Instruments, including among a number of other things, a Telescope. An appropriation for this object was understood to have been made, but for some reason which I never understood distinctly, the instruments were not purchased, and the matter was dropped. Since my return to this country my attention has been again called to this subject, by having seen some Telescopes made by Fitz of New York, which were as remarkable for their cheapness as for the excellence of their construction. It seems very desirable, in my estimation, that a telescope & some

good philosophical instruments, should
be available for use in our Mission Sem
I need not remind you that the Hind
religion is so intermingled with false n
of science & especially of Astronomical sc
that when correct views of the natural sc
are once obtained, Braminism loses m
of its hold upon the mind of the Hindu. A f
remarks connected with simple illustrati
& experiments will often do more to enlig
the mind, remove prejudice & break th
shackles of superstition, than an hour
argumentation. But especially shou
the young men in our Seminary, who are
become teachers of the people, have the
benefit to be derived from witnessing s
experiments.

On this account, several instrum
not very expensive, are exceedingly desir
for use in the Seminary. At present, h
I request the Prude Comm to make an app
ation for a Telescope only. The present s
to be a peculiarly favorable time for proc
a good instrument at comparatively sm
cost. They are made by Mr Fitz of New York

New England man, and of such excellence as to secure the approval of Professors Olmsted, Loomis, Bond jr. &c. His instruments are as good as the French & German & better than the English of the same size, and can be obtained at half the cost. Mr F. is a young man; it is a great object with him to get his instruments into ~~general~~ use, & hence the lowness of his price, that he may compete with foreign manufacturers. When his character is once fully established, his price will probably rise. At present he asks but $225 for such a telescope as could not be bought elsewhere for less than $500. For these reasons it seems desirable that a telescope if to be procured at all for our Seminary, should be obtained at once, and I therefore request the Prud. Comm^e to make an appropriation of $225 to procure one of Fitz's telescopes for the use of the Mission Seminary in Madura.

Should the Comm^e make the appropriation the instrument must be made, I suppose, to order, and in procuring it I should hope to obtain the valuable assistance of Rev Jos. S. Dickenson

formerly of Singapore, who has recently been procuring a valuable telescope for Mount Holyoke Seminary, and who is well acquainted with Mr Fitz.

I remain

Yours very sincerely

Wm Tracy

We are waiting as patiently as possible to hear some news of a ship for Madras. We have been somewhat delayed in our preparations by the severe illness of our youngest child. Five weeks ago he was attacked violently with dysentery, which left us but the faintest hopes of his recovery. He is, however, gaining slowly, and to day for the first time since his attack, has taken a few steps alone. I trust, we are truly grateful to our Heavenly Father, for this token of His favor.

With kind regards to Mrs A. in which Mrs Tracy unites, I am

Yours affect'y

W. Tracy

Rec'd Feb. 24 '53
Ans'd Oct. 3 '53

Norwich. Aug 29. 1833

Rev R. Anderson D.D.,

Dear Sir

Your favor of the 25th reached here on Saturday evening.

We are very glad to have some definite news of the time of your sailing. It would have given us greater pleasure to know that we were to be accompanied by a reinforcement of new missionaries, but as you say nothing about it, I fear we are not to be so favored.

With united kind regards to Mrs Anderson we remain

Yours truly

Wm Tracy

Rev. Wm. Tracy,

Norwich, Aug. 29. 1855

Rec'd. Aug. 31 —

Norwich Sept. 2nd 1853

Rev R. Anderson D.D.

Dear Sir

Your favor of the 31st ult. was duly received, I feel grateful to the Comm. for their compliance with my request, and will do my best to secure a good instrument, and, if possible in time to take it with me. We shall be ready, D.V. to sail in the ship of which you speak

I suppose Mr Hill will make the necessary contracts for our passage &, and trust he will make such arrange=ments as will secure the health & comfort of our little children, as well as of ourselves. I am happy to say that our little boy, who has been so sick, is rapidly regaining his strength.

With united kind regards to Mrs Anderson

I remain very truly

Yours &c

Wm Tracy

Norwich Sept 15, 1853

Rev R. Anderson D.D.

Dear Sir

Will you be so kind as to inform me whether you have any further news respecting the time of our embarkation?

Do you think it desirable that we should attend the meeting of the Board at Cincinnati if our embarkation should be delayed?

With kind regards to Mrs A. from Mrs Ireney & myself I remain

Yours sincerely

Wm Ireney

Norwich Sept 23d 1853

Rev R. Anderson D.D.

Dear Sir

I write to acknowledge the receipt of your two letters of the 14th & 20th inst informing me that the Piscataqua is expected to sail about the 20th Oct; in regard to the meeting at Cincinnati, I think in view of a variety of circumstances, that I shall not be there. It would be very pleasant to see our little boys once more, which we should do if we went to C. but the

Rev. [illegible]

pleasure would be nea[illegible]
counterbalanced by the p[illegible]
of parting with them ag[illegible]
so soon. We should
like to be so near the[illegible]
without making them [illegible]
visit, so that, on the w[illegible]
it is, perhaps, best that [illegible]
should remain here[illegible]

I trust you m[illegible]
have a pleasant & prof[illegible]
meeting, and I hope to [illegible]
with you in spirit, [illegible]
in person.

Wishing you the div[illegible]
blessing, & desiring a[illegible]
affectionate remembra[illegible]
to your family. I rem[illegible]

Yours sinc[illegible]
Wm Ire[illegible]

Norwich Oct 15. 1853

Rev R. Anderson D.D.
Dear Sir
Your favor of yesterday has just come in & I hasten to reply to it.
We had made our arrangements to leave here next Wednesday, even before the receipt of your letter, & know of nothing to prevent our doing so. We shall probably leave here by the 12 o clock train, which reaches Boston about 5 P.M. It does not seem probable now that any of our friends will be able to accompany us, but we shall be glad to have you provide some place of boarding for ourselves, for the time may be in Boston.
The elder of

Rev. [illegible]

the two children we take [with]
us is about 4 1/2 years of a[ge]
the other is about 3. Nov[...]

We have left our
three eldest children in
the care of my brother in [law]
Rev. Jos. S. Travelli, Sew[ick-]
ley ville Alleghany Co. Pa. [We]
have been able to make s[uch]
arrangements as will, w[ith]
the allowance made by t[he]
Board, meet all their re[al]
wants, and we feel that [we]
are favored in being ab[le]
to leave all our child[ren]
together, and where the[ir]
opportunities for menta[l and]
moral improvement [are]
so good. We know tha[t]
our plans may be frustr[ated]
by Providence, but it [is our]
privilege to leave our ch[ildren]
& ourselves in the hands o[f Him]
who doeth all things we[ll].

Mr Ford wishes to se[nd]
to Madras under our c[are]

the native woman who came with them from India. I suppose, however, she has already written to you Mr Hill on the subject.

With our united kind regards to Mrs Anderson I remain very truly

Yours &c

Wm Tracy

Pasumalie May 3d 1854

Rev R. Anderson D.D.

Dear Sir

As Mr Little wrote to you from Madras informing you of our safe arrival, I have deferred writing till we were once more settled in our Indian home. You have learned from Mr L's letter, I suppose, that our voyage was not a comfortable one. Mr & Mrs L. were both quite feeble on ~~our~~ arrival in Madras, and Mrs Tracy & myself had lost, I think, all the strength we had regained by our visit to America. Dr Scudder advised us to go immediately to the Pulneys to regain, in some measure, our strength before engaging in active labors, but this we are not able to do; and as our health for years may be affected by the untoward circumstances of our voyage, it is right that you should know what those circumstances were.

Our ship, as you know, was said & believed to be a well built, fast sailing one. She was expected to make the passage out in 110 days. We soon found that the ship was, as the sailors say, "very crank" After being out a few weeks she became permanently settled on one side, remaining so, with scarce an exception during the whole voyage. The inclination of the ship's deck in a dead calm was from 23° to 25°. The heavy portions of the cargo was shifted from time

to time to counteract the difficulty but it continued to increase to the end of our voyage. We were in constant danger of being upset, and the discomfort of such a position during a five months voyage you can more readily imagine than I can describe.

We suffered much also from want of room. You remember the little closet in which our children were to sleep. We soon found it was so uncomfortable to the children from want of ventilation, that we were under the necessity of taking one of them into our own room during the whole voyage, and part of the time we had them both there. ~~and~~ Our room was only 4 ft wide by 6 ft long. but small as it was, was often our only refuge from greater discomfort elsewhere.

We were repeatedly promised by Mr Cal before leaving Boston that we should have sufficient room for our baggage so that we could get at it conveniently whenever we wished. But instead of this, every place was crowded with freight and our baggage was packed in with ship stores &c in the fore-hold - In bad weather we could not get at it at all, however great the necessity, & at one time this was the case for a whole month: in good weather the boxes were hauled out upon deck, & then the ladies, as well as ourselves, had to clamber over barrels & boxes literally at the peril of life & limb, & there without shelter from the sun & amidst the odors & of the pig styes they were obliged to overhaul their clothing &c during nearly the whole voyage.

Mr Cabot had repeatedly promised us abundance of room - and yet had over crowded the ship with cargo. the blame of this serious annoyance, rests almost entirely with him.

Our greatest suffering, however, arose, from want of sufficient food & water. Our deficiency of proper food, which was very great was principally owing to the inexperience of the Captain, who had never had charge of a ship or passengers before, & who had calculated on a very short passage. Had it not been for the liberal provision of private stores made for us & the Littles, at the Rooms, and which were used in common, we should all have suffered much more than we did. Two casks of water which had been ordered, were left behind to make room for cargo. still we were assured by the Captain that there was water enough on board for two such passages as we were to make. Within a week however, from the time we left Boston, the passengers were, not nominally, but in reality on less than half allowance of water, and the steward was even forbidden to leave any water within the passengers reach - yet all this time the sailors were allowed full & free access to the water casks. When, at length, the sailors also were put on allowance & it became necessary to treat all alike - the passengers fared better than before; but this quantity was again reduced from time to time, till for the last two weeks of the voyage the allowance was one quart per day for each person. In which was included water for drinking, cooking & washing

Of course we were obliged to do without food which required fresh water for its preparation, and as we could not use salt food from the thirst which it occasioned, our resources were very scanty. During this last two weeks we were in sight of land, and often within 5 to 8 miles of the shore, yet for some reason the Captain made no effort to procure us the water & food for want of which we were suffering—
In regard to our deficiency of food &c it is but justice to Mr Bullard to say that no part of the blame can fall upon him. He gave the captain orders to procure every thing for our comfort upon the most liberal scale, and the deficiency was owing in great part I think, to the captain's in-experience.

You will think, perhaps, that I am writing in a very complaining strain. But I do not write with any such feeling. We were in general treated with politeness by all the officers of the ship, and in this respect might have been much more unpleasantly situated than we were. My object is not to complain, but to state the facts, so that others may be saved from the same suffering, & consequent injury to health if possible. With an occasional exception, American vessels in the India trade are not fitted to carry passengers with comfort, nor are they generally supplied with comforts necessary for so long a voyage. And as the conclusion of my long & apparently querulous letter

I would suggest the question whether some other way of sending missionaries to India might not be preferable to the direct one? The first expense might & probably would be somewhat increased, but would not real economy dictate such an outlay, rather than the impaired health which is too often the result of the present course. A passage to the Cape of Good Hope might be secured in some good American vessel, and from thence passage could be taken in some of the English passenger ships which are constantly stopping there. The tedium of a long passage would thus be relieved, & health & spirits be restored by a few days sojourn on land.

A passage by the way of England would be less desirable, but the greatly superior comforts of an English passenger ship, with the fact of their stopping for a few days at the Cape, would make even this circuitous route a much easier one, than the direct one from America by ordinary ships.

Our circle of passengers was a very pleasant one, and nothing occurred during the whole voyage to interrupt the most perfect kind feeling. We had public service on the Sabbath & prayers morning & evening. Mr Brooke, our Unitarian fellow passenger always attended our religious services, but owing to ill health could take no active part in them. We shall all of us remember our intercourse with him with great pleasure. Most of the crew were

foreigners & unable to understand English, so that they could not profit by our religious exercises.

With feelings of gratitude to our Heavenly Father that our lives have been spared amid many perils and that we are once more permitted to occupy our old home. and with kind regards to Mrs Anderson & the other members of your family —

I remain

Yours sincerely

Wm Tracy

Pasumalie May 30. 1854
Recd July 19. 1854
Ansd July 26.

Pd. Cal

Rev R. Anderson D.D.
33 Pemberton Square
Boston
U. S. A.

Overland

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Rev R. Anderson D.D.
ab. Jan 8

Bombay

Recd Jan 7/58

Rev R. Anderson D.D.

Dear Sir

I enclose two or three notes of introduction to miss in Tinnevelly &c

As we have not heard at what time you expect to leave Bombay, I hope this may reach you before you leave.

Rev Mr Knight, a Secy I think, of the C. M. S. passed

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for Cape Comorin

Rev J. Thomas
Meygnapoorum
Tinnevelly

Rev J. Thomas

Dear Brother

I have the pleasure of introducing to you the Rev R. Anderson D.D. Secy of the Am. Board of Missions, & the Rev A. C. Thompson, who are visiting our missions in this country as a deputation from the Am. Board.

Any assistance which you may ~~be~~ able to give them in becoming acquainted

through Madura a few days ago on his way to Tinnevelly. He is on a visit to the missions of that Soc'y in this part of India. Should you come via Tinnevelly, as you propose, you will probably meet him there. He has already visited Ceylon & Madras, and may be able to give you useful information in regard to the work of missions in those places.

I trust the Lord is [illegible]ing you in your ar[illegible] work. I know that prayers are offered [illegible] daily that you may [illegible] by divine wisdom & st[illegible] from on high.

Please present my regards to Mr Thom[illegible]

I have had the letter se[illegible] the Elliot church trusta[illegible] & can have copies [illegible] at any time.

Yours affec'y

Dec 27, '54 W. Tra[illegible]

with the developement of christianity in your mission will not only be highly valued by them, but will be considered a personal favor to

Yours affec'y

Wm Tracy

Pasumalie, Madura

Decr 27. 1854

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Pasumalie Jany 22d 1855

Rev R Anderson D.D.

Dear Sir

Yours of the 8th inst reached [me] from Bombay on Saturday evening. I write this [in] haste in hope that it may meet you at Nagercoil [I] enclose a little sketch of the road, from which you [w]ill see that the principal stations of the C. M. lie nearer [the] sea than the direct road from Nagercoil to Palam=[co]tta. So that if you wish to visit those stations, you [m]ight find it a saving of time to go to them before [v]isiting Palamcotta. Suviseishapooram has been under [the] charge of the Rev Mr Tucker I believe. He is now gone [to] England, and I believe his station is superinted by [Rev] Stephen Hobbes. who occupies the next station - [D]oankoolum - Meygnanapooram is the station of the [Rev] Mr Thomas. Nazareth, not on the direct road, is [oc]cupied by Rev Mr Camerer of the S.P.G.F.P. At Pal=[am]cotta you will find Rev Mr Schaffter. the oldest [m]issionary of the C.M.S. now in ill health. From [Pa]lamcotta to Tirumungalum you will find no [m]ission stations on the road. Mr Herrick has [a] small congregation & a catechist at Virthupetty [..] miles south of Tirumungalum

I wish it were in my power to [do] something for your comfort on your journey [w]hich you will find sufficiently fatiguing under

the most favorable circumstances, but I ca[n]
only commend you to His care who can supp[ly]
all your need.

I can have copies of Mr Thompson's le[tters]
made with very little trouble & without expen[se]
and will have them ready for him when yo[u]
arrive. I can assure you both of a mo[st]
cordial welcome from every member of ou[r]
mission.

I am sorry that you will not meet Mr Kn[?]
in Tinnevelly, as he is expected here the last [of]
this week.

With very kind regards to Mr Thom[pson]
& yourself, in which Mrs Tracy unites, I remain

Yours affec[tionatel]y
Wm Tracy

I take the liberty of sending a note of introducti[on]
to Rev Mr Schaffter, as you may see him in Palam[cottah]

Rev. Wm Tracy.
Recd. at Nagercoil

With a cap

Rev R. Anderson D.D.
Mission

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Feb. 9. 1855.

Rev R. Anderson D.D.

Dear Sir

I send the pith cap which you wished made, and hope it may fit you. We have not time to have the cover washed & ironed as I suppose you would like to take the cap with you this evening. The other cover will be ready on your de=

from visiting the stations
I should have come
in to Madison myself to
day, but the axle of my
buggy broke yesterday
and we are consequently
prisoners at home

Wishing you a very
pleasant visit to the
stations. I am as ever
Yours affy
Wm Gray

Please give a kind
remembrance to Mr
Thompson.

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(X marks)

Madura April 6. 1855

Rev R. Anderson D.D.

Dear Brother

As the sale of the land on the glacis at Madura, has not been specifically mentioned in either of your letters to the Building committee, we are in doubt whether we have the right to appropriate the money obtained by the sale of those lands for the purpose of building at Maloor or else= where. Will you be so kind as to let me know your wishes in regard to it?

Br Muzzy has proposed several changes in the plan of building, altering the shape & size of most of the rooms in the house. He seems to think these changes are not "material", but as we think otherwise we shall be under the unpleasant ne= cessity of refusing to make them.

If we are ever to know whether

a building on the plan approved by the mission, can be built for the sum contained in the estimate presented at the same time we must, in our first buildings, adhere as literally as possible to the plan we have adopted. It will be time enough to make changes when experience has shown that they are feasible or necessary

We shall try to do our duty & do it kindly, and if we meet with some odium must look upon it as one of the perquisites of our office. I trust, however, that we may, with prudent management, get along without much trouble.

Mrs Tracy & myself have not been very well since the meeting. We are now on the Hills, having come up about the first of the month. The weather here, at present, is not very cold, but I hope our sojourn here may be of service to us both.

With kind regards to Mr Thomp[son]
I remain
Yours affec[tionatel]y
Wm Tracy

MADURA
1855 April 12
Paid

Stamped As 2

Rev R. Anderson D.D.
Jaffna
Ceylon

Building

Madura, April 6, 1855
Recd. April 18/55
Ans. April 19.

(X 2 similar) 211 396

Pulney Hills May 11/55

Rev R. Anderson D.D.

Dear Brother

You may have been already informed by Br Rendall, that the Govt has decided to purchase the mission property in Sivagunga for Rs 3.300 You will remember that the church was not included in the offer made to them, but was to be taken down, and the materials, if of sufficient value, were to be used in the erection of some other mission building. It appears now, very doubtful whether the value of the materials saved, will pay the expense of removing them. No repairs have been made on the church for several years, and the doors, if not the windows, were old & imperfect when first put into the building.

The principal, and perhaps, the only gain would be from the sale of so many of the tiles as could be removed in a sound state; the materials of the walls could not be sold for more than the expense of pulling them down.

It has been suggested, in view of this condition of things, that, as the Govt have purchased the rest of the property for a fair price, we make them a present of the church, on condition that they remove the tower & pulpit, and use the building only for political or secular business. Should the offer be made to them, and refused, the only feasible thing remaining for us to do will be to put the building up at auction, and sell it for what it will bring, with the condition that it be pulled down and the materials removed. On the whole we prefer the first plan, but if you think differently, we will dispose of it to the best advantage we can. Will you be so kind as to let us know your opinion

With the avails of the Shevagaum property, and of the glacis lands we shall be able to go on with the houses at Malcolm and Battelecundu, so far as they can be built the present year.

I trust you are bringing

your business in Jaffa to a satisfactory conclusion. You are often remembered in our prayers, and will be, not only during your temporary sojourn in this land, but after your return to America. Your visit here has created a new bond of union between the Prud^l Comm^e and our mission, which, I trust, will never be weakened.

Mrs T. & myself are still seeking for renewed strength on the Hills, and I trust we have gained something in this respect, though not so much as we had hoped.

Our kindest regards to Mr Thompson. I hope to write him soon, and should have done so ere this, but have been hindered in various ways.

Mrs Tracy unites in kin regards to yourself, and I am, as ever,

Yours affec^y

Wm Tracy

Pubney Hills, May 11/55

Recd. Aug 24 —

Ans. Sept. 4

Prepaid.

Rev. R. Anderson D.D.
Care of Mr. S. S. Burnell
[illegible]
Jaffna
Ceylon

Stamped one [illegible]

15/5/55

Pasumalie July 3rd 1855

Rev R. Anderson D.D.

Dear Brother

As I have a few moments leisure this morning, I shall embrace the opportunity they present of writing to you once more before you finally leave the shores of India.

You may remember having in a letter written from Negapatam, referred to a conversation between yourself & the Rev G. U. Pope of Tanjore, in which you speak of his expression of kind feeling towards the missionaries of our Board, & his readiness to acknowledge them as ministers of Christ. I should be very unwilling to speak harshly of Mr Pope but I think I am safe in saying that not a member of our mission attaches the least credit to Mr Pope's declarations on that point, and those of us who have known him longest & best have the least confidence in his assertions. Personally he might & probably would treat us with politeness; but as to his acknowledging us as ministers of Christ, he certainly does not do it. There is not, probably in all Southern India, a more exclusive high churchman than Mr Pope. In an interview with one of our Seminary teachers, which occurred within the past year, Mr P. took occasion to tell him explicitly that American missionaries were not authorized ministers of Christ, because they had not been ordained by a bishop & that consequently the administration of the ordinances by them was not valid. This statement is perfectly in accordance

with all that we have known for years of Mr Pope's views & feelings. We have too little ~~regard~~ intercourse for Mr Pope, to be much affected by his opinions of us, but think it right that you should have my view of the [illegible] of Mr Pope's statements, and the opinions of all the breth[ren] on this point, I believe correspond with mine.

You express a regret, in one of your letters, th[at] the Madura Native Evan. Society should have extende[d] their labors into the Tinnevelly district. I am hap[py] to say that, so far as I can ascertain, & I have made particular inquiries on this subject, they have nev[er] gone into any part of Tinnevelly. Had they done [so] Mr Caemmerer & the other missionaries of the S. P. G. F. P. [are] the last persons who should complain, as they ste[adily] refuse to recognize any limits or boundaries in con[nection] with our mission, they cannot in reason, expect us t[o] recognize principles which they repudiate. We hav[e not] encroached upon their field of labor, unless it be con[sidered] that their field of labor is coextensive with the whole [of] Southern India.

In regard to the difficulty between Mr Cae[mmerer] & the Nat. Ev. Society, we all cordially assent to the prin[ciple] of respecting the discipline of ~~other~~ miss. societies & we have _always_ acted upon that principle. We [are] yet to be convinced, notwithstanding Mr C's violent [&] ungentlemanly language, that the N. E. S. hav[e] acted contrary to that principle. For the [illegible] man respecting whom the difficulty occurred, came [to] that Society with good certificates of character [from] missionaries of the C. M. S. in Tinnevelly who emp[loyed] him after his difficulties with Mr C. At th[e]

is the unpleasant form in which this subject presents itself to my mind; and I have reason to think, to others of the mission

It would be out of place for me to attempt to substantiate the statements of the mission, though I think if necessary it could easily be done; nor do I know what, if any, action the mission will take in the case. I have merely expressed a few of the thoughts which have arisen in my own mind by the perusal of your letter

Earnestly desiring that you may ever be guided by divine wisdom, and that the presence of our Blessed Master may be with you in all your journeyings by sea & by land,

I remain

Yours very affectionately

Wm Irvey

Postscript July 5th

On my return to Madura from Hills, I had an opportunity of reading your le respecting the increase of our salaries

I cannot conceal the very deep regre which it produced in my mind, for I fear, it have the effect of marring the impression of aff & confidence which your visit with us had pro

The manner of making the change - with any consultation with our mission is calcu to ~~produce~~ anything but a pleasant influence on our minds.

The increase of salary determined upon, based upon statements made by the mission regard to three particulars - the previous dimin of our salary & allowances - the increased expen of living - and the additional fact, that with a proper economy, many of the brethren could keep free from debt. These were statemen of facts, of which no one out of our own mi could have cognizance - If those statements true, then the increase of salary was both ne & just: if the increase is not now considered cessary it must be because the statements of mission are, upon further consideration, be to be unfounded; and if the unanimous & st of the brethren upon this subject are unwort credit - I do not see how confidence can be p in any statements we could make. Su

same time that Mr C. was making so much ado about the N. E. S. he had under his own superintendance two catechists under discipline & suspension from our mission service; and Mr C. was fully aware of this fact as it was mentioned to him in personal conversation by a member of our mission.

As another illustration of the courtesy extended to us by the missionaries of the Propagation Society I will mention a case which has recently occurred. During the recent vacation in our Sem. two of the students went on a visit to friends in Trichinopoly & its neighborhood One of them, Foster, was of the first class, the other, Whittlesey was of the third class. The friends of Foster went with him to the Rev Mr Heyne of the P. Society who examined him, in his studies & then offered him Rs 10/2 per month to wages if he would enter into his service. Whittlesey, was married by Mr H. to a young woman, who I think was a member of his congregation. I have just learned through Foster's mother that Whittlesey, before being married was rebaptized by Mr H. though he had previously been admitted to the Pasumalie church by baptism & Foster who had been baptized in infancy by an Episcopal clergyman was not rebaptized. I have yet had no correspondence with Mr H. on this subject. I am told by those who know Mr H. that any correspondence would be useless. The friends & relatives of the boys here, endeavored to dissuade them from going to Mr H. but without avail, & they are, both of them, I believe now in his service at Erungalore

I have written thus even at the risk of being tedious, that you may be able to understand the real state of things between us & the missionaries of the S. P. G. F. P. We shall

make no aggressions & shall strive to manifest the spirit of Christ in all our dealings with them. I hope too, that we shall be able to maintain our self respect & the honor of our office as the ordained ministers of Ch
The Prop. Soc. are making strenuous efforts to get many missionaries & European Catechists into this district

as possible upon the principle stated by Mr Pope of T to one of our ~~brethren~~, that "where the poison is there it is necessary to place the antidote". I hope we may be able, with God's blessing, to infuse so much of the [illegible] of the simple gospel, that no amount of the "antidote" of Churchism shall ever be able to counteract it.

Desiring a kind remembrance to Mr Thompson

I remain Yours affly W. Grey

(x vents) 21 398

Pasumalie Nov 6. 1855

Rev R. Anderson D.D.

Dear Brother

It has given me much pleasure to learn, by your letter from Alexandria, that you had reached that place in safety, and without having suffered much in health from the journey. We have all had fears, that after your protracted & arduous labors in the missions here, you might suffer a good deal from the reaction in your system; but I hope all our fears may prove groundless, and that your visits to the Syrian & Armenian missions may so refresh you that you may reach home in as good health, at least, as when you left it.

Br Rendall, I suppose has informed you of the results of our meeting in September. You will, perhaps, remember that a new class of young men, to be instructed in Tamil only, was to be admitted to the Sem[inar]y in September. In looking around for the materials for this class, we found that though there were candidates enough, their qualifications were not exactly what we could desire. At the

end of the present year the Boarding Schools are to be reduced, and a number of scholars must be dismissed, some of whom will be better qualified for the new class than any of the present candidates. As it is desirable that the whole class should commence their studies at the same time, and as we could make a better selection in January than now, it was thought best to defer the formation of the class till that time.

I think the brethren are in earnest to carry out in good faith, the measures determined upon at our Special meeting, & I have little doubt that we shall succeed in doing so, though we may meet with some practical difficulties that we have not anticipated. The elevation of our village schools will be a work of much difficulty, and I should be glad to see the brethren applying themselves to the task with the energy which it demands. I fear they are not yet fully awake to the importance of the subject.

Just at present another important subject is likely to occupy our attention. Some two or three of the brethren, seem dissatisfied with the recent action of the mission in relation to the

mation of new churches. They desire the liberty to form as many churches as they may think best without any control from the mission. One brother remarked that he wanted to form hundreds of churches at his station & he did not wish to be trammelled. A similar claim of liberty has been made in regard to the appointment of pastors, & though this has not been urged as yet, so warmly as the former, I shall not be disappointed if the right of every brother to appoint pastors over the churches in his field be earnestly insisted upon.

The result of admitting such claims, would be, that while at some stations the admission would be seldom if ever, acted upon; at others we should have a host of feeble inefficient churches and a multitude of pastors, so called, who would have but few qualifications for the discharge of the important duties of their office. This result would arise from a want of judgment in the selection, for those who are most clamorous for liberty, are not always those who are disposed, or rather, prepared to use it most wisely.

You will readily learn from these remarks what

are my own views on these points. In my [opinion] the subject is one of much importance, one that will have much effect on the real prosperity of our mission. I shall be glad to receive from you a frank expression of [your] views on this matter, whether they correspond [with] my own or not.

In the Seminary, we are making, [as] fast as we can, preparations for the contemplated changes in regard to instruction in Eng[lish]. The teachers seem to feel quite an interest [in] the change & will do what they can to facilitate its introduction. Barnes has already trans[la]ted the first book of Euclid & will go on with the other books as fast as more urgent duties w[ill] allow. He has also commenced a translation of the "Abridgment of Wayland's Moral Science" [in] which he is a good deal interested. The revi[sion] of course falls to my share.

I have recently commenced a series of doctrinal sermons which I trust will be useful to all the young men in the Seminary. I am also preparing notes for Lectures on Pas[toral] Theology, Sermonizing & other subjects for their inst[ruction].

If my lectures should be adapted for my hearers, they will hardly be suited to the latitude of Andover or Princeton, so you need be troubled with no fear lest I should be aiming at a professorship in one of those Institutions. My aim will be accomplished if I may be the means of preparing our young men for greater usefulness as preachers & pastors among their own people. May the Lord grant me all the strength & patience & grace necessary for so important a work!

A committee, of which Br Herrick is chairman, was appointed at our late meeting, to prepare a letter on the subject of our salaries &c and I trust the result will be satisfactory to all concerned. I was much surprised at the remark of the Ascott brethren on the best mode of meeting the expense of tours, and I intended to have given you my own views on the matter; but if the Comm^ee^ refer to the subject, as they probably will, there will be no necessity for my doing so.

We continue to hear, by nearly every mail, some

from our children in America. They seem to be happy & diligently employed at their studies & have been uniformly blessed with good health. Still we are most anxious to hear that they have consecrated themselves to the service of God, and we earnestly desire an interest in

INDIA PAID

MADRAS G.P.O. 1855 NOV

Rev. R. Anderson D.D.
Care of Baring Brothers & Co
London

MADURA 1855 November

Rev. Wm Tracy
Penamlie, Nov 6, 1855.
Recd Jan 21 ...
ans Dec 25(?)

your prayers on their behalf.

Remember us very affectionately to Mrs Anderson and to all your family. We are much rejoiced to hear that your son William has chosen the Lord to be his God. With kind regards to Mr Thompson

I remain Yours affy

Mrs Tracy unites in kind regards to you all

W. Tracy

Pasumalie Dec 12th 1855

Rev R. Anderson D.D.

Dear Brother

I wrote to you the last month, directing my letter to Baring Brothers Co in hopes that it might reach you while in London. We have heard nothing from you since you wrote us from Alexandria, at which time you were unwell. I trust the illness was but slight, and that you have had strength to complete all that you wished to accomplish in Syria & Turkey.

My present object in writing is to make a request in regard to my children in America; and that you may be able to judge of its reasonableness, I will make one or two preliminary statements.

On leaving my children in America, I engaged to pay for their tuition & board $100 each per annum. For clothing, books, stationary &c I was to pay in addition at the lowest prices for which they could be procured. These terms I still

consider as exceedingly advantageous.

Thus far the three items of clothing &c have cost me for each of the boys from 20 to 30 dollars a year, but as they grow older, the expenses on this account will naturally increase. I shall put it down now at $20 a year. I have, then, to pay for the three boys per year,

For board & tuition	$ 300	
Clothing, books, & stationary	60	360
The allowance of the Board is		180
leaving a balance of		$ 180

which I must pay out of my own resources that is, out of my salary, with, perhaps, a gift from some kind friend of $15 or $20 a year.

As I remarked before, the children receive from the Board $ 180 per year; if they were here their allowance would be $240 which is not too large. You will perceive, then, that I am receiving for the support of the children $ 60 less than if they were here, while I am actually paying for them $180 more than the allowance of the Board.

illustrate the case a little further, In one of the families of the mission there are five children; two of them are above 5 years of age & receive the same allowance as the two children we have here with us. The other three children are under 5 yrs & one of them is only an infant. The allowance for these three children, (which is none too large, as I mentioned before) is $210; that is $30 more than I receive for my three boys at school in America.

Were I not actually paying this excess of expenditure, above the allowance for my children, from my own salary I should never have mentioned the subject to you. The request I wish now to make of the Prudential Comm^e is, that they will make an additional annual allowance of $20 for each of my children in America, commencing with 1856. which will make their allowance the same as it would be if they were here. I will thank you to present this request to the Prud^l Comm^ee; and, if it does not appear unreasonable,

may I ask you to use your influence with the Com^ee in its favor?

If the Com^ee comply with my request, I should be obliged to Mr Gordon, if he will forward a Check for the amount to "Rev Joseph S. Travelli, Sewickleyville, Allegheny Co Pa." as he will, probably have already drawn upon the Treasurer for the usual allowance.

I had the pleasure, a few weeks [illegible] in company with Brn. Hervick & Taylor, of organizing 5 churches in the Mandabasut district. No pastors have been ordained [illegible] you were here, but there are several persons who appear to be proper candidates for the pastoral office & who will, it [illegible] ere long, be set apart to that work.

Mrs Tracy unites in desiring kind remembrance to Mrs Anderson & your children, and I am, as ever,

Yours affec^y

Wm Tracy

Please remember us affectionately to Mr Thompson.

$60

Rev. Taylor's Ch^d $60.

'Mrs Sheldon - & children'

[illegible]

Pasumalie Feb 16th 1856

Rev R. Anderson D.D.

Dear Brother

You have already been informed of Mr Burnell's arrival in this mission, and of his appointment to the station at Usilampatty. The Building Com have been directed to apply to the Prud. Com for an appropriation to build a mission house at that station. I do not think that more than Rs 1200 will be needed for the present year, and request an appropriation to that amount.

The brethren who are now building, meet with the usual difficulties in getting on with their work. Mr Chandler, hopes, however, to get into his new house before the next rainy season. Mr Muzzy has

made about the same progress as Mr
Chandler. He is now absent from his station
for a few weeks, & soon after his return will
go to the Hills for 4 months, as the Dr says he
cannot safely remain in the plains during
the coming hot months.

A new class of twelve young men
from 16 to 21 years of age has been admitted to
the Seminary for a Tamil course of studies. One
or two others came, but refused to remain -
A few days ago I had a call from the Rev
Mr Richards, the Govt Superintendent of Schools
among the Tamil people. He intends estab-
lishing a large school in Madura, with a
Head Master from Oxford; and other schools
at Dindegal, Sheevagunga &c. Quite a large
meeting of natives, together with the English
residents, met ~~last~~ in the old palace, where
he explained to them his plans.
In his conversation with me, he seemed to
regret our non-acceptance of the Grants in

but brought no new arguments in favor of our receiving them. If the Bible is ex=cluded from the Govt schools, unless we take charge of them - the fault is not ours, but must rest with the govt. who were under no necessity of excluding the Bible from their educational system. Nearly or quite all the objections to introducing the Bible into govt schools, have been made, not by natives, but by semi-Infidel Englishmen.

We have not yet heard of your arrival in America, but suppose you reached home the last of December. The discussions at the late meeting of the Board, respecting the deputation, have excited a deep interest here. You will have the sympathies & prayers of all our mission in the new cares & labors which will come upon you from this cause. May the Lord who has carried you safely through so many labors, give you strength & grace for every exigency, and overrule all these things for

(His own glory.)

I have been under Dr Colebrook's hands for a fortnight past, My throat has been very much inflamed, so that I have been unable to go on with my usual duties. I have now the prospect, I am happy to say, of getting at my work again in a few days.

Please give my kind regards, in which Mrs Tracy unites, to Mr Thompson, also to Mrs Anderson & your children.

I am as ever,

Yours affect'y

W. Tracy

Rec'd Sept. 23.

Will you be so kind as to have a copy of the Miss'y Herald & Youth's Day Spring sent my children in Penn. If necessary they can be charged to me. Please have them directed "William Tracy, Sewickleyville, Alleghany Co. Pa.

Madura April 15th 1856

Rev R. Anderson D.D.

Dear Brother

In presenting to you the Semi-Annual Report of my labors, as required by the Mission. It is with gratitude that I record the goodness of God, in bestowing upon me, during the past six months, so large a portion of health & strength. With the exception of about a month, towards the close of the last term, when my throat became diseased, I have been able to perform my various duties without interruption.

In the Seminary, the ordinary routine of duties, has been pursued by teachers & scholars with diligence; and the progress of the latter in their studies, has been very satisfactory. On several occasions also, when I have been necessarily absent, the students of the first class have rendered

efficient assistance in instructing the classes below them, without neglecting their own studies."

"At the close of the last term, this class, consisting of six students, graduated, after a course of about six years. They have entered the service of the Mission, and will, I trust, prove faithful & useful helpers in our work. May the Lord go with these His young servants, and make them the means of winning many souls to Christ."

In the course of the last term, I delivered to them two courses of lectures; one on the preparation of sermons, the other on the qualifications & duties of the pastoral office. From the interest manifested by the class in their attendance on these lectures, I trust the instructions given will not be forgotten, but will aid in fitting them for the responsible duties of the pastoral office, should they be called to enter upon them."

At the commencement of the last term, a class of 13 was admitted to this

seminary. "Most of them had been, for a longer or shorter time, connected with some of our Boarding Schools; which has been an evident advantage to them. Their studies in the Seminary are wholly in Tamil; and their conduct thus far, has encouraged me to hope that the privileges they enjoy, will be diligently improved, and, with the divine blessing, will fit them for future usefulness. Two of them, only, are members of the church; but most of them manifest a serious spirit; and several of them have expressed a hope in Christ, as their Savior, and a desire to confess him before men. Their admission to the church has been delayed, that we may have more personal acquaintance with them, and clearer evidence of their fitness for the privileges which they desire.

"Previous to the admission of this class, all the students, except two, were professors of religion; and of those two, one gives a good degree of evidence that he has

chosen the Lord for his portion.

A large number of Tracts & portions of Scripture have been distributed by the teachers and students during the past six months. At the recent annual feast at Secunderabad, several thousand of these silent messengers of salvation were distributed among the people returning from the festival. A disposition to cavil at the truths of Christianity, was very rarely manifested; and this, together with the fact that at the recent festival the car remained for a long time immoveable, from want of sufficient interest in the people to draw it, shows that Hinduism is gradually losing its hold on the hearts of the people"

You will be pleased to learn that increased efforts are being made for the preparation of useful books in the vernacular language. A translation of an American book on Algebra, has been made in Jaffna and will be used in our Seminary, in place of the English, as soon as we can procure copies.

one or two books of Euclid, & a considerable part of Wayland's Moral Science, have been translated by one of the teachers in our Seminary; a translation of the Bible Dictionary of the Am. S.S. Union, is now in progress under Mr Spaulding's care; and in addition to these, & perhaps other works, a Tamil commentary on the whole Bible, is about to be commenced by one of the most competent of the Church missionaries in Tinnevelly. The present plan is to comprise the whole work in three octavo vols, making Henry & Scott with Barnes Notes, the basis of the commentary. If completed, and well done, as there is every reason to think it will be, the work will be of incalculable benefit to our Native Assistants, & the price, one rupee per vol, placing it within the reach of almost every one.

Should the efforts, now in progress, for securing a uniform & standard version of the Bible in Tamil, meet with success, so that a Concordance can be

prepared, our catechists & native pastors will have sufficient means in their native language for acquiring a correct knowl[edge] of the word of God.

In Nov. last, in company with Bro[s.] Herrick & Taylor, I had the privilege of mak[ing] a tour through a considerable part of Mandabasalie station district, and of assisting in the formation of several native churches. Some of these, were sma[ll] in numbers, and will long need a fosterin[g] hand; but if they are vines of the Lord's plantin[g] He will nourish & strengthen them, till their branches extend & multitudes rejoice in their fruit.

In March of the present year [I] visited Mandabasalie, again, to assis[t] at the ordination of a native pastor ove[r] the church at West Karasaculum. The occasion was one of deep interest to th[e] committee appointed to conduct the ordination exercises, and apparently no less so to the church & congregation

over whom ~~the~~ pastor was ordained, Mr Tilson is a humble, devoted, & earnest christian, and is respected by all who know him. May the Lord strengthen his hands & encourage his heart in the important work which has been committed to him!

I am now, with my family, spending a few weeks on the Pulney Hills. My throat is still weak, but this invigorating climate will enable me, I hope, to return to my work in a short time with renewed energy.

Asking an interest in your prayers, I remain, as ever,

Yours affecty

W. Tracy

Rev R. Anderson D.D.,
No 33 Pemberton Square
Boston
U. S. A.

Rec'd. June 24.
Ackd Aug. 9.

Pasumalie June 18th 1856

Rev R. Anderson D.D.

Dear Brother

I have read with much interest the proceedings of the Special Meeting of the Board held at Albany. At our late meeting, the mission prepared a letter on the subject of your visit here, which will be forwarded by the present mail. It is scarcely necessary for me to add any expression of my private views & feelings &c but I will briefly do so

As the deputation have been charged with having come to India with a definite & fixed plan of proceedings, I may say that while, as wise men, they must have had some general ideas of what they wished to accomplish - I am quite satisfied, from personal conversation with the Depn soon after coming into this mission, that they had no definite plans to carry out; and I am bound to say, that on leaving this mission for Jaffna, the Depn repeatedly

expressed to myself & to other members of the mission, their entire ignorance of what was to be done in Jaffna. "They had no doubt that changes were necessary, but thought it probable that several years would elapse before such changes would be effe[cted] That a great change in their system of lab[or] was needed, I have no doubt, though I [am] not so sure that the mission were wise [in] the suddenness with ~~which~~ which they broke up the Seminary.

2 For all that was done here in Madura our own mission are alone responsible. Had any attempt been made to coerce the mission, I am sure it would have me[t] with the determined opposition which it would have deserved. The Depu[tation] did of co[urse] exert an influence & a great one, but any attempt was made, or any desire enter-tained to overawe the mission I do no[t] believe. That the reasoning of the Dep[utation] was always well grounded I will not s[ay] but I have no doubt they were honest [in] the expression of their views; & their opin[ions] were worthy of the consideration they receiv[ed]

[I]t is evident from the record of our meetings [th]at we did not always agree in opinion with [th]e Dept. In regard to unrestricted correspondence [I] think that few or none of us would desire [a] return to our former rule on the subject, [al]though we do not think it exerted an in= [ju]rious influence. We cheerfully complied [w]ith the expressed wishes of the Prud. Comm. as [I] trust we shall always do, where no important [pr]inciple prevents.

In regard to the Eng. School at Madura [th]e action of the Dept was in full accordance [w]ith the views of the mission, though from the [co]nnexion of the Eng. residents with the school, as [we]ll as for some other reasons, the mission were [gla]d to have the Dept assume the responsibility [of] the change.

The modifications made in the Seminary [m]et with my own cordial approval, as you [al]ready know. I set a high value upon the [st]udy of the Eng. Language, by our native preachers [&] catechists, but the constant temptations [of]fered by government to those who have an [En]g. Education, make it a matter of self de= [fe]nce, to do but little in the way of teaching English

while on the other hand the great & increasing [illegible]
demand for native helpers in our field, ma[kes]
it essential that we should not unnecessar[ily]
protract the time spent in fitting them fo[r]
their work. Our present plan, is, I have no d[oubt] i[s]
best for the present time, and, as we have [not]
more than once changed our plans in [ ]
accordance with circumstances, we [ ] a[ ]
do so again when it shall appear necessary [ ]

5 In respect to the views taken by the De[p]
of the injurious influence of our Boarding Sch[ools]
upon our village schools, I thought & still [ ]
think that they were not well founded. The [ ]
Depn stated their views frankly, and at the
same time expressed their belief that, wh[en]
these views were stated to the Prud. Comm. a[s of]
course they must be, the Comm. would not b[e]
willing to continue for a long time their ap-
propriations for this object. The mission th[en]
proposed a gradual suspension of these scho[ols]
which was assented to. Differing, as I [ ]
with the Depn in their view of the influence [of]
the B. Schools, I still think they were not only ju[sti]
fied in stating their views plainly, but that
honesty on their part required this. and I and

acquit them of any intention of exerting an undue influence in the case. The action of the mission on the subject, has led to a review of it in my own mind, and to the conclusion that our B. School system was defective & that it might be so improved as, with small expense to accomplish much more good than they have heretofore done, at the same time avoiding the appearance of the evil which alarmed the Dept.

6 On the subjects of "Grants in Aid" my views continue to coincide with those of the Dept.; there are strong reasons on both sides of this important question, but any change in our decision is not, I think, called for at the present time. We shall probably find that, for a while some of our young men may be drawn away by the Govt demand for teachers & their offers of high pay; but this is an evil which will soon correct itself as the Govt. will soon be able to supply themselves with teachers from their own schools.

I need not touch upon other topics

discussed in our Reports as I believe they are not called in question.

7 I most cheerfully reiterate my fu[ll] assent to the Resolutions of confidence & affection passed at the close of our Speci[al] meeting, and I trust those feelings wi[ll] ever continue unchanged

Your letter of April 7th. contain[ing] the action of the Prud. Comm^e on my request re[specting] my children. I rec^d two or three days ago. and will attend to your sugges[tions] respecting the future

With kind regards to Mr Thom[pson] & your own family, in which Mrs Tracy unites. I remain

Yours affec^y

W. Tracy

Rev R. Anderson D.D.

No 33 Pemberton Square

Boston

U. S. A.

Rec'd. Aug. 18.

Ahmednuggur 26

Deputation

For Spe.l Com.

Pasumalie, Madura July 2nd 1856

Rev. L. Bacon D.D.

Dear Sir:

In replying to your circular [le]tter of April 16th 1856, a pressure of other duties will [ma]ke it necessary for me to be very concise. This, however [is] of the less consequence both because I have already written [to a] member of your Committee on the subject of the [vis]it of the Deputation to this mission, & because in [gen]eral the reports in the printed minutes express adequately [m]y personal opinions on the topics discussed in them.

Of the benefit to be derived by our catechists and [t]eachers from the study of the English language, I think [m]ost highly, as it not only serves to discipline their minds [bu]t also introduces them to a treasury of moral & religious, [as] well as intellectual knowledge which they could find [no]where else. But the great demand in the Government [ser]vice for young men educated in English, & the high [pay] which they offer make it necessary, if we would [re]tain in our own service those whom we educate, that [we] should confine ourselves very much to instruction [in] the vernacular of the country. Besides this, the [de]mand for native helpers arising from the divine [ble]ssing on our work, is so great that we must [sh]orten our course of instruction & can do so better

Rec'd. Aug. 18.

by dropping the English language, than in any other w

For these reasons, I think the restrictions placed by the Mission, upon the study of English are necessary at the for the present time.

In regard to the evil influences which the Deputation supposed our Boarding Schools have exerted upon our village schools, I ought to say that they have never appeared to me to exist. The real cause for the depressed state of our village schools is found in the great poverty of the people, who need the labor of their children at a very early age, to aid in the support of their families and consequently take them away from the school when they have made but very little progress in learning. The small average number of scholars in our village schools, arises, not from the fact that they have been removed to the Boarding Schools, but from the small size of the christian congregations themselves, for the children of our native christians are estimated in making up the average. Where the individual congregations are small & the people as poor as many of them now are, the schools cannot of course be large and it is not necessary to look for other reasons. Our Boarding schools were in some respects defective & might be made more efficient & less expensive I do not think they would have been entirely given up if there had been a reasonable prospect of con

appropriations for that object from the Prudential Committee am quite willing, however to try what effect the suspension these schools for a season may have upon our village schools, and should it prove injurious, I should hope the Prudential Committee would not hesitate to allow the mission to retrace their steps so far as may be expedient.

While expressing my dissent from the views of the Deputation on the above subject, I most cheerfully exonerate them from the use of any improper influence in the case, & though in this & other cases, the mission were doubtlessly influenced by the opinions of the Deputation, our reports were adopted after long & free discussion, & in nearly every case, the responsibility of action rests entirely with the mission. The excepted cases are stated as such in the minutes of our meeting.

Most of the changes suggested in this mission will be made gradually and sufficient time has not yet elapsed to allow us to speak decidedly of the effects produced by them; but there seems reason to hope that most of them will be productive of good.

On the ecclesiastical relations of missionaries to native churches & pastors, I desire to say but little. For while I must dissent from some of the principles contained in the Report on this subject, I can cordially

assent to much of it. The Deputation in their letter to [the]
mission, as printed with our minutes, seem to assu[me]
though they do not say that pastors & deacons are the on[ly]
church officers recognized in the New Testament, & th[at]
it is best in the organization of our mission churches [to]
have no other officers. On this point I must differ w[ith]
the Deputation, believing that the office of Ruling Elder
existing in the Presbyterian church was exercised in [the]
primitive churches, and that the Presbyterian form [of]
church organization, would be, to say the least, as con[ducive]
to the spiritual edification of our infant churches a[s any]
other. Two different forms could not well exist in th[e]
same mission, and as I believe that no ecclesias[tical]
system has any jure divino authority, I should rat[her]
waive my own views of what is expedient, than dist[urb]
the peace & hinder the work of the mission by party
zeal. I think the whole subject of ecclesiastical
organization may be safely left to the missionaries
of each mission, & I should deprecate any action [or]
influence which should have a tendency to cast [an]
apple of discord into the bosom of our existing mis[sions].
Whether harmony would not be promoted & the work [of]
missions advanced in the future, by locating missi[on]-
aries of the different denominations connected w[ith]
the Board, in distinct missions, is a question I [do]
not feel called upon to discuss.

With the earnest desire that the labors of your respe[ctive]
Committee may greatly promote the cause of Christ, I re[main]

Yours truly W. Tracy

Rec'd. Apl. 7. 1855

Pasumalie Dec. 1, 1856

Rev. R. Anderson D.D.

Dear Brother

More than six months, I think, have elapsed since my last communication to you; and the approaching close of the year admonishes me, that I must no longer delay giving you some account of the state of the Seminary.

I informed you in my last that a class had been admitted to the Seminary who were to pursue Tamil studies only, and that for a comparatively short period. The number at the time of admission was 13; three others were subsequently received, and five have left during the year. Two of this number left on account of sickness from which there was not much likelihood of their recovery so as to be able to go on with their studies; the others left without any good reason so far as I know. The hope expressed in my last letter, that some of these

young men might soon ~~might soon~~ be admitted to the church, has been realized and I have been permitted to welcome 10 of them to its privileges. One other, has expressed an earnest desire, to be made partaker of the same privileges; but though I have been much pleased with his earnestness, I have, for several reasons, thought best to have him wait awhile longer. He is a brother of Mills who graduated with the class in the early part of the present year and was soon after cut off by cholera at Piriaculum.

Another class, of smaller boys, has been admitted from the Boarding School. Two or three of these give pleasing evidence of seriousness, if they have not, as they hope, chosen the Lord for their portion".

One young man, ~~Yesadian~~, who had been in Mr Taylor's employment for some years as a catechist, has been studying in the Seminary for several months with a view to the pastoral office. ~~He does not~~

understand English; but by his diligence in his study, and his unassuming character, he has secured the esteem of all who know him here; and by his consistent & earnest piety, as well as by his knowledge of divine truth, he gives promise of much usefulness as pastor of a native church." // May the time be not distant, when many others, as well qualified shall come forward as candidates for the native ministry!

Of The teachers, have, as heretofore, been indefatigable in the performance of their duties. Their labors in the Sem'y leave them but little leisure, but what they have had, has been diligently employed in various ways for promoting the cause of Christ" // The translation of Wayland's Moral Science, referred to in my last letter, is nearly completed, and a translation of 'Hopkins' Christian Instructor,' or Manual of Christian Doctrines & duties has been commenced. This, so far as completed, has been studied by the first class, and, when finished, will, I think, be a very useful

text book in studying systematically the doctrines of the Bible.

no Par "Attempts have been made to unsettle the minds, ~~of the teachers~~, and turn their attention to more profitable employment in the service of Government, but, I am happy to believe, without success."

The distribution of books at festivals, and in the villages has been continued as heretofore, and in this way 516 portions of Scripture, and 6484 Tracts have been put in circulation by the students & teachers during the ~~past~~ year. "Their subscriptions for Evangelical objects have amounted to 56 rupees, which, though a small sum in itself, is not so when regarded in connection with their circumstances" More than one third of the whole has been saved by abstinence from their ordinary food, which they have cheerfully relinquished for this purpose The benefit of such a habit of self denial for the gospel's sake, will not, I trust, close when they leave the Seminary, but will go

with them into active life, and make them an example of liberality to those among whom they may labor. Should christians generally deny themselves as much in proportion for the cause of Christ, we should not be pained with the news of so great a deficiency in the funds of the Board as exists at the present time."

"The special presence of the Holy Spirit, has not been so manifestly with us, as in some years past; but we have reason to believe that He has been in our midst, convicting of sin, and perfecting the work of grace in the hearts of His children."

The interest excited by the action of Government in regard to Education has reached the seminary, and three of the boys have left to try their fortune in connection with Government schools. Two of these did not give much promise of usefulness while here, but the third was one of our best scholars; and from his good character I had hoped that he would

become a useful helper in our work.
The Govt school in Madura, in which one of these boys has become a pupil, has contained about 200 scholars; but recently the admission of a boy of the barber caste, was the signal for rebellion, and about 80 of the scholars, mostly, if not entirely bramins, left the school. Some of these soon returned & applied for readmission, but they were informed that they could not come in until the next year; and then only on condition of paying the tuition money for the time of their absence, with a fine equal to two months tuition fees. On these conditions they might be readmitted to the school, but ~~they~~ must take their places in classes below those which they left.

~~Noth~~. This prompt, & decided action will have a good influence, not only upon those immediately concerned, but upon many others who will thus learn that Government will not tolerate caste when it interferes with their plans for

good of the people" //

From a remark in your recent letter to the mission, you seem to suppose that a religious influence can be exerted by the missionaries in some way upon the Govt schools; but this, I believe, is not the case. The use of the Bible in these schools is strictly prohibitted, and no one would be allowed to address the scholars on the subject of religion" The only influence we can exert upon the pupils, is that which we exert upon the community generally.

If some who have studied with the Bible in their hands, & under constant religious instruction, have, as it is said, become warm opponents of the gospel, we should not expect much direct influence in our favor when all this religious instruction is rigorously withheld. Still, light will be spread, and, as has been the case at Ahmednuggur & elsewhere, some of these educated young men may be converted & become efficient helpers in the mission work. Besides this, the general character of the people

will be elevated, and should Gov^t carry on their plans efficiently, their schools will, ere long furnish a sufficiency of candidates for their own offices, thus allowing us to educate our own helpers without the fear of having them enticed from us as soon as they become fitted for usefulness.

These remarks apply only to schools established & supported entirely by government. In schools which receive "grants in aid", no restrictions are laid on religious instruction, but so many conditions are attached to grants in aid, as to make it very undesirable that we should have any thing to do with them." //

Desiring an interest in your prayers, I remain

Yours affec^y

W. Gray.

P.S. I will thank you to request the Pru^l Comm^ee to make an additional grant to my children in America for 1857 to the amount, & for reasons stated in my letter Decr 12th 1855

W. G.

Rec'd Feb. 9. 1856
Ans'd March 26
P.S. Children

Pasumalie June 17th 1857

Rev R. Anderson D.D.

Dear Brother

Your very kind letter of sympathy in the deep affliction with which it has pleased our Heavenly Father to visit us, reached us a few days ago; and I hasten to thank you for your kindness in writing.

Our dear son had uniformly enjoyed such excellent health, that the intelligence of his death fell upon us like a thunder bolt from a clear sky, and, for a while, almost overwhelmed us. We had every reason to believe that William was fitting himself for much usefulness, and we had formed high hopes respecting him; but our Heavenly Father has seen fit to disappoint our expectations. That He has done this in mercy & wisdom we do not doubt. The testimonies we have received from various quarters, give us much reason to hope that our dear boy was not unprepared for the great change which came upon him so unexpectedly. We know that our Savior, to whom we early consecrated him, & for whose service we have endeavored to train him up, is a Covenant

keeping God & Savior, and to His hands we cheerfully commit the eternal interests of our dear, departed child. Oh what a privilege to have such a Savior to whom we can go in all our seasons of sorrow; whose faithful care we can commit our choicest treasures! My dear wife has been greatly sustained in that deep sorrow which only a mother's heart can fully comprehend; and it has afforded us both much comfort to know, that in his last illness, our dear child was not deprived of anything which the tenderest & most watchful care could supply. May the Lord sanctify this affliction to George & Joseph who have been deprived of the watchful care of an elder brother at an age when they seemed most to need it; and may the many tokens of our Heavenly Father's kindness in our deep affliction lead us to greater diligence, and faithfulness in His service.

In consequence of Mrs Gray's feeble health, Dr Colebrooke urged her spending more time than usual on the Pulneys, and she, accordingly went to the Hills early in February, taking our two children with her. For the first two months of her stay she gained strength very perceptibly, but after the first of April the weather became rainy

she ceased to improve, though she remained on the Hills till the first of June. She is well enough now to attend to all her ordinary duties. I cannot avoid all anxiety in regard to her health for the future, but our Heavenly Father orders all our ways, and we would not have it otherwise if we could.

I suppose you have heard of the ordination of Yesadian to the pastoral office; it occurred at the time of our Local Con^ce meeting at Mandabasalie, last March, and was a season of much interest. Nearly 200 church members from different congregations were present, including the catechists & some others from Tirumungalum. The good character of Yesadian gives us reason to hope that he will prove a faithful pastor to the little flock over which he has been placed.

During our Local Conce meeting Reports were made by many of the catechists respecting their several fields of labor, and cheering facts were reported from all the station districts represented in the meeting. One day was spent by the catechists in a free discussion among themselves, of various topics connected with their work, such as the difficulties in the way of propagating the gospel, & the best means of overcoming them; the propriety of holding out worldly motives

as inducements to forsake idolatry &c &c. One evening was devoted to addresses from Mr Winfred & Mr Zilva respecting the work under their care, the signs of progress &c &c. The Lord's Supper was administered by Mr Winfred & Mr Zilva with much propriety & deep feeling; and the whole occasion was one of much encouragement to us, as well as to our native Helpers.

I am constrained, at such times, to look back at the early years of the mission, & in view of the contrast to exclaim, "What hath God wrought!" In those earlier days we were compelled to walk by faith; & our great danger was that of distrust & despondency; now, we are probably more in danger of walking by sight, and putting our confidence in modes of labor & in an arm of flesh, rather than in Him from whom alone cometh our help.

At our recent meeting at Dindigul Mr Taylor read a copy of a private letter which he had written to you respecting the organization of some kind of an Ecclesiastical body in his district. The reasons given by him for not having consulted the mission previous to this organization, were that the recent action of the Board left him at liberty in this matter; and that he thought if he had asked advice before, the mission would not have agreed with him in

views, and would have wished to make the organization more European in its form than he was willing to have it. The mission deferred action in the case till our next meeting. I think Br Taylor has not acted wisely in this hasty movement, and I fear that the result may not be beneficial to the mission, but, perhaps, the Lord will overrule it for good. I would have wished that some plan, perhaps one like that adopted at Ahmednuggur, might have been formed which would have secured the united approbation of the mission; but I doubt whether such union in action is now possible, and fear we are left to the alternative of forming two Ecclesiastical bodies in the Mission, or leaving each missionary to follow Br Taylor's example, and thus have half a score of distinct & perhaps incongruous bodies within the limits of one mission. Which would be the greater evil, it is scarcely difficult to determine. We certainly need divine guidance, and I earnestly pray that we may not be left to any counsels which the great Head of the Church will not fully approve.

We have had the pleasure of welcoming our new brethren & sisters to their new field of labor. They seem much pleased with the appearance of things here, and with the nature of their prospective work, & are already taking hold of the study of the language

with hearty good will. Should their lives & health be spared, they will, I doubt not, prove efficient laborers in the mission work. We have not yet decided upon their permanent location, but have advised them to remain for the present in Madura as it seems very desirable that they should have some time, as free as possible from care, to pursue the study of the language with advantage. It would also be easier to locate them to the satisfaction of all the mission some months hence than now.

Uslampatty is still unoccupied; Br Little needs help in Shivagunga & Br Taylor in the Eastern part of his district; Br Webb is very desirous that Pulney should be the first station occupied, and that one of the new brethren should be at once placed at Dindegal, with a view to labor in Pulney. Then again, Mrs Rendall's visit to America will make it necessary that some missionary lady should be at Madura to superintend the Girls' B. School which implies the removal of some one of the families now in charge of stations, or the temporary location of one of the new families in Madura. In this case the new brother could pursue his studies with as little interruption as elsewhere; as Br Rendall will still carry on his work in the villages and retain

charge of the Treasury. Can you not send us two more men in time to reach us early in the coming year & thus supply at once our most pressing wants?

Mrs White has been so feeble since their arrival in Madura that Mr White has been advised to take her to the Hills for a few months. I hope the change of air will be all that is needed to restore her to health.

Our Seminary vacation has just closed, and teachers & scholars are busy at their work again. A new class of boys has been admitted from the Boarding School, and we have decided that they shall pursue only Tamil studies while in the Seminary. The mission have given permission for three young men to spend a year in the Semy. in studies preparatory to the Pastoral office, and they have also allowed Mr Taylor to send two of his catechists here, who will spend some time in studies adapted to increase their usefulness in their present sphere of labor. May the Lord impart to these young men those gifts & graces of the Spirit, without which all their intellectual training will be of little value!

But it is time that I should bring this rambling letter to a close. Mrs Tracy unites with me in desiring a kind remembrance to Mrs A.

and your family, and I am, as ever
Yours very affec^y M. Spaulding

Rev R. Anderson D.D.
No 33 Pemberton Square
Boston
Mass U.S.A.

Overland

Rec'd: Aug. 18.
Ans'd Dec 1
Madras
[illegible]
[illegible]

Pasumalie Oct 27. 1857

Rev R. Anderson D.D.

Dear Brother

I wrote you in June last, ince which time, as you are already aware, every art of India has been filled with excitement and larm in consequence of the mutiny of the Bengal rmy. Far removed, as we are, from the immediate cenes of violence, the most absurd rumors spread very where among the people, and kept them in constant state of excitement. Much anxiety as felt here, at the approach of the Mohamedan stival of the Mohurrum, as at that time, the ollowers of the false prophet, give themselves up to lmost unbridled license, and it was feared that dvantage would be taken of this occasion to com- ence a scene of robbery & murder. Threats were penly uttered, by some of the baser sort of Mohamedans, hat they would soon murder all the christians in adura, and make an end of Christianity here. However e pensioned Sepoys were called in and armed; the lice force was largely increased, & other precautions ken, so that, to our great relief, the festival passed

Rec'd. Aug. 18.

off without any disturbance. In the midst of our anxieties the Lord, whom we serve, was our very present help, and the precious promises of His Holy Word were a constant source of comfort; the name of the Lord was a strong tower, into which we felt that we might run & be safe. The danger has passed away, and it is not the least of our reasons for gratitude, that while so many of our missionary brethren have been hindered in their work by the violence of unreasonable & wicked men, we have been permitted to prosecute ours, without the least interruption. May our spared lives, be more faithfully devoted to the service of Him who has kept us from all evil!

// Since my last letter to you, I have been permitted to admit to the church 5 persons on profession of faith, four of whom were members of the 3^d class in the Seminary. The remaining one is the wife of one of the Seminary teachers.

The boys of the class which last entered the Seminary are, most of them, small, and none of them are members of the church; but their general conduct & their attention to study are good. All the members of the first class, & all, but two, of the second, 4 of the third, and all of the Preparandi class are members of

church. In the early part of the present session I had some fears that two of the church members had been guilty of immoral conduct, but on a careful examination I could find no proof ~~to substantiate~~ that this was so ~~my suspicions~~. The other members ~~of the Church~~ are, I think, walking consistently, as the children of God.

With the Catechists who are now studying here, I am much pleased. They appear to be truly pious, and are making a diligent improvement of their present privileges. I have endeavored to select such a course of study for them during the year of their stay in the Seminary as shall be practically useful to them in their work among the people. The following is a list of their studies: Grammar. Geography. Church History, Evidences of Christianity; Wayland's Moral Science. Hopkins' Manual of Theology. Crisp on the Ministry, Lectures on the preparation of sermons, Lectures on Pastoral duties and conduct. Preparations of Skeletons & sermons for criticism, and the study of various portions of the Bible. In the latter, they have already gone very carefully over the Epistles to the Galatians & Romans, & through most of the Gospel by John. In continuance of this Bible course, I hope they may be able to study, before leaving, the Epistle to the Hebrews & the Revelation of the New Testament, with the prophecy of Isaiah, and

perhaps some other portion of the Old Testament. Besides the preparation of skeletons & sermons weekly for criticism, they preach in the Seminary on Sabbath afternoon, in turn with the teachers; and during the week I spend one evening in free conversation with them on questions & topics suggested by themselves. We should like to do much more than this for them, but this is probably all that we shall be able to accomplish in the limited time they are to remain with us. Even this course, brief & imperfect as it is, will it is believed, be of much service to them in the prosecution of their future labors. As none of them are acquainted with English, their studies are, of course all in Tamil.

During part of the time since I last wrote you, I have suffered considerably from ill health: for nearly two months I was seldom free from severe pain in my head; and at times my feelings were such as to make me apprehend the commencement of organic disease. I could not without great inconvenience leave my work, but by omitting every thing not absolutely necessary to be done, I obtained some relief; and now, by the blessing of God, I am, I think, quite as well as usual.

I hope you may be able soon to send a physician to our mission. Our English doctors have a v

strong faith in the beneficial effects of a change of climate, and are apt to recommend a visit to the Hills, or even to America in cases where a physician of our own, and one who could enter into our views of things would seek & find some remedy at less cost of missionary labor. Dr Colebrooke, who is very kind, & willing to do for us every thing in his power, has informed us that he cannot go out of Madura on account of sickness in any case where this is a possibility of the patient coming in to Madura. This, not unfrequently, makes it necessary for a whole family to be absent from home for weeks, and in some cases for months, thus, in addition to the expense of travelling, causing a great loss of miss'y labor; and as our mission is beginning to occupy the remote stations of our field, this difficulty will soon be greatly increased. I think none of our brethren would be deterred from going to live at our most remote station by the want of a physician, but the risk of health & life, under such circumstances, at these remote places is too great to be incurred if it can be avoided. The most distant stations we now occupy, are 40, 50 & 70 miles from Madura, To some of them a good physician could not go at all,

on account of the distance. While it will often happen that a sufferer cannot, from the nature, violence of his disease, be brought in to Madura. I might add, that in many cases, the mere pres-ence of a missionary physician with his kind a[nd] sympathizing attentions is worth more to the suffering missionary, than almost any amount of medicine or scientific skill. On these, and on many other accounts, it is very desirable that a physician should be sent to us as soon as a suitable one can be obtained. I need n[ot] urge this point, as you yourself know our cir-cumstances, and will, I doubt not, do all in your power to procure for us the help we need.

We have heard from several sources, though not from the Miss'y Rooms, that we might expect a reinforcement of two fam-ilies at least, to sail for our mission this Fall, & we have felt greatly rejoiced at the prospect. Our field "was never more open, never promised a more abundant harvest, and every reaper may expect soon to fill his arms with sheaves of precious gr[ain]. May the Lord of the harvest, send forth more laborers [into] His harvest."

We hear, from time to time, go[od] news of the welfare of our dear children in Ame[rica]

but we are not yet permitted to rejoice in the glad tidings of their conversion. This blessing, also, we hope, in due time to receive from a gracious, and covenant-keeping God. May I ask your prayers in their behalf?

Will you be so kind as to request from the Prudential Comm^{ee}, the same additional grant for George & Joseph which was made for them last year? We looked, for some notice of Williams death, in the Journal of Missions, and were somewhat disappointed at finding none, as many friends, to whom we could not write, would thus ~~have~~ learned the news of his death.

With a kind remembrance to Mrs A. which Mrs Tracy unites, I remain, very truly

Your brother in Christ

W. Tracy

Rev. R. Anderson D.D.
No 33 Pemberton Square
Boston
Mass
U. S. A.

Rec'd. Jan. 27. 1858.
ack Feb 11

Geo. B. Wilder –
~~[illegible]~~ of decease [illegible] –
Need of Physicians.

407

Pulney Hills May 25th 1858

Rev R. Anderson D.D.

Dear Brother

As Mr Rendall has written [you] somewhat at length respecting the meeting of [the] miss'y Conference recently held on the Neilgherries, [it] is scarcely necessary that I should refer to the subject.

I had many fears, before going to the Conference, [that] our meeting might not prove a very harmonious [one], in consequence of the great variety of opinions on [miss]'y topics, which would be represented there; but [I] was most happily disappointed. The utmost cordiality [&] fraternal feeling prevailed during the whole of [our] protracted session. The Historical & Statistical [pa]pers from the various missions will be of permanent [val]ue, as well as interest to every one who wishes [to] become acquainted with the working & success [of] missions in South India. The papers presented, [as] a basis for discussion, on various miss'y topics were [valu]able, some of them peculiarly so. Much interesting [inf]ormation was elicited in the course of discussion [on] the various papers, which I am sorry could not

Rec'd. Jan. 4. 1858.

be preserved, as there was no Reporter present, and the Secretaries were too heavily burdened with other duties to take notes of the discussions. The general views of the conference you will find embodied in the Resolutions on the various subjects discussed. Of course, they do not express the extreme opinions on either side, but as a general thing, they were passed with much unanimity, and I think there are few of them to which you would not cordially assent. On one or two subjects I could have wished a somewhat different expression of opinion, but, on the whole I am quite satisfied with the results of the Conference, which, I have no doubt, will be most beneficial. [Much & strong feeling was manifested on the subject of "Deputations," but the unpleasant remarks had almost exclusive reference to the course & results of the Am. Baptist Deputation to Burmah. The present condition of the Burmese Mission is exciting great interest in India; and as its troubles are all referred to the visit of the Deputation, it is condemned in no measured terms. The Rev. Mr Campbell of the Free Kirk Mission in Madras a

luded to your visit there in a most kind manner
e Resolutions on this subject were not what we de=
sired. & we did what we could to have them altered,
t truth compels me to say that they were carried
lmost unanimously. But I am writing more
than I intended on this subject. I hope the printed
Report of the Conference will be published without
much delay, when copies will be immediately for=
warded to you.

I think I mentioned in my last
letter the death of one of the most promising
in the second class in our Seminary. I cannot
ubt that he has been taken to nobler service
the heavenly kingdom of our divine Master. Just
the close of the last Term, Solomon a member
the first class was called suddenly into eternity. He
s to have graduated with his classmates within a
ek or two of the time of his death. He was a
ther of David who graduated last year, & to whose
th Mr Randall referred at the time. Solomon was
young man of good mind & sincere piety &
death is deeply lamented by all who knew him
remainder of the class of which he was a member

graduated, with a single exception, at the end of March. The excepted case is one which has caused me much grief. The young man had borne a fair character so far as I knew, until within a few weeks of the close of the Term when he was charged with a serious theft. The stolen articles were not found in his possession but the circumstantial evidence against him was so strong that we did not think it right to allow him to graduate with his class nor to continue in the Seminary.

The catechists who have been there a year in the Seminary have secured my esteem & respect. They left at the close of the last Term, having acquired an amount of knowledge which will be highly useful to them in their work. Three of them will probably be examined with reference to ordination as pastors, at the approaching meeting of our Mission.

You may possibly have heard, through Mr Herrick, that the Rev Mr Winfred has left the service of the mission. The principal reason which he gives for desiring to leave the mission service is that the superintendence of the mission tends to detract from the respect with which he should be treated by his church & congregation, as they were led to regard

the missionary under whose superintendance he was placed, as the real pastor of the church. The reason however is without the least foundation, as Mr [...]ick has been most careful to abstain from any improper interference with Mr W. That this was not the real reason or ground of his desire to leave the mission was manifest. but as Mr W. professed a willingness to remain with the church, taking for his support what they could give him, we cheerfully consented to his making the trial, though neither we nor the church had any confidence that the experiment would succeed. He soon expressed unwillingness to remain, and the pastoral connexion with the church has been dissolved. A desire for more pay & a higher position than he could have in our mission, with a desire to give his sons a more thorough education than they could now receive here, are, I think, the real reasons which have influenced him in the course which he has followed. We cannot approve of his course, but as we still have confidence in his piety, we hope he may be useful in Madras, whither he is about removing. As Mr Winfred's

views in regard to the salaries & the position of native pastors are not such as we should desire to see carried out in our mission, and as he had a good deal of influence over others. I think his removal from the mission, though on some accounts to be deplored, will, on the whole, be of advantage to the cause of Christ in this District.

Mr Webb & Mr Little, with their families, are now expecting to leave the mission earlier in the year than was at first intended. This will leave us quite weak, and we are looking with no little anxiety, for a reinforcement from America. I hope, when it comes, it may be so large as to enable us to make some advance in our work. The effect of the Mutiny in India on Christians in England, has been, as you are aware, to awaken them to new efforts for the speedy Evangelization of this country. and we have hoped that a new interest in India Missions would be excited in America also, but I have looked in vain for any indications of it. All our missions need strengthening, even to keep up the present state of things, but we need time for aggressive movements & no time could be more

favorable for the effort than the present. I cannot think that American christians would, willingly, fall behind others, in effort for the conversion of the myriads of India. The great & glorious outpouring of the Holy Spirit upon the churches of our native land, fill our hearts with joy which cannot be uttered, O may the rich blessing continue & spread till the whole world is filled with the glory of our God & Savior!

I believe, I mentioned in a former letter, that Dr Colebrook had advised Mrs Tracy to spend a longer time than usual on the Hills this year. She has gained somewhat in strength, I think, but not so much as we both hoped. Our little boys, as well as myself, are quite well. We long to hear that our dear children in America have become the subjects of renewing grace, and we earnestly desire your prayers for them.

With very kind regards to your family & to other friends. I remain

Yours affectly

W. Tracy

By Steamer via Southampton
Postage paid by stamps to London

LONDON

N. YORK AUG

PAID

Rev. R. Anderson D.D.
No 33 Pemberton Square
Boston
Mass.
United States of America

Madras, July 10/57
Rec'd Aug. 26
Philadelphia
Ans. Dec. 11

Pasumalie July 28, 1858

Rev R. Anderson D.D.

Dear Brother

I have recently had the privilege of reading your letter to Mr Herrick respecting Mr Winfred. The June No of the Herald, just come to hand, also contains a statement in regard to Mr W. which has occasioned some surprise here. The Herald says "A statement from Mr Herrick respecting the withdrawal of Mr Winfred, native pastor at Mallankinaru, from his connection with the mission was published in the Herald for May. That statement, as it now appears, does ~~not~~ injustice to Mr Winfred's motives" I regret very much that the statement, now quoted, should have appeared in the Herald, as it seems to cast an undeserved reflection upon either Mr Herrick's judgment or truthfulness, though doubtless, without any such intention. As the

Rec'd Aug. 26

subject is one of interest to you, as well as to ourselves, it may not be out of place for me to make some statements respecting it, especially as I have had more personal acquaintance with Mr Winfred, than any other member of the mission. Mr W. was for many years connected with the Seminary, and I have always entertained a high opinion of his ability; and his personal relations to myself have always been of the most pleasant kind. I think him, too, a sincere christian, though I need scarcely say, that that expression may and often does, cover many inconsistences of character. One of those inconsistencies in Mr W's case, is that referred to by Mr Herrick & quoted in the Herald for May. Mr W. undoubtedly desire "a higher position & higher salary" than he could obtain in the service of the Mission and that this was the true reason of his leaving the mission, I have not the least doubt. Not very long after his ordination, when Mr W. found that his pay was not increased

in consequence of that event. he said that if he had known that his salary was not to be increased, he would not have received ordination.

Mr W. did, indeed, talk much & often about the duty of patriotism, and of endeavoring to elevate the native people, but the way in which he proposed to accomplish that object was not by humble & self denying labors for their good. His plan was, that educated young men, should engage, not in mission service, but in government employment, where, he said, there were many providential openings, and where they could get high pay &c. On his visits to Pasumalie he used to declaim much to the teachers on this subject, urging them, at one time to combine together and demand more pay from the mission, or to leave the mission & enter Govt service; and charging them with want of spirit and patriotism for not doing so. This, at last, became so very annoying, that I was obliged to request Mr Herrick to speak with

Mr W. on the subject,

Mr W. requested of the mission an increase of salary, and a Comm^ee was appointed to confer with him in regard to it. The Comm^ee requested him to make a definite statement of circumstances & reasons which made an increase of salary necessary, but he never responded to the request. Still the mission made him an appropriation of Rs 3 per month for travelling expenses. This, however, did not satisfy him. He said he wished his two eldest boys - one of whom had been through our Seminary, and the other was soon to graduate - to go to Madras to obtain a superior education; and he wanted enough pay to allow of his supporting them there. This statement, though not made to the mission, but in private conversation at different times, was also brought to the notice of the Comm^ee appointed to confer with him respecting his resignation, in the paper which he laid before them containing his reasons for leaving the service of the mission. You mention

think, in your letter to Mr Herrick, that Mr Winfred disapproved of the views of the mission in regard to the native pastorate. ~~That~~ seems to imply that he thought the mission rate of pay too high to be paid by the people when they should make an effort to support their own pastors. If such is your impression of Mr W's views, it is an entirely mistaken one. He did disapprove of the views of the mission, not in regard to their paying too high salaries, for he wished his own increased, but because he thought the mission did not require sufficient education before ordination, and he could not always conceal his displeasure, not to say his disgust, that he must associate as a pastor on an equality with other pastors who were comparatively uneducated, and who would, in his estimation, lower the dignity of the pastoral office. His influence, in this respect, was directly opposed to the views, & efforts of the mission to supply the native churches with suitable pastors.

Mr W. complained that his people did not show him sufficient respect as their pastor, and they, on their part, were grieved at the distinction which he made between his own family & those of the church members. Mr W. complained also that he did not receive sufficient honor from the missionaries: but he was ever received & treated with the utmost kindness & respect by them; often being invited to their tables when he was at any of the Mission Stations. Our error, if we committed any, was in showing him too much attention for his own good. We could not have done more without having raised him above ourselves, or treating him better than we did our own brethren. Such a course as that adopted by the Scotch missionaries in Madras would have suited him, but I think the mission can scarcely be blamed for not following in their steps.

And now a few words in regard to his leaving his church & the mission

The first intimation of his intention

to leave the mission, was his resignation itself, sent in without any accompanying reasons except that he did not wish to remain in mission employment. He had previously asked & received permission to visit Madras, but had been providentially prevented from going. On the presentation of his resignation, the Mission appointed a Comm^e consisting of Brn Herrick, Taylor, Capron & myself to confer with him. The Comm^e met at Mallankinaru, when Mr W. presented a paper containing questions which were understood to contain, by implication, his reasons for requesting a dismission from the mission & from his church. These were patiently & kindly discussed with Mr W. as long as he wished. During the discussion he remarked that he did not wish to leave his church, but that he was unwilling to receive his support directly from the mission. When asked how he would then receive his support, he replied that he would trust the Lord. He was asked if he was willing to remain with his church re=

ceiving what he could get from them, and trusting to the Lord for the rest. He replied that he was willing if the church would promise to do all they ought for his support, but that the church had not done what they had promised in their call to him. To this the church replied that they had made what efforts they could, and had made arrangements to give regularly a definite portion of the produce of their fields, but that Mr W. had himself advised them not to appropriate their contributions towards his support, but to other objects. When Mr W. said that he was willing to take for his support whatever the church would give & trust God for the remainder, they replied that they knew well his style of living, and that he would not be satisfied with any amount they were able to pay. The Counc urged the church to put confidence in Mr W's word, but it was evident that they did not feel any such confidence; however, at the urgent request of the Counc they consented to make the experiment & to do their best. I could not

and help feeling that their want of confidence was evident unreasonable, but I was desirous, as were all the Comm., that the trial should be fairly made, and encouraged the church in every way I could, to do their part faithfully.

The Comm^e left the matter in this position, some thinking that the experiment might prove successful & all desiring that it should be so. Within about a month, however, and before there was time to ascertain what the church could do, Mr W. came in to Madura, and in a conver- sation with Mr Rendall told him that he was not at all satisfied with the arrangement which had been made, and he shortly after, & without giving any additional reasons, again requested that he might be released from the care of the church at Mallankinaru, which request was complied with.

In view of all the facts, I am satisfied that Mr W. had no conscientious objections to receiving his salary from the mission, if they would have given as much as he desired, and would have left him in every respect without superin- tendance. I am satisfied also, that he had

not at any time any real intention of depending upon the church for his support; and the church had no confidence in the sincerity of his expressions of trust in them, yet I believe they honestly meant to fulfill their engagements with Mr W.

One thing which led the church to distrust Mr W's professions, was the fact that for some months he had quite neglected his pastoral duties with the single exception of preaching on the Sabbath & administering the sacraments. All the weekly meetings in which the church were much interested were given up, & it was evident that his heart was not with his people. He had made up his mind to leave them, & sought the most plausible reasons for doing so, perhaps deceiving himself at the same time.

Had he truly wished to make the experiment of self support he would have had the cordial assistance of every member of the mission! and after the new arrangement made with the church, had he engaged with any earnestness in his pastoral labors & manifested any in

terest in his people, he would have regained their confidence & love; but he did nothing of the kind, and it became perfectly evident to all that his usefulness there was at an end.
As to any interference of the mission, or of any missionary between Mr W. and ~~the~~ his church, it has never occurred I am quite sure. Some year & a half ago, the church were much aggrieved at some improper treatment they received from Mr W's wife, and as Mr W. would do nothing about it, they brought a petition to Mr Hunt & myself as we were passing through the village. We did not receive the petition but advised them to pray over the matter, lay aside their own wrong & excited feelings & live in peace with their pastor & among themselves. Mr W. himself afterward came to me on the same subject, As he admitted that he had not talked with his people about the matter, I advised him, as the only way of removing the difficulty, to have a frank & kind explanation with his people. Whether he followed this advice or not, I cannot say: but this is all the interference, if this be can be called such, that has ever occurred between Mr W. & his church.

from any member of the mission. So far as I know, I have had good opportunities of knowing all that has occurred.

Mr W's course, has greatly disappointed the mission which has done every thing in its power to meet his wishes & help him in his work. We have rejoiced in all his success, and in all his prospect of increased usefulness. Our hopes & fears alternately prevailed until his final separation from his people, and now our prayers will follow him to his new sphere of labor.

I have written thus much concerning Mr Winfred with not a little pain, and I should not have written now, had not statements been hastily made, without sufficient foundation. A little delay here, until the issue of the experiment could be better known would have saved you from what must have been a painful disappointment in the present case. I trust you will not be discouraged by the result of this experiment, as we are not; and if, in any way you have received an impression that the mission

[is] not awake to the importance of bringing [o]ur churches upon a self supporting basis as [s]oon as possible, I can say most confidently [th]at the impression is incorrect. There are [d]ifficulties in the way, but as to the importance [of] making strenuous effort to accomplish this [ob]ject there is not a dissenting opinion in the [m]ission. But as I may refer to this subject [a]gain. I will not add to the length of my present [l]etter.

Earnestly seeking an interest in your [pr]ayers that the Lord's work in this land may [p]rosper more & more: I am

Yours aff'ly

W. Tracy

Rec'd Oct. 7.

(ack'd. to Mr. Bench Nov. 8)

Ack. Dec. 11.

Pasumalie Sept 30th 1858

Rev R. Anderson D.D.

Dear Sir

At the recent meeting of the Mission, the Building Com^e were directed to write to you respecting the purchase of some additional land on the Pulney Hills adjacent to that which we now hold.

The desirableness of such a purchase has occurred to every one of our number, and has been urged upon us from various quarters & for various reasons.

The land which we now hold includes the Church & one range of godowns, with a considerable number of servants houses & outhouses, covers a portion of the Compound of the Central house, and is elsewhere confined, almost literally, to the sites of the houses, and the little adjacent gardens. Still, were the residents on the Hills limited to our own number, or nearly so, we should feel no inconvenience from our restricted limits; but this is no longer the case, nor is it likely to be the case again. Much attention has been recently attracted to the Hills,

Rec'd Oct. [illegible]

and our Collector. Mr Hathaway, who is a conscientious Christian man, advises us warmly to procure at once what land we may need, as there is every probability, that there will be ere long, a difficulty in procuring it at all. Applications for extensive grants of land, have already been made, and what we do, should be done at once,

The principal objects for which we need more land, are the pasturage of our cows - provision of fuel, and the prevention of a too near proximity to our houses of native dwellings.

With regard to the pasturage of our cows, we have, at present, no inconvenience, but, as grants are made to others, we shall be soon circumscribed in this respect, until we shall be left without resource, as our present land is inadequate to such an object. We cannot live comfortably on the Hills without having our own cows, as a sufficient supply of milk for our families cannot be obtained from others.

With regard to fuel we are every year getting into greater & greater difficulty

The Govt have appointed a "Conservator of Forests" & the rules under which we can obtain fuel are becoming more & more stringent; so that we apprehend great difficulty in future in procuring necessary firewood unless we have the means of providing for ourselves. If we are permitted to procure additional land, our object would be to set out a considerable portion of it, with quickly growing forest trees, so as, in a few years, to secure a supply of fuel for ourselves independent of Govt employés. This object we consider of much importance, as our comfort & health while on the Hills depend greatly upon an abundant supply of fuel.

Another point, of not a little importance is, that we should be able to keep the natives from building their huts in close proximity to our own houses. We are already annoyed in this way, and as the native population is steadily increasing, the nuisance may soon become intolerable. You will not, we are sure, attribute to us, any improper repugnance to intercourse with

the natives of this country: but the class which hangs around an English settlement, are usually the most degraded that can any where be found. Their closely clustered huts are nests of filth and [illegible] disease, and our children could scarcely step out of doors without exposure to both, - were we to say nothing of the more fearful exposure to the obscene sights & sounds inseparable from a low heathen community. We are already exposed to this evil to some extent, and our only remedy is to purchase the land, and have the native huts re[illegible] moved to a greater distance. This can be done now without much difficulty, but every year's delay will increase the evil & the diffi[culty] of its removal.

The land which it is proposed to obtain would include all our present buildings in one lot. the amount, in addition to our present land being about 105 cawnies. This amount we think it desirable to procure, though the quantity may be somewhat lessened without entirely defeating our object in procuring it. The original cost of 105 cawnies will

Rs 398-2-- and the annual tax for the same quantity will be Rs 49-12-3

We have felt much hesitation about requesting of the Prud^l Com^ee permission to purchase this land at present on account of the pecuniary difficulties of the Board. But as we trust those difficulties will soon be past, and as the necessity seems to press upon us, we conclude to request the Prud^l Com^ee to consider kindly the circumstances of the case, and if possible, give us permission to purchase the amount of land we have mentioned above.

We will only add that our Jaffna brethren, Messrs Spaulding & Lord, though as directly interested in this matter than ourselves, have, from a personal acquaintance with the circumstances, urged us earnestly, to make every effort to procure the land in question.

Requesting an early answer to this communication

I remain

Yours affec^y

W. Tracy

In behalf of the Building Com^ee}

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1858

19 CENTS

R. Anderson D.D.
No 33 Pemberton Square
Boston Mass
United States of America

Rec'd. Dec. 1.
Ans'd. Dec. 11.

Pasumalie Oct 15th 1858

Rev R. Anderson D.D.

Dear Brother

The rapid flight of time reminds me of my duty to write you a stated letter respecting my work, & I must no longer defer it, though the even tenor of Seminary duties furnishes but few incidents that can awake especial interest in your mind. The results of our work must be looked for in the future & at the several stations of the mission rather than in the present. Still our work here, though silent & without observation is not in vain, & we who sow & they who reap shall yet rejoice together in the blessing of the Lord upon our labors

Since my last stated letter was written, one class has been graduated from the Seminary, and the boys, who were retained at Tirumungalum when the Boarding School was discontinued at the end of last year, have been admitted. A short time previous to the graduation of the class above

Rec'd. Dec. 1.

referred to, a robbery occurred in the Seminary during the hours of public worship on the Sabbath. The stolen property was never recovered, but the circumstantial evidence was so strong against one of the members of the graduating class, that he was not allowed to graduate with his fellows. He was dismissed from the Sem'y & returned to the house of his father who is a catechist in the emp of the mission. The guilty course of this young man, has been a source of deep grief to me but I trust the Lord will overrule it for good to other members of the Sem'y, & lead them to watch against the first tendency toward a downward cou

Two other members of the same class have been removed by death. One of them Solomon, died a few days before the graduation of his class. He was a brother of David who was a member of the preceding class, and who died last year in the service of the mission. Solomon was a young man of good mind, and of humble & sincere piety. He had been appointed to the place vacated by the death of his brother David, & who knew him had formed high expectations of his future usefulness, but the Lord's ways are not ou

ways, & instead of leaving him to labor in His service on earth, He took him, as we believe, in His infinite wisdom & love, to higher & holier service in heaven.

Moses, the other young man who has died, graduated with his class mates in March last, & immediately entered upon the mission service in the Mandabosalie district. He was placed in charge of a congregation of considerable importance, & was prosecuting his work with interest & vigor. At our recent meeting in September he was present with the other Catechists & seemed greatly to enjoy the exercises of the occasion. At the close of the meeting he returned to his station, and on the following Saturday was suddenly cut down by cholera. He had greatly endeared himself to me, while in the Seminary, by his modesty, his diligence in study & by his earnest desire to do good; and though I know little of the circumstances of his death or of his dying testimony to the faithfulness of his Savior, his consistent life leaves me no room for doubt that he was sustained in his dying moments by the presence of the Savior whom he loved.

Thus, within little more than a year, three of our most promising young men have been sudde[nly] removed by death from the work upon which th[ey] were just entering. I do not feel that the labo[r] spent in endeavors to fit them for the Lord's se[r]vice, has been spent in vain; nor can I regar[d] their early removal as a dark or mysterious prov[i]dence: the work in which we are engaged is n[ot] our own; nor is this world the only one where Go[d] is to be served, and our divine Master knows be[tter] than we, where the labors of His servants will be m[ost] for His glory. In His hands we would cheerf[ully] leave our work, our Helpers & ourselves. //

In regard to the religious condi[tion] of the Seminary I cannot report so favorably [as] I could wish. Everything moves on in regular order, but there is not much appearance of that Spiritual life, which the immediate presence of [the] Holy Spirit only can awaken. When the ne[ws] of the Great Revival in America reached us, m[any] of the boys set apart an hour for special pray[er] several days of each week to seek an outpouri[ng of] the Divine Spirit, but, as yet, we see no speci[al] indications of His presence. We mourn ov[er] this state of apathy, and our earnest prayer i[s]

that it may be speedily removed by abundant showers of divine grace. //Two persons were added to the church at our last communion. one of whom was an aged woman who has been for many years employed as a sweeper in the Seminary. She has frequently, within the past two years, expressed a wish to cast in her lot with the people of God, but seemed to fear the persecution, which she anticipated from some of her heathen friends. She at last, made up her mind to profess her faith in Christ at whatever risk; and I am happy to say that thus far she has not been troubled by any one. I was much pleased, on her examination for admission to the church, with the clearness of her views respecting the plan of salvation. She is, I trust, a living witness to the truth of the prophet's declaration that "at evening time it shall be light".

Of the 5 Catechists who spent the past year in study in the Seminary, one has been ordained as a native pastor, and two others, who were candidates for the pastoral office, & passed a good examination before the mission, will probably be ordained before the close of the year, some local circumstances only having prevented

their ordination up to the present time.

Savarimuttu, the one who was ordained over the native church at Dindegal, has a responsible & somewhat difficult post to fill, but his good sense & unassuming piety have secured the confidence of his people; and I underst[and] they have agreed to pay nearly half of his salary the remaining portion being paid by the Native Evangelical Society.//

A new class of Catechists, ten in number, has been admitted to the Sem[inary] the present year, and all of them are pursuing their stud[ies] with much diligence. The previous advan[tages] of most of them have been very few indeed but they seem determined to improve those th[ey] enjoy at present, and I trust their "profiting may appear to all". Most of them are married men & have their families with them // The wi[ves] of several of them are unable to read & came here with the feeling common among natives that it was useless if not even improper for females to have any education beyond the kno[wledge] of their few household duties. Mrs Tracy, who h[as] a weekly meeting with the women at the stat[ion] has earnestly labored to remove this false a[...]

[...]rutful notice, and with so much success that [a]ll who were unable to read have commenced the study of the alphabet with apparent interest. If, during their residence here, they can learn, [th]ough but imperfectly, to read the word of God for themselves it will greatly add to the usefulness of their husbands when they return to their labors among the people.

The efforts of the Sem'y students to do [wh]at is in their power to enlighten the darkness [a]round them, have continued as formerly, but with somewhat more regularity & system. // Most of [the] students have formed themselves into committees, and apportioned among themselves the villages [wi]thin the distance of 3 miles from the Seminary, [ea]ch committee visiting the same village from week [to] week on Saturday afternoons. Difficult questions [&] objections made during these visits, & which [they] are unable to answer they bring to their teachers, [an]d on Friday evening of each week they report in [pu]blic whatever of interest may have occurred during [the]ir visits. The interest thus awakened in their own [m]inds, and the practical acquaintance with their

future work which they thus obtain is of no little importance.

Our ordinary cares & anxieties in connexion with the management of the Seminary have been much increased the past year by the great increase in the price of food, and, at times, by the difficulty even, of procuring enough for the daily consumption of our scholars. At one time we made the trial of substituting other grains instead of rice as the principal article of food, but, though the change was cheerfully assented to by the students we soon found that neither the trouble or expense was lessened by it. We subsequently decreased the quantity of food allowed to the scholars as much as we thought consistent with their health. There has yet been little or no reduction in the famine prices of all kinds of food, and we are looking with no little anxiety for the incoming rains, as an abundant rainy season would give us some hope for the future.

In conclusion I will only add, that since my last report, I have, in addition to my Sem'y duties, been engaged on behalf of the mission, & in connexion with missionaries of other Societies, in the revision

of the Tamil Scriptures: and have, with the Brn. Herrick & Taylor visited several of the churches & congregations in the Mandabasalie district.

Asking an interest in your prayers for myself & family, and especially that the blessing of God may rest upon my work, I remain

Yours [illegible]
to the [illegible]
W. Tracy

very [illegible]

[illegible]asing

I intended writing you on the subject of the support of Native Pastors, but as Br Herrick has written you at length on the subject - and as he has in general expressed my own views, I will not add to what he has said. It is an important subject, but is beset with difficulties peculiar to this country. We need divine guidance that we may lay a sure foundation for the church of Christ in this land, and may build upon it only gold & silver & precious stones so that our work may stand the trial by fire which must eventually come upon it. –

Will you be so kind as to request the Pru'l Committee to make the same additional grant for children in America, that was made last year?

W. Tracy

Steamer via Southampton
Postage pd by stamps to London

Rev R. Anderson D.D.
No 33 Pemberton Square
Boston Mass.
United States of America

Recd. Dec. 28.
V.P.C. Corr. Sec.
Coll. Eng.

Madura Aug 8th 1859

Rev R. Anderson D.D.
Dear Brother

In the Postscript to your letter of Dec 11. 1858 directed to the mission, you say "I rejoice to see every where in the older missions, an increasing disposition to educate catechists and pastors out of members of the church, rather than from Preparandi classes of unconverted lads. No wonder that, in the old course, many of the catechists have given so small evidence of piety. This will continue to be the case so long as conversions are looked for in the Seminaries where young men are placed under such powerful temptations to declare themselves on the side of Christ"

It was with feelings of no little grief that I read this portion of your letter. In the years which have passed

Rec'd Dec 28.

since the commencement of the Seminary we have had so many blessed tokens of the presence of the Holy Spirit, and so much reason to believe that those who have made a profession of religion have, in by far the greater number of cases, done so under the direct influences of that blessed Spirit, that to pass by your remarks in silence would seem to me most ungrateful to the Author of all our spiritual blessings justly leading Him to withold those blessings in future.

As you refer, in the remarks quoted above, to "the older missions", and to "Seminaries" in the plural, I take it for granted that they do not have special reference to this mission, yet as they are directed to us, I shall confine my remarks, to their reference to ourselves.

In your use of the word "temptations" I suppose your meaning is, that while in the Seminary unconverted stu

dents are under strong inducements to make a ~~false~~ profession of faith, and, as a fair & necessary inference, that the professions thus made, or at least a large proportion of them, have been of a hypocritical nature. The principal motive which, in your estimation, proves so powerful an inducement to a false profession, I suppose to be, employment in Mission service.

Is it true, then, that young men, in the Sem'y, are under stronger "temptations" than others to declare themselves on the side of Christ? I think not. That strong motives are constantly laid before the students, & urged upon them, to induce them, not indeed to make a profession of religion, but to yield their hearts, to the ever blessed Savior, is true. From the commencement of the Seminary, our first & greatest aim has been, the sincere conversion of every pupil. The intellectual training of the scholars has ever been in sub=

ostination to this. Year after year; month after month; day after day: the truth has been pressed upon their consciences: and when we remember the promises of God, and His readiness to accompany with the blessing of His Spirit, the faithful use of means, must we suppose that those who, under the use of such means make a profession of faith in Christ, are necessarily influenced by unworthy motives? Have we not reason to *expect* the divine blessing in such circumstances, and when, after a trial of months, and after repeated & patient examinations, we see no reason to doubt the sincerity of the applicants for admission to church privileges, must they be excluded because we cannot read the heart, and thus arrive at a perfect certainty in regard to their spiritual condition? I am sure, you would not ask this. The admission of members to the church has always been to me, a source of great anx

erhaps too much so, but it has led me to
search by every means in my power, into the
eal spiritual state of those who have professed
change of heart. That I have never judged
wrong, I would not dare to say, but the
ilities for acquiring a correct knowledge
the real character & feelings of applicants
e more numerous & reliable here, than can
found where the candidates live in remote
llages, and are but seldom seen by the
issionary. The motives of some may
impure, and their skill in hypocrisy such
to elude every effort to detect it; but
es the fact that they are in the Seminary
culiarly lead to such a course? Does the
pe of obtaining mission service lead to
false profession in the Seminary more
than out of it? If the desire for mission
mployment is so strong as to lead to a false
fession in the Seminary, would not the same
esire, on the supposition that none but church

members could be admitted to the Seminary lead to a false profession in order to secure admission to it, and subsequently to the coveted employment? and would there be a better opportunity of detecting the wrong motives in the latter case than in the former?

But, as a matter of fact, has a desire for mission service been so prevailing a motive to a profession of religion in the Seminary as you seem to imply? I need not inform you that the great reason for excluding the English language from our course of study was the difficulty we found in retaining in Mission employment those who had studied it, as they could obtain so much better pay in the service of Govt or of private gentlemen. Of course under that state of things, one which has continued to nearly the present time, the desire for mission service could not have been so strong as to lead to a hypocritical profession of faith in Christ

...t the number who make a profession under
...se circumstances, was not less proportionately
...n it is now that English is excluded, practically,
...m the Seminary. It seems, they desired Govt.
...mployment, and though the being a christian
...s an obstacle in the way of obtaining it, still
...y make a profession of faith in Christ. What
...y motive could operate in all these cases?
...y certainly were not shut up to mission service.
...t the present time church membership is
...t required in all who become school masters, &
...a considerable number of those who are in
...Seminary look forward to employment as
...chers, their circumstances & plans would
...ggest no motive for a false profession of
...ligion, and in this number are included
...ly all the Preparandi besides many others
...he first & second classes now in the Sem.
...e a sufficient knowledge of English to se=
...e them more lucrative employment
...n they can obtain in the Mission if they

desire it, so the desire for Mission service
as a means of livelihood
cannot press very hardly upon them as a motive
to a false profession of religion; and the lower
classes of the Sem'y are for the most part too
young to be much interested in what, to them
must appear to be the remote future.
After looking at this subject in the most careful
manner, with the experience of many years
to aid me, I am fully convinced that young
men in the Sem'y are not, & have not been, placed
under any peculiar "temptations" to declare
themselves on the side of Christ.

The other ~~point~~ to which I wish
to allude is contained in the following remark
"No wonder that, in the old course, many of
the Catechists have given so small evidence
of piety. This will continue to be the case
so long as conversions are looked for in
the Seminaries" &c Of course you refer to
Catechists whose professed conversion occurred
in the Seminary; and the "small evidence of

piety" must be in comparison with that given
others whose profession of faith was made elsewhere.
Is it true then, that those who have made a
profession of religion while in the Semy, have
given less evidence of piety than others? I do
not know upon what grounds the opinion you
express has been based. I do not think it can
have been upon ~~any~~ thing contained in the Reports
of the mission, and from what I know of the
opinions of the brethren generally, I think they
would not have expressed views comparatively
unfavorable to those who have made a profes-
sion of religion in Semy; for it should not be
forgotten that the question is not whether they
have been in all cases so active & devoted as
they ought to be, but whether they have given
less evidence of piety than others.

It is very difficult to compare
...ically the evidences, or the amount of piety in
classes of individuals; a great difference may
be easily perceived in the extremes, but by what

standard is the mass to be tried? Can we take the mere general opinion of any one as decisive. Can we allow any weight to hasty expressions against a whole class, thrown out in a moment of irritation against an individual of the class; or in favor of a class through personal bias in favor of an individual in it? Certainly we should not do this? How then shall we decide? I know of but one standard, and that I admit to be a very imperfect one. It is, the comparative number of those who, placed in similar circumstances of temptation, have retained their good standing in the church. Such a comparison I do not intend to institute, but I send enclosed a list of all who have joined the Sem. church, by profession, since its commencement with their church standing, not including those who are now students in the Seminary. The list has been made up with much care, & may, I think, be fully relied on. In regard to those who are not now in Madurai

careful inquiry has been made as to their Christian character, and the result stated in the list. Of the whole number, two have been excommunicated & two suspended. Two others who left the Semy at the time of our caste difficulties, are marked as in good standing, with the exception of their views on the subject of caste, their Christian character has been unimpeached. But of the whole number, 86, employed in this & other missions, in Govt offices, and in private situations, but four have been the subjects of discipline for unchristian conduct. Taking into consideration the weakness of native character, & the variety of temptations to which they have been exposed, I cannot help thinking that this result is one which calls for devout thanksgiving & rather than for a disparaging comparison with others. How often have conversions in Mission Seminaries filled the hearts of

Christians at home with thanksgiving; and must we now cease "to look for conversions in Seminaries" or must we close their doors against even the children of our native brethren until they have made a profession of religion lest they be placed under "temptation to make a hypocritical profession of faith in Christ."

You will, certainly, not understand me, as advocating the exclusion from the Seminaries of any, otherwise eligible, who have been hopefully converted in their own villages, in order to make room for others, not converted. On the contrary I should rejoice did every candidate for admission give good evidence of piety; but so long as few such are found, it would be a great evil to shut the doors of our Seminaries against all who have not made a profession of ~~their~~ faith, while by so doing, we should not in the least, lessen the temptations to an insincere profession on the part of those who might desire mission employment and while we should also be offering a temptation to insincerity on the part of all our Christian children who might desire a better education than our village schools can furnish. I remain Yours affec'ly W. Lindley

Seminary Converts

Oroomiah Oct 29. 1859

Rev R. Anderson D.D.

Dear Brother

My last stated letter to you was written just a year ago. I should have written early in the present year, but having prepared the Annual Letter of the Mission, and reported in that the state of the Seminary, it seemed unnecessary to report the same facts in another form. My present letter will have respect only to the current year.

The class of Catechists who entered the Semy in July of last year, left at the end of March, and returned to their various stations. Though differing a good deal in ability, as well as in moral & religious character, it gives me pleasure to say that every member of the class manifested much interest in their studies, and I trust all will be more efficient laborers in the Lord's vineyard, than if they had not enjoyed the privileges

of the Seminary. They need, however, more instruction & mental discipline, and I think it would be well if some of them at least, should hereafter return & spend a longer or shorter period in study here.

A Praeparandi class, eleven in number, left the Seminary at the same time with the class of Catechists, and most or all of them are now in the service of the mission as Catechists or school teachers. They had spent three years here & had learned enough to make them very useful; but they will of course need experience and practical training, before they can become workmen that need not to be ashamed, rightly dividing the word of truth.

A new class of Praeparandi, and one of Catechists were admitted in June. This class of Catechists is scarcely equal in promise to those which have preceded them, as their previous advantages have not been so good; at least this is the case with many of them. Heretofore also the Catechists have derived much aid in their study of the Bible, from the boys'

the classes with which they have studied, who from their knowledge of English had access to commentaries and other works illustrative of their studies: but they must now depend almost entirely upon the oral instruction of the lecturer alone, a mode of instruction necessarily slow and laborious where the minds of the auditors are entirely undisciplined. On every account it seems desirable that the catechists should spend a longer period in study. Whether this period should be uninterrupted, or divided by an intervening period of labor, is a question worthy of consideration, but in the latter case the course of study should have reference to the whole time of contemplated study. At present there is danger of attempting too much in the limited time allotted for study, to the real injury of both teachers & pupils.

The past year has been one of unusual good health in the Seminary. No serious disease has prevailed, and there has been an uncommon freedom from trifling complaints, for which we feel truly grateful.

one teacher, however, has had a severe attack of inflammatory rheumatism which laid him aside from his work for about two months, but he is now quite well again.

It seems proper to notice here the death of a former pupil & teacher in the Seminary. - G. W. Edelman. He came from the Kallar caste, but possessed a mind of unusual strength & clearness; and in mathematical studies I have never known a native who was his superior. He left the Seminary at the time of the Caste excitement in 1847, and was subsequently employed, part of the time in teaching private schools for bramins, and part in Govt service. While thus employed, he voluntarily renounced caste, and was restored to church fellowship. He maintained a consistent christian walk in the midst of many temptations. For the past two or three years, his mind, from over work, became partially deranged. He became possessed of the idea that the devil & his angels the Govt of India & even the missionaries were waging special war against himself & especially

…t that Christ & the Holy Spirit, with all good angels were on his side. When asked, how he waged war against Satan & his hosts, he replied, with much earnestness & as if surprised at the question, "By prayer". This was indeed true, for he spent a large part of his time in prayer & in studying the Word of God.

A few days before his death, his disease assumed a new form, but his love for prayer continued. On the last day of his life, he gathered his family together for ~~worship~~ as usual. He spoke for a short time upon spiritual things - then poured out his soul to God with more than usual fervency, and in a few moments yielded up his soul to Him who had redeemed it. I will only add the remark of our excellent collector, that "Edelman was just the kind of a christian that he wished to have in his employment, & that every one about the courts & cutcherries, both heathens & christians, gave him the character of an incorruptible & sincere christian". The memory of the just is blessed.

Since the commencement of the

year, eleven persons have been admitted to the church on profession of faith. Michael, one of these has been a servant in our family since 1843, except during our visit to America. I have long been satisfied of his piety. His natural timidity & fear of persecution kept him back for a long time from making a profession of religion; but his confidence in God at last triumphed, and he declared himself ready to bear any thing for the sake of his Saviour.

Muttaiyan, another of the number admitted was formerly a pupil in the Seminary. He always bore an unblemished character while here, but left the Sem'y during the caste excitement in 184[illegible]. He, at first entered the government service, but for some years has been head-superintendant of a large coffee-plantation in Ceylon. His wife long opposed his christian views, but having taught her to read, & putting in her way christian books, he had the pleasure of seeing her opposition cease: family worship was established, and his wife is now earnestly desirous of casting in her lot with the people of God. Muttaiyan, being here alone on business, sought & received admission

the church. and has gone back, strengthened, I trust, to exert a good influence in the cause of Christ. His wife will, I have reason to think, embrace the first opportunity of professing her love for Him who came to seek & to save that which was lost.

Samuel, now a member of the second class in the Seminary, was, for some years, a source of great annoyance to me by his bad conduct. He is the child of pious, praying parents whose supreme desire seemed to be, to see their son walking in the truth, & serving the Lord. He was not inclined to study, however, and ran away so often that my patience was exhausted and I refused to receive him again. But the entreaties of his parents prevailed & I consented to make one more trial. Soon after his return, a decided change in his feelings & conduct was manifest, and after a long probation he was admitted to the church. I have regarded the case with interest, as I cannot but look upon it as an evidence of the Lord's faithfulness to his covenant, and of His readiness to answer

the prayers of parents for the conversion of their children even when they seemed beyond hope.

Another lad, among the number of those abo[ve] is the son of the first female convert at Mall[...] a lovely & devoted christian woman who has e[...] a most decided influence for good in that congregation. In this case also I doubt not a mot[her's] earnest prayers have been answered in the conver[sion] of her son.

Some of the other cases are of special interest but I cannot speak of them more par[tic]ularly now.

At times we have felt that the Spirit was in our midst, moving upon the [hearts] of numbers, especially in the lower classes, an[d] sometimes with manifest power; but at oth[er] times we have been compelled to mourn the coldness & apathy of christians, and the care[less]ness of those who remain out of Christ. O[h] that the blessed Spirit would come speedi[ly] with mighty power & subdue every heart [to] Himself!

Desiring an interest in your prayers, I remain

Yours affec'y

W. Tracy

Rec'd Jan. 24. 1860.

Ack'd March 29, 1861

Pasumalie Nov 17, 1859

Rev R. Anderson D.D.

Dear Brother

I wrote you a stated letter [on] the 29th ult. which accompanies this. I did [hope] to write you on one or two subjects not [par]ticularly connected with my own work, but [I can]not command the time at present.

I write now, principally, to ask [you] to request for my children the extra grant [wh]ich has been kindly made by the Prud. Comm. [for] some years past.

The Lord has kindly continued my [hea]lth so far as to enable me to continue at [m]y work without interruption, though at times [I] have done so not without suffering. My [pr]incipal trouble has been from my throat [w]hich has long been weak, and sometimes [w]ould seem to require more rest than I can [no]t conveniently give it. Just at present it gives [m]e but little trouble, for which I am, I trust, [s]incerely grateful

Mrs Tracy's health has been less firm [tha]n my own, and she is at times a great sufferer.

Dr Colebrooke, before he left Madura ad-
vised us to try for Mrs T. a longer residence
than usual on the Hills, & in the coldest season
of the year, and the mission has given us the
permission required. On some accounts it
is desirable that I should remain with my
family on the Pulneys, but I cannot leave my
work without detriment to it which neither
Mrs T. nor myself are willing to think of.

Since Dr Colebrooke has gone to
the Nilagiris on account of his own health, he
has written advising us to come there that Mrs
Tracy might have the medical advice she needs
almost as much as the bracing air, but we
do not think it practicable or desirable to follow
his advice in this respect. I am not entirely
without anxiety on Mrs T's account, but, trust
the Lord will allow us yet to spend many years
in His service here, where He has already be-
stowed so many mercies upon us.

Our two little boys, here, are in
excellent health, and we do not feel it ne-
cessary for us yet to send them to America

We have had the pleasure of hearing that our eldest son, George, has during the present year, united himself with the people of God, by public profession of faith in the Lord Jesus. Our second son, has also been the subject of serious impressions, but I fear he has not yet chosen the Lord for his portion. We desire, earnestly, your prayers for all our children, that they may early consecrate themselves to the Lord's service.

Asking, for Mrs Tracy & myself, a kind remembrance to Mrs Anderson & your children

I remain

Yours affec'y

W. Tracy

Rec'd. Jan. 24, 1860.

Ackd. March. 29, 1860

Grants for children re-
quested - made

Tuney Hills Apl 25th 1860

Rev R. Anderson D.D.

Dear Brother

Since my last Semi Annual Report, the duties of the Seminary have gone on much as usual, though, from various causes, during the last three months, I have been more than usually interrupted in my personal attention to them. During my occasional absence, the teachers have faithfully met their additional responsibilities, and by their cheerful performance of extra duties, have done much to relieve me of the anxiety & care I could not wholly avoid.

Early in January, the week of united prayer for an outpouring of the Holy Spirit upon the whole world was observed in the Seminary. It was a season of much interest, and I trust new desires were awakened in the hearts of some, at least, for the speedy coming of the Redeemer's kingdom. Much, and earnest prayer was offered for the Board, that its present year of Jubilee, may be one of rich blessings in every respect. For

Rec'd, Jan. 24, 1860.

the first time, since the commencement of the Seminary, except during my visit to America, I was absent at the close of the Term, and on this account it was thought best to dispense with the usual examination. Some closing exercises, were, however, held. Brn Kendall, Capron & White, and Mrs Capron with the girls of the Boarding School were present. A farewell address was delivered by Rowland, one of the teachers. An address on "Relation of the Seminary to the Mission", and another "On the Debt of the Board" were delivered by two of the students. Some pieces of Tamil poetry composed by the students were recited & sung. Messrs Kendall & Capron addressed the graduating class on the duties about to devolve upon them, & the dangers to which they would be exposed in the service of their divine Master: the usual presentation of a Bible & Hymn Book was made to each of the graduating students; and the exercises were closed with prayer & the benediction by Mr White.

The graduates, nine in number, were designated at the last meeting of the Mission

the different stations // as follows,

Santhappan Isaac to Tirumungalum
Vethamuttu 1st to Dindegal
Vethamuttu 2d to Periaculum
Santhiago to Pastianur
Lazarus to Battelegundu
Aseervathum to Tirupuvanum
Thomas to Mandabasalie
Samuel Breckenridge to Malur &
Abraham to Madura,

May the Lord make them faithful and devoted laborers in His vineyard.

The members of the Catechists Class who left the Seminary at the same time, returned to several Stations from which they came. Most of them, when they entered ~~the Seminary~~ were but poorly prepared for the enjoyment of its privileges, and have not made all the improvement we could wish. The greater part of them, however, have been diligent in their studies, and will, I trust, show in their future labors that the past year has not been spent in vain. //

// Much interest has been felt by the students in the reports from America & Great-Britain respecting the outpouring of the Holy Spirit

in
upon those countries; and this has awakened
desires for a similar blessing upon those who
have been called to a knowledge of the truth
this heathen land; and a new feeling of dependance
upon the ~~Holy~~ Spirit for success in their efforts
for the good of their own people.

The present financial depression of the Board
has also been much in their thoughts, and
referred to in ~~their~~ addresses & prayers both of
teachers & scholars. At the close of last year
a donation of about Rs 160 rupees was made by the Sun
Evangelical Society for the Jubilee fund of the Board
besides paying the expenses of the Station School
for the year; and all appear interested
a plan suggested to them, by the teachers, for making
personal contributions the present year, to aid
in defraying the debt of the Board. As few of them
can boast of a treasure exceeding a few pice
their contributions must of necessity be small
but if the Board is not greatly benefitted by these
cheerfully given mites, a feeling of gratitude
the Board; and a spirit of beneficence will
awakened, which will be of much benefit to them
selves. //

I spoke in the commencement of

etter, of having been, during the last Term, more
an usually interrupted in my personal duties
the Seminary. This was in part occasioned
a necessary attention to some general mission
k; and in part by the state of Mrs Tracy's health.
n compliance with the advice of Dr Colebrooke
at Mrs Tracy should try the effect of a visit to
e Hills during the colder season of the year, I
ought my family to the Hills just at the close
December, and, after remaining a few days,
ft them here. Mrs T. was very soon attacked
th a violent cold & cough which greatly redu=
d her strength, and awakened many anxieties
n her account. On the occasion of the
overnor's visit to Madura, I consulted his
hysician, Dr Porteous, and he, on his subsequent
isit to the Hills very kindly called on Mrs Tracy.
e result of his examination & enquiries was,
at her lungs were seriously diseased, (one of
em being to a considerable extent, consolidated,)
nd that this was the chief cause of her debility.
As he particularly urged that she should not
remain alone, I felt it my duty to come to

the Hills at once, leaving the Seminary for 3 or 4
weeks in the charge of the native teachers.
I am happy to be able to add, that through the
blessing of God upon means used, Mrs Tracy
has considerably improved during the past two
months, and we rejoice in the prospect of re
turning to our work at the close of the present
vacation.
Desiring an interest in your
prayers, I remain
Yours affec'y
W. Tracy

Rec'd June 27.

Ack July 16

Via Steamer to Southampton
Postage paid
United States

1/2 oz

Rev R. Anderson D.D.
No 33 Pemberton Square
Boston Mass

United States of America

LONDON
PAID
JU 13
60

BOSTON AM. PKT.
JUN
26

5

415 (1858.)

Andover Theolog Sem
Thurs. Mar. 11th

Dear Sirs.

Your note of invitation reached me this morning, & I take this opportunity by the favor of Bro Ambrose to suggest in return that it will be convenient for myself & Bro Clarke to be at your rooms on Saturday afternoon at any time wh may suit you best; or if circumstances will call you away at that time - the forenoon of Saturday.

Be kind enough to signify to Bro Ambrose whether this meets your convenience

Yours respectfully
Geo T. Washburn

To The Secretaries of the Board.

Mr. Geo. T. Washburn

Andover March 11

Rec'd. March

416

(1858.)

Greenfield Dec 8th

ar Sir

I understand Mr Rendall intends
my ~~Can~~ you for Madrass if
possible to secure a passage &
pany at that time. Can you inform
whether there is a probability of ships
ing somewhere about that time
a passage could pobably be had
them & if you are ready to
d me to Madura at that time
far as I see now I shall be prepared
any time you may designate
about the first of May.
write in order that I may have
ething certain to go upon
business arrangements which I
now making

Yours &c
Geo T W.

ect to Shoreham vt.
Do ~~Anderson~~

Geo. T. Washburn

Greenfield Dec. 8. 1858.

Rec'd. Dec. 10.

ans. Dec 10.

Not time enough

417

(1859.)

Gloversville N.Y. Apr 30th

Dr Anderson;

Dear Sir.

From what I have fur[ther] learned since I wrote Mr. [...]dder. I feel still more con[vinc]ed of the undesirableness of [att]empting to go in the ship sail[ing] about the middle of May. Some [of the] reasons I stated in that letter, [relati]ng in part to the illness just now [in] my Case, exist in greater urgency [tha]n I was then aware of: & there [are] others which will make it inad[visa]ble to expect going then — tho we [mig]ht perhaps so avoid the autumn [rai]ns - unless the case is one [of] great urgency. Regretting [tha]t this is the case I am

Yours &c

Geo T Washburn

[I] hope to hear from you at Lenox Furnace

418

(1859.)

Lenox Mass Wed. May 4th

Dr Anderson:

Dear Sir.

Your note of saturday has [r]eached me; & I hasten to say that [th]e arrangement you propose [wi]ll be in accordance with our wishes [I] think there will be no difficulty in [bei]ng prepared against the middle of [Ju]ne next.

You will please direct letters to me [he]reafter at Lenox Furnace Mass [&] if I am to be absent any length of [ti]me from there I will notify you.

Yours &c

Geo. T. Washburn.

419

(1859.)

Lenox Furnace May 30th

Anderson.

Dear Sir.

I have just received [a letter] from Mr Chamberlain, a brother-in-[la]w of Dr Scudder. who is expecting [to go to] the Arcot mission in the [fall an]d who I had hoped wd. be able [to sail] with us; but neither he nor his [family] are prepared for sailing so [soo]n as the early part of July. This [may] have something to do with engag[ing ...]p

[Sin]ce I saw you I have myself made [som]e enquiries about the voyage to [Madr]as at this season. & I am told [that] the usual time of passage is [li]ttle over a hundred days;

if anything more. Mr Herd t
me that the heavy rains fall just
the last of Octbr through Novemb
If we start about the 15th of July
voyage will bring us there just
the heavy rains are falling & at
when getting down the country
be most unfavorable. from sho
bad roads & swolen streams. Mr
Capron, & others speak unfavorably
arriving ~~about~~ at this time. Taki
these things into consideration
connection with the fact that if w
now we sail alone (so far at least as
are concerned) & that by a de
of a little time we shall both h
a better time for arriving & g
down the country & also c
to Madras, we have thought
on the desirableness of wait
& sailing with Mr Chamber

which they will be ready
any time after the last of
This would be pleasanter for
parties of us, & on all accounts.
ther on the whole it would be
I am less able to judge than
& therefore under this new
ect of the Subject have written
Whatever is thought best we
not hesitate to do.

Yours &c. Geo. T. Washburn

420

(1859.)

Lenox June 8th [63]

Dr Anderson

Dear Sir.

Your letter [ha]s come to hand & I have [wri]tten Mr Chamberlain in [reg]ard to the autumn vessel. [I] am at present supplying [th]e pulpit at Lenox, & shall [be] engaged here for a while. [M]y P.O. address will be the same [as] formerly, Lenox Furnace Mass. [W]ishing to be remembered to Bro Clarke [wh]o is about sailing to Turkey

I remain yours truly

Geo. T. Washburn

421

(1859)

Lenox Mass. Sept 7th

Anderson.

Dear Sir.

I write to make an inquiry or two
t our sailing — more especially to
whether we shall calculate on its occurr
e or after the meeting of the Board, as that
affect our arrangments for the month.
me. Miss Case & myself were married the
f this month, & are making some
s among our friends. If we do not
l after the annual meeting I shall try
[illegible] it. — Mr Cambarlain of the Arcott
sion has just written me that he expects
l in the first Ship for Madras. Her
married to day & will be in Philadelph
here is time before we sail — My address
Be "Lenox Furnace Mass" for a couple of weeks
Sept 17th then at Gloversville N.Y. till the
of the Board. then again at Lenox Furnace if
any time Yours truly Geo T Washburn

422

(1859.)

Pend'x Furnace Nov. 29th

Rev. R. Anderson;

Dear Sir.

I received your note
in regard to the cause of our delay
this afternoon We are glad to know
that some progress is being made
by the shippers. My address is
still Pend'x Furnace where I am
most of the time except Sabbaths;
a letter directed there would reach
me at once.

Yours Truly

Geo T Washburn

423

(1859.)

Pearl Furnace Mass
Thurs. Dec 22

Dr R Anderson.

Dear Sir

Your note in regard to a ship being ready the 9th or thereabouts, of next month for Madras, reached me yesterday & I reply to it by to days mail. We shall be in readiness, D.V. for it.; & shall be in Boston a few days before to attend to packing &c.

Yours &c
Geo T Washburn

424

(1859.)

Lenox Furnace
Dec 23^d

R Anderson
Dear Sir
[y]our message by telegraph
[r]eached me last evening &
[I] purpose to be in Boston
[W]ednesday P.M.
Yours truly
Geo T Washburn

425

Greenwich Ct August 6th 1845

My dear Sir,

I believe I left you with you the directions with which I supposed letters would reach me during my anticipated journeyings -

I have since thought that it would be safer if all communications should be directed from this date until my ordination - to Cayuga, New York -

I expect to leave for New York City tomorrow morning -

I have seen Mr Gale of Ware - and with him made all necessary arrangements for my ordination - it will take place on Thursday the 9th day of October -

I hope you will favor me with a letter as soon as anything further is known respecting the time of sailing &c &c -

I remain

My dear Sir

Yours respectfully

Edward Webb

426

From Miss Nancy A. Foote, afterwards Mrs Webb

Cayuga (N.Y.) Sep. 1. 1845.

[Rev]. Dr. Anderson,
[Secretary]of A. B. C. F. M.)

Sir.

Your letter of Aug. 27. directed to [M]r. Webb was received this morning. In the absence of [M]r. W. I write to say that we shall leave this place [on] the sixth of Oct. for Ware, the place of his ordi[n]ation. And shall expect to be in Boston on Nov. 4.

Yours respectfully —
Nancy A. Foote.

St. Louis - September 9th 1865

Rufus Anderson D.D.,
Boston - Mass

My dear Sir,

Your letter dated Aug 27th was received yesterday - I will communicate to Miss Foote the particulars it contains - This is the first day of the anniversary of our Society - I pray that the Lord may be with you and that your deliberations may result in permanent benefit to the cause - I rejoice that though far away from you in body - I may commune with you in spirit at the throne of grace - I think the Lord has opened a field of usefulness for me here - I have had an opportunity of advocating the Missionary cause in all the Presb. churches in the city - I expect to start on my homeward way a week from to day - I remain, dear Sir

Yours very truly, Edward Webb -

St LOUIS
SEP
10
MO.

10

Rufus Anderson D.D
Sec of the ABCFM
Boston
Mass

Rec. Sep. 19 —

Cayuga Sept. 29th. 45

Rufus Anderson D.D.

My dear Sir!

I arrived in this town this evening - when your letter dated the 23 Inst has just been put into my hands, and I hasten to acknowledge the receipt of it - - I shall, of course, cheerfully acquiesce in the proposed postponement of my ordination -

My Wedding will take place tomorrow morning - I write this at a late hour in great haste -

I remain,

Dear Sir,

Yours very truly

Edward Webb

Cayuga N.Y. | 10
Sept. 30th | 1

Rev. Rufus Anderson D.D.
33 Pemberton Square
Boston

Recd Oct. 2.

Swayunya April 20th 1847.

Rev and Dear Sir

Our quarterly meeting approaches and it becomes again my pleasant duty to communicate with you on the subject of my labors, my encouragements and fears during the past few months.—
We have been at this, our station now, a little more than eight months.—
During this time I have devoted as much time as possible to what I suppose should be the chief object of a missionary during the first year or two of his labors, the study of the language. These eastern languages are so entirely different in character & whole structure from those with which we have been previously familiar, that nothing but constant intercourse with the people, & persevering study with the best instructors the country will afford will make them to us an easy pleasant & profitable channel of communication with this people. For the past few months I have had the assistance of an excellent Moonshee who was educa

in the College of Madras, and seems to have a thorough and practical knowledge of the language.—

My studies and success in them thus far have produced a settled conviction that by the grace and help of Almighty God this language will eventually be conquered and made a most delightful medium of access to the dark minds of this people.—

Mrs Webb has been prosecuting her studies with but few exceptions daily in the grammar & written Tamil, she can now read the New Testament with considerable ease, & conducts several female meetings weekly with the aid of her Tamil and one of the women who knows a few words of English. Since Bro. Muzzy's dear little motherless child has been with us her time has of course been more engaged in domestic duties.

But the thought is often exceedingly discouraging to us— Though we succeed in acquiring the language how few are there, that will hear us with any interest. It is true our churches are full. but not with those

who have any hungering or thirsting after the word, they are filled for the most part with those who would not ~~have~~ ~~bee~~ attend were not a restraint laid on them, were they not compelled from a regard to the temporal benefits they receive by their connexion with us. This is certainly true for the most part in respect to our free schools, their Teachers and Monitors together with their relatives whom we compel to attend divine service. These free schools apparently open the way for much good and yet when the circumstances of the children are considered, & the fact that the men whom we employ as teachers are, (I speak of this station) without an exception Heathens themselves - how much can we expect? - Anything like a christian education they do not, they cannot receive. How few in our own country are brought to a saving knowledge of the truth, by the instruction which they receive in the common day schools or even in those of a higher order. What then can we expect from such as the circumstances of the case compel us to establish (if we establish them at all) among this

people? - My earnest desire has been from first coming to this station to obtain men better educated in Christian Doctrine and if possible converted men as teachers in these schools. For this purpose I selected two or three whom I have had daily under my own eye, and whom I have daily instructed in the doctrines of the Bible. This class have now finished the study of a Manual of Divinity which was prepared by Mr. Rhenius, & which is the best book in the Tamil language for such a purpose. In the mean time they have pursued other subordinate studies, and I have cherished the hope that these young men will prove useful auxiliaries in connexion with our Free Schools - One of them is now about to commence a school in a village near the Town. - The superintendent of these Free schools, and two catechists monthly from the ~~the~~ own villages ~~near the Town~~ have studied divinity in this class. - My plan is to require some of the village catechists to spend

part of their time at the Station for the purpose of receiving instruction in this class.

The importance of this arrangement was very apparent in a recent tour which I made among the villages of this station. The catechists stationed there are not by any means such men as we should select as suitable or well qualified for to communicating religious instruction, but such as were taken from the necessity of the case, because more suitable or better qualified could not be found. With regard to many of them it may be said with truth, they are deplorably ignorant of the bible, almost any child in our Sabbath schools at home would put them to shame, whether in bible history or Christian Doctrine. With respect to their relative standing among their fellow countrymen, those in connexion with this station would be regarded as men of influence and respectability. Christianity has we hope & would believe done something towards raising them in respect to morals above them — but alas! we have in this respect also reason

to mourn that their standard is so low as it is. The schools in these villages numbering generally from ten to twenty schollars are instructed by men selected from the villagers - possessing an education, (if it may receive that name) which is perhaps somewhat better than that of the majority. Some of these men are members of the church, and the rest have merely professed to renounce Heathenism, or Romanism.-

We have, dear Sir much need of faith in God, and a disposition to view the bright side of our work.-

Allow me to entreat you to continue your prayers that we may not be discouraged, or faint in our minds.

That the Lord may assist you and the other members of the Committee in all your laborious and trying duties is the constant prayer of

Your affectionate Brother
and fellow laborer
Edward Webb

Care of Mr J Symonds
No. 2 [illegible]
London

Rev. Rufus Anderson D.D.
No. 33 Pemberton Sq.
Boston

Hilo July 17.
Recd. Oct. 13

430

To Rev. R Anderson D.D. Siwagunga Sep. 6th 1847.

My dear Sir.

Somewhat more than three months has elapsed since the date of my last letter. - During this time we have heard of that afflictive Providence which removed from his labors our revered and beloved Dr Armstrong and of that also which has laid aside for a time another of our esteemed Sec. We heartily unite in those expressions of sympathy which these respectively bereaved and afflicted families have already received. - Nor are we unmindful of those multiplied responsibilities and duties which the removal of your assistant in office must leave upon you. We thank God that your strength is sufficient for your accumulated duties. It gives us much pleasure to receive through the Herald, and other religious publications occasional notices of your labors, and those of other dear friends connected with us at home in our work. - It would be felt doubly pleasant if we could occasionally hear directly from you and from them. But we indulge the assurance that though your numerous duties preclude the possibility of a frequent personal correspondence we are, perhaps individually the subjects of your thought and prayer.

Shortly after I last wrote it became necessary in the opinion of my Breth. as well as of Dr Scudder who had just arrived amongst us that with my family I should visit with as little delay as possible our health station. I was not aware how far my health had become impaired until by the bracing atmosphere of that delightful retreat, by breathing the cold air and drinking the cold water a return of appetite with bodily & mental vigor made it very apparent.

When on the Plain the slightest exertion produced weariness

Before leaving the Hills I could walk & work the whole day without unpleasant fatigue - As a family we were all much benefitted by the change. How much reason have we for gratitude to our God for thus discovering to us so delightful and healthful a retreat in our vicinity! Most of if not all our number think an annual visit to these mountains would be to us all not only a pleasant relaxation but on the whole a great gain in the amount of labor. The wear of 12 mos in an Indian climate needs to be repaired if possible in some such way as this. There is a single circumstance however which prevents the missionary from experiencing the greatest amount of good. During his absence "grievous wolves" may enter his little fold devouring and scattering his flock, that flock which he has collected with many prayers and pains, thus in his short absence, he may witness the overthrow of long and painful labors - My mind was a good deal relieved from this anxiety by the kindness of Dr. Scudder who with his family resided in our house and superintended the affairs of the station. During his stay very many came to him for medical & surgical aid - Besides which there is some reason to hope that his earnest exhortations produced religious impressions upon the minds of several boys in the Boarding School - I have endeavoured since my return to water the seed which was thus sown. Shortly after returning I made a tour of more than 150 miles through my station. As this is the first tour of any very considerable length which I have made I will relate the circumstances somewhat minutely.

I started on the morning of Tuesday the 24th of Aug. taking with me a catechist and 3 boys of my Preparandi class - After a ride of 3 or 4 hours we arrived at a town of three or four thousand inhabitants. There is a

temple, and tower of very large dimension and of great note in these regions - from this temple the town receives its name - Immediately we arrived I visited this place - I was permitted to enter the tower and the enclosure around the temple, but was prohibited from proceeding further - Taking my stand therefore under the broad archway leading to the sacred precinct of the God I endeavoured to declare to the crowd of Brahmins, temple officers and others who assembled "the way into the holiest by the blood of Jesus" - These people listened respectfully, and received eagerly the tracts which we distributed, ~~eagerly~~. In the neighbourhood of this temple is a sacred tank for the Gods & Brahmins, around which a number of porches supported by carved stone pillars are erected under one of these I sat down - and read and expounded to the people who assembled the parable of the prodigal - one Brahmin asked many questions, and seemed pleased to have an opportunity of learning something of "the religion of the whites" as he called it - I invited them to visit me at the Govt. Bungalow in that place - many followed & we continued the conversation. The Parable of the rich man & Lazarus gave rise to many questions - Having prolonged our interview as long as seemed best, I dismissed them with prayer - In the afternoon left the place for the village of Saragnie distant about 8 miles - In this place almost every family is of the Roman faith - Their church, which is by far the largest in these parts stands in a conspicuous place at the entrance of the village - adjoining is the residence of the Gooroo - When I arrived I sent word to him that an interview with him would be pleasant to me Whilst waiting for his reply I addressed the crowd who had assembled but found them less disposed to listen to the "story of the cross" than their heathen neighbours. Several ~~men~~ of their catechists even cavilled and ridiculed. "If the

light that is in thee be darkness how great is that darkness"

Our conference was interrupted by a message from the Priest inviting me to visit him. I was accordingly introduced into his house which consisted of a small dirty comfortless looking upper room with an adjoining one of similar appearance - He welcomed me with a good deal of apparent cordiality - and though a native of Goa, (with which division of the Roman church he is connected) rendered his hospitalities as far as he was able in European forms - He is a tall venerable looking man, advanced in years - his long hoary beard, extending below the breast contrasted with his sable face - and a loose white tunic reaching to the ancles connected with his tall upright, manly form - are well calculated to inspire & increase that superstitious veneration with which these ignorant people regard their priests.

The old gentleman could converse readily either in Portuguese or Latin, and with some degree of fluency in Tamil but he knew nothing of English - we succeeded in understanding one another pretty well by the aid of our Tamil - After a short interview I requested permission to see the church - The form of it was similar to many others which I had seen, and bears a very close resemblance in many particulars to the Heathen Temples - In the sanctum sanctorum which is directly under the principal dome stand the idols, and images of the virgin, of many of the saints, of Christ on the cross & others

These are all concealed by a curtain which is drawn aside for exhibition on the Sabbath & other holy days - In this church I observed no place appropriated to religious worship or instruction - besides the spot occupied by the images - the remainder of the building seemed to be no more than long aisles or porches leading to & from it - To this (as indeed to all Rom. Cath. Churches

in this part of India) there is attached a car consecrated to one of the twelve apostles, which is drawn on all great and festive days by the inhabitants of the village. This is done in accommodation to the prejudices & relig? practices of the Heathen. Close to the church, on the ~~road side~~ stands a small building open in front erected by the road side for the purpose of exhibiting in pantomime once or twice in the course of the year the sufferings of Christ on the cross. — Beneath this porch my self and attendants received permission to rest for the night. Before retiring however I took a walk thro. & around the village followed by a crowd of boys & girls who seemed from a few questions which I put to them to have profitted little by the instructions of their priests. They were unable to reply to questions which the boys of our free schools would have answered with the utmost readiness. After a short religious service under the Porch which some 15 or 20 persons attended we retired. — By day light the next morning we entered the town of Tiruvakarupatte. — This is a town containing about 200 families almost all of high caste. Here we were fortunate in finding a room erected by government for the accommodation of travellers. Soon after my arrival I visited the temple and entered into conversation as on the previous day with those whom I found there, soon twenty or thirty individuals assembled. These all, with but one or two exceptions remained for more than an hour whilst I read and expounded several portions of Scrip. — Some began by opposing But they were all eventually silenced, and listened with respect and apparent interest — When I became wearied the catechist read portions of tracts containing quotations from their own poets — to these they listened, as indeed they always do, with delight.

They pronounced all we said "very sweet", and begged for some of our books that they might enjoy it at their leisure.— at times we are not received so courteously— There will generally be one or more in the crowd who will ridicule us and our message— In this spirit, one man this morning declared — we seemed not satisfied with walking or running, but forsooth must be flying to heaven, another yesterday who had received a book enquired, whether if he should fall into a tank with that book in his hand he should assuredly go to heaven. another said, "do you expect to convert the people of India to your way?— You might as well try to scoop out the sea with your hands". In the course of the morning we assembled for prayer & reading the scriptures my heart was never before so cheered & encouraged by those sweet parables of our Lord relating to his kingdom and the manner of its increase— Like the growth of a Mustard seed— Like the leaven which would by & bye leaven the whole— Truly our feeble efforts do seem fitly compared to the "least of all seeds" but by the grace of God we will sow our seed very small though it be in the hearts of these dark-minded-villagers. During the whole day persons came to hold conversation & receive books— it was a very sweet pleasure to sit & talk to them of the things of Christ— on Thursday the following day I wrote in my journal as follows "Moottoonardo 2 1/2 P.M. our journey last night was exceedingly tedious & fatiguing having to pass nearly the whole distance, about 14 miles, over the cultivated fields— once or twice we lost our way and wandered several miles from the direct route on this account it was long after dark when we arrived— On the way we passed through a number of small villages— whose

inhabitants had never seen a white man in the place. Finding some who could read I distributed some tracts, many seemed much amused, and pleased with the form and appearance of our books, to almost all a paper book was as great a novelty as a Tamil ola one would be to many of our friends at home.

— The moon rose brightly while we continued our tiresome way and it was nearly 9 in the evening when we entered the village — we found here, as we had anticipated a formerly occupied but now desert-ed station of the Tanjore mission. A school room re-mained, and a spot of ground now in the hands of a man residing in the place and formerly employed ~~em~~ ~~ployed~~ as catechist. Besides this man two other fam-ilies remain of those formerly in connexion with the church in this place. whilst food was being prepared some people assembled, and in the stillness of the night under a clear cloudless sky, by the light of the moon I endeavoured to declare to them the words of life — At day break this morning rose & walked with the old catechist before referred to, to some of the neighbouring villages. in one of them the people assembled in considerable numbers — to whom I read & expounded the Scriptures — Having prayed with them we returned to the school house. There I found quite unexpectedly some 15 or 20 of the boys of the village school with quite a number of their parents assembled — I held a somewhat protracted meeting through the whole of which the greatest decorum & se-riousness of behaviour was observed. In conversation with the catechist afterwards he expressed his desire that we should come and take charge of the station. As an inducement he spoke of the 3 Christian families

before referred to. He stated that under the general name of Moottonwardo there were included 48 villages and all of them within an area of 12 mile containing in all over 500 houses and 2000 inhabitants. That, with the hearty consent of the Tanjore Mission previously received, he should be most happy to put into our hands the land that was formerly appropriated to mission purposes. This piece of land is of some extent and there stands on it the school house before alluded to and some 40 or 50 trees of considerable value. He added that a school of 30 or 40 boys could easily be collected, who would learn our lessons attend our meetings, and be directly under our influence. That moreover there was a general disposition among the people of the place to listen to Christian instruction, and were this established as a mission station, many would doubtless renounce their superstitions and embrace nominally the Christian faith. Of this general disposition to listen to instruction I have had proof to day. Though our religious exercises were held in an enclosed place somewhat out of the Town great numbers have attended - and remained attentive hearers the whole time of service. Moreover 8 men, the head men and patriarchs of an entire village have just put their signatures to an agreement in which they promise to renounce all their former heathenish forms and practices, to observe the Sabbath to attend with their families religious instruction, whenever there may be an opportunity, and to assist in all possible ways in support of the form of religion which they thus formally adopt. These men have all of them families and several of their children around them are also married and have families likewise. Could we but be with these children as they grow up what a harvest might we not hope to reap in this little garden of the Lord - but alas!

once only in the space of two or three months will they hear the voice of their teacher & spiritual guide." -
This catechist of whom I spoke stated a fact from which much may be learned of the standing of our converts in India. In the year 1811 - that well-known and excellent Missionary Rev. Mr. Kohloff baptized in this very town, 60 entire families - but as it was a long distance from his central station, and not on that account not being able often to visit them, or at all times to keep a catechist on the spot, they subsequently relapsed into Heathenism - not one member of those 60 families has remained faithful. Can it be wondered if many of those who without receiving baptism or any of the privileges of church communion - with merely a nominal adherence to our religious tenets should relapse - It is and doubtless will be so. - As an illustration of the exceedingly fluctuating and unstable condition of what have been termed our "Christian villages", I may state - that out of the 210 ... individuals reported in the villages connected with this station, by my predecessor last year, only 134 now remain faithful and even this is not a correct view, for tho. 210 was the number then, and 134 the actual number now 57 of this latter number have joined during the present year so that 77 only of the reported number now remain faithful. - It may be that within the coming 6 months the number will again equal that of the past year - so that whilst to appearance we have remained stationary the whole field will have shifted. Perhaps this statement will account for many things which may appear somewhat discrepant in some of our reports - It should be added that perhaps this very instability this floating condition of our fields of operation may have one advantage - that of introducing a

knowledge of the Gospel more generally & extensively among the villages & their inhabitants. But to proceed with my journal - The same evening a little before dark we reached the large town of Mangalagoode - In this place nearly all are disdainful hard-hearted Mussulmen - With some difficulty a few were assembled - In conversation with these men I have always endeavoured to avoid discussion and all that would excite their haughty, irascible temper. - Notwithstanding the testimony of their Prophet, - to most of them the very name of Jesus is hateful - and if it but occur in conversation they will often turn off in contempt - or tell us that our talk is bitter to them. - To one or two portions of the Old Testament which I read the men of this town listened with good attention - but when I spoke, immediately they saw to what my remarks were leading their bitter enmity began to appear - many left - one of them who had been a Seapoy and learned a little English turned round with a sneer and the word "humbug" on his lips - My heart wept for them - Their pride and haughtiness will be their ruin - Can the humbling doctrines of the Cross humble and melt such as these? -

It became dark, our accommodations were not the best, a narrow dirty verandah - but I made my lap my table and the ground my seat, and enjoyed my supper right well.

About 9 O. Clock the next morning we entered the large and flourishing town of Tondi on the sea shore - on our way we stopped at a village, the inhabitants of which had several months before applied for Christian instruction - finding that their worldly ends could not be gained - they had apparently renounced the project - as none of our party had ever seen the village or the people before - tho. I held their agreement in my hands they all stoutly denied having ever written or sent one. We however made the best of it - and whilst

the catechist distributed tracts amongst them I exhorted them to receive and love the Lord Jesus Christ as the only Saviour - The seed is cast into the ground in this little village may the Lord of the harvest cause it to spring up and yield fruit to his praise. - The inhabitants of Tondi are mostly Mohammedans - and on that account little could be done for them - on the evening of the same day I left Tondi and enjoyed exceedingly for several miles the cool fresh air of the sea - at a town 8 miles distant I stopped for about an hour and declared to ~~them~~ the people who assembled the words of life - one man commenced a discussion, and seemed disposed to cavil, but he softened down and seemed at last pleased with what he heard - he was one of the shrewdest men I have yet met with in India. - I read and explained to them the parable of the Prodigal son. These people behaved with the utmost decorum, some employed themselves to prevent the slightest disturbance which might arise - They wished much for a school but did not seem prepared to renounce their idolatry - They appeared however much gratified when I promised to visit them again - It was past 11 at night when I reached a place which had until recently been classed among our "Christian villages" - Here I could find neither food nor shelter ~~lodging~~ - therefore lay down supperless in the open air - In the morning early I assembled as many of the people as would come, in front of their church and preached to them Christ. Their catechist was present during the service and when I left accompanied me for some distance - He said that their Gooroo came but twice in the year - and then he did not tell them such good things as I had just been preaching. He expressed a strong desire that we should come and instruct the people. - The next place which I visited was distant about 6 miles - This is a very large village

the boys of our school, about 20 in number were assem-
=bled - During the examination the people collected to
see & hear the first white man who had visited their
village - At one time these simple-hearted unsophisticated
villagers expressed audibly their unfeigned surprise at the
absurdity, as it now for the first time appeared to them, of
worshipping and idol which with their own hands they
had made - Though more than 200 individuals were
present there was perfect order and the most eager attention
- one little act of politeness pleased me - seeing I was
oppressed with the heat an individual ran of his own
accord for a fan with which he continued to fan me
until I left - I was now 5 miles from Veddatheertey our
principal station in these parts - On my way thither on
that occasion - individuals from two villages which we
passed came running out to beg me to establish a school
for their children - Those who came from one of them express-
-ed a desire to renounce their superstitions and embrace
the Christian faith. - Shortly after arriving was refreshed
by news from home & particulars of occurrences during
my absence - In the afternoon an aged man the father
of 2 of my catechists called to see me - He and his wife
were formerly Roman Catholics but professed to be
changed in heart & rec^d. Baptism - But not meeting
with the pecuniary advantages they had anticipated
returned to Romanism, and at this time he expressed to
me his full resolution to live & die in that faith.
In the evening I walked over to a village about 2 miles
distant examined the school, and addressed the peo-
ple as usual, with reading the Scriptures and prayer.
- As there is left in this village but one Christian family
I dismissed the teacher & broke up the school. - Having
returned I found the people assembling for an evening
meeting - and though extremely fatigued & unwell

felt it to be my duty to attend - Early on the follow'g
morning which was the Sabbath - made an effort - and visited
a village about a mile distant - examined the school in
Scrip. catechism. and other lessons suitable for to the day
- My heart was pained by the conduct of our people in
this village - of the three or four families who have pro
fessedly adopted the Christian faith. not a single indi
vidual appears honest in his profession - although of
these two have received baptism and partaken of the Lord's
supper - I learned that not one of them attend religious worship
on the Sabbath. but pursue their occupations as on other
day - I felt it to be my duty to cut them off from con
-nexion with the church. and from all the privileges
arising from their connexion with us - Returned to
and at 10 O.C A.M commenced morning service in the
building which we have here erected for the pur-
pose - more than 130 were present, including the chil
dren of our schools from several of the surrounding
villages. - In the afternoon the sacrament of the Lord's
Supper was administered to about 25 communicants
- In the evening I held a third service in which I endea-
voured to shew to the catechists. teachers & other Christians
present the nature & importance of Christian love. -
Notwithstanding the labor of the Sabbath my fever
which was strong all day had somewhat abated
on the following morning - before breakfast visited
a village distant about five miles - examined the
school and had quite a prolonged and pleasant
conversation with the people - The school ~~too~~ I found in a most
unsatisfactory condition, & the Teacher though a mem-
ber of the church was evidently unfaithful - on this
account I thought it proper to dismiss him & break

up the school - Returning I visited another of our villages not very distant, - with the school in this place I was well pleased - The boys had evidently been faithfully instructed - But only two individuals, of those who originally signed the our agreement remained and these two, were the teacher and his mother. - One man who formerly connected himself with us sat there, and declared before us all that he had never thought of leaving his old religion.

During the morning examined the central school

The Neverginga free schools recite generally far more accurately than these village schools. I think however with a little attention their condition may be greatly improved - The villages catechists and teachers assembled in the course of the afternoon - and appeared much interested and some of them a good deal affected with the description which was given them of the manner in which the money they received was collected in America - they made promises and resolutions, & in view of these things to be more faithful in future. - After another short meeting which the wives of these men attended - I walked to Suranum - the last of our villages in this immediate vicinity returned after dark and found the people who were desirous of making the most of my visit again assembled - whilst I gave them some parting advice one of the old catechists wept - these pleasing manifestations of feeling gave me a little encouragement. The next morning rose with a lightened heart and proceeded to the large town of Illeangoode - on my way stopped at 2 of our villages - examined the schools and preached to the people Christians and others who assembled. The inhabitants of one

manifested a hospitality which we seldom witness - as we were leaving they brought to us all as much milk as we needed, and several accompanied us a long way as a token of respect. Illiangoode is a place of great importance containing as I was told a thousand families. Here we found a small rest house for Europeans & others. Soon after arriving I sent the catechist into the town to see, if possible the Brahmins, or other chief and influential men. to inform them of my arrival and my wish to consult with them on matters of interest to themselves. A number soon came when I appointed the hour of meeting, and requested them to bring as many of their friends as possible, it had the desired effect of drawing a great number to the building and afforded a good opportunity during my whole stay of distributing tracts and conversing with some of the most influential of the people, though the conference ended as I supposed it would in their refusing as a body to accede to my propositions. one of the head men seemed well disposed towards them - Had the people been Heathen instead of Mahomedans as the majority of them were. I doubt not some of them would have consented to the agreement which I presented for their acceptance - In the Evening we proceeded to a town of equal size about 9 miles distant while here I lodged in the only building that could be found erected in honor of some Sannyassee by the Sivagunga Rajah for the use of travelling devotees or pilgrims. - Many visited me - both the evening

and ensuing morning were occupied in conversation with them — Two Brahmins with whom I had a long interview stated that they had quite a library of Christian Books in their house — one of them had had several conversations in that town with Messrs Poor, Ward and Lawrence. — The young man who had charge of the building, made with much interest some inquiries relating to the sufferings of Ch. and their object — These gave rise to one of the most interesting conversations I have yet held during my tour. —

Early in the evening of this day Wednesday the 1st. day of the Month, reached a village in which we have 6 families. after dark they assembled in a little bungalow built by the mission — Men, women, & children attended — after the meeting they could with difficulty be persuaded to return to their houses, for more than an hour they remained — The parents desired me to hear the children repeat their catechism, and the women too waited to shew what they had learned — It was pleasing too to hear them freely, from their own good will, consulting about providing for my comfort when I should visit them again — I endeavoured to tell them in as plain a manner as I could, the simple plan of Salvation by Christ. —

Two days afterwards I wrote in my journal as follows, "Palumpatur — Sep 2nd —

Yesterday was passed in a small village, about about 12 miles distant mid way between this and Mullienenthal — (the last named village) — Here there were no Christians — on my way to this place passed through quite a number of flourishing

villages. — In the evening the people assembled in the commodious & well built bungalow for worship. — The services were somewhat protracted — after the sermon, in which I dwelt on Sin — as a disease of the soul, & as a wound inflicted by the great serpent administered the sacrament of the Lord's supper to 11 communicants, and that of Baptism to an infant child of one of our catechists. — On the following morn the people again assembled — the congregation was large. After the service all present individually repeated the Lord's Prayer, & some of them parts of a Scrip. Catechism. — Whilst the catechist examined the school — I received the reports of all my village helpers for the month — and gave them the necessary directions about their stations. — In the evening of this day returned to Sivagunga. —

In this tour, I visited in the 11 days of my absence 26 villages (including all Christian villages connected with this station save one); and conducted about 30 religious services.

Nov 5th. Owing to a delay in dispatching my report — I am enabled to record the especial goodness of the Lord to our family. — On the 1st of the present month my wife was de=livered of a son under circumstances of much mercy — The Lord dealt with her in great tenderness in the hour of trial — she is now gaining strength and will soon as we hope be able to resume the duties of the family — The child also appears strong & healthy — May we be enabled to con=

secrate this precious treasure to the Lord.

I trust you will excuse the length of this communication & believe me

My dear Sir

Yours affectionately

E. Webb

Rev. Rufus Anderson D.D.

Missionary Rooms

Pemberton Sq.

Boston

Rec'd Feb. 1, 1848.

Ans. Feb. 24

Swagunga Nov 20th 1846.

To Rev R. Anderson

My dear Sir,

More than six months of my missionary life has now past. By this time you will be expecting to learn what impression these first few months of missionary labor, on Missionary ground have left upon my mind. You will be expecting to learn in what way they have been employed. The duty of corresponding with you on these points is & will be exceedingly pleasant & profitable. We do feel it, a great privilege, in this heathen land so far from dearly beloved friends & christian society in this way to hold intercourse with them.
From long acquaintance with Missionaries & their work You have learned their peculiar sources of joy as well as of trial & are thus better prepared than others, who love us & are deeply interested in our work, to sympathize with us. I fully believe that you are not only prepared to, but that you do & will joy in our joy & weep in our sorrows. My heart dear Sir, feels no shrinking from the fullest & freest expression of its feelings in correspondence with yourself. I do not write now nor do I ever intend to simply because it is the rule. I do not write for other eyes than your own & those immediately connected with you in office. I write because my heart says so. I write because I believe you will receive all I may communicate with the kindness of an elder Brother in the work of the Lord.

The other day I read the sermon which you preached under circumstances peculiarly interesting & solemn to myself. It refreshed & strengthened my heart exceedingly whilst it brought back most vividly all the scenes & exercises of that day to my imagination. — Since that time when I was set apart by my fathers and brethren to the work of a missionary to the Heathen, the Goodness of the Lord has been exceedingly great to myself and dear wife. He has fulfilled the long cherished desire of our heart in permitting us to commence our labors among those who know not the way of life. Of the pleasant, & prosperous voyage with which our mission company was favored you have already heard; we were enabled to make a beginning in the study of the language which has been of essential service, the ladies of our company are particularly ~~sensible~~ impressed with the value which the little knowledge which they then acquired, has been & will be to them. ~~when~~ family cares commence soon & their studies are then necessarily very much interrupted, if they know nothing when the numerous & miscellaneous duties of a Missionaries wife commence, they are in great danger of being discouraged — At Madras, our company received a very kind & cordial welcome and felt we were among dear brethren

and though we staid a short time only our hearts were warmed exceedingly towards them. The journey across the country was long & fatigueing, but all excepting Bro Herrick who travelled on Horseback bore it remarkably well — When we reached the field of our labors we thanked the Lord and took courage, as for myself and wife, the mission judged it advisable for us to remain for a season in the then unoccupied house by the east station — Here I remained pursuing my studies for about four months; In July, three months after our arrival my wife was delivered of a son, thus did the Lord make our hearts glad. As there was no physician our hearts would sometimes fail us in prospect of this event — but there was no true ground for fear — The Lord was very gracious in the hour of trial — The little one has continued in general, strong & healthy ever since. — In August last we moved to this, our station. Since that dark & gloomy year when so many of the mission died — this station had been vacant, and it became most evident that a missionary was needed on the spot to superintend the various departments of this field — In a few weeks I learned something of the nature of the work, both around the town & in the villages, true it was a very little, but it was enough to overturn some

of the many false though very fondly cherished ideas which I had entertained in relation to the effect of missionary operations.— It appeared to me then as though all that had been accomplished was hollow & worthless— that there was no such thing as genuine piety to be found, & what was more, scarcely the form of it. At first I was almost overwhelmed with astonishment, disappointment, & discouragement— for all seemed to be seeking their own & not the things which are Christ's— for a considerable time I could take no other view of the work than this— but I have gradually been gaining clearer & more distinct views, as I hope & believe they are, & have been enabled to take other views of the work than those most gloomy ones which first presented themselves. And yet, my dear sir, the fearful reality cannot be evaded, in relation not only to this people generally, but also to those who have professed to come out from among them that their moral perceptions are exceedingly obscure, & their hearts & lives, as a consequence exceedingly corrupt. One of the very many difficult things for a missionary in this country to learn is: How to

judge of character. How widely different are the tests which the missionary must apply from those which are, correctly enough, adopted in christian countries! If we should stretch these dwarfs to the dimensions of that bed, which some good but erring friends at home would have us use for the purpose, we should tear them limb from limb. How greatly do we need the wisdom which cometh down from above to guide us in this matter! — I feel somewhat encouraged with the prospect of being soon able to speak to this people in their own tongue of the wonderful works of God. My ~~ow~~ time is now mostly occupied in the study of it, & I make it a rule, to avoid as much as possible all ~~duties~~ engagements that would hinder this, which I regard as exceedingly important, and almost indispensable to success, at least for myself. There are some excellent missionaries who have the faculty of speaking with much ease to themselves, & much interest & profit to their hearers by means of an interpreter, in this way much good I doubt not has been done. But for myself I am persuaded there is no hope of success in this

way. I have consequently not adopted it - as a practise, in public assemblies on the sabbath - though in private social meetings I have generally made use of an interpreter. On one occasion only I have preached through a native assistant. - Since commencing this letter the Lord has been pleased to deprive us of a dearly beloved sister, & a Brother who has long & successfully labored in this field - our Sister Muzzy's death will be a great & permanent loss to our little missionary circle - we had all learned to love her, her heart was so full of gentleness & kindness, she was as a mother to us all. How great the loss wh. our beloved Bro has sustained, but the Lord fulfills his promise to him - "As thy day is so shall thy strength be". -

May the God of the widow & the fatherless sustain the heart of our bereaved sister & 2 of her dear little ones. -

We are looking forward with anxious interest for our dear Brethren who are now upon the great deep we need their help, we do need it much. - There is a great work here in this Madura district to be done, & the Lord has opened the door, he has opened

it wide, & he invites us to enter. The villages are all open to us, more than open - they will not only receive us when we go but they will come to us. I am sure there have not been less than fifteen or twenty companies from villages, some of them thirty & even 40 miles distant where the missionaries have never been, that have visited this bungalow for tracts & christian instruction during the short time that I have been here - These are generally men of influence, in the villages from which they come - with some of them, I have had the most interesting conversations, & some have manifested great anxiety about the salvation of their souls - During the short time in which I have been here nine villages have applied for a school teacher & catechist, & have signed the agreement, which is always required of those to whom we send such instructors. These agreements they have drawn up and signed without any previous knowledge on my part of their intentions.

- This is the bright side of my short missionary experience - but it is a bright side, for which we thank the Lord, & rejoice. —

Our Annual meeting approaches. These meetings have been pleasant & refreshing

As it respects the business part of these meetings I may say I have felt it to be my privilege thus far to adopt the advice of the board in not voting during the first year. I should be glad to prolong the period yet another - one year's tuition is full most us qualification for voting on important Mission business. Praying that the Lord may guide, & sustain you in all your numerous & responsible duties - I conclude - remaining - My dear Sir - Yours very affect'y E. Webb

Care of Mr. J. Lim... London

Rev. Rufus Anderson DD
Mission Rooms
Boston

Rec'd April 21.
Ack'd June 24

Shanghai Nov. 10, 1847

Siwagunga March 26th 1848

Rev. & dear Sir

Since my last letter dated Nov. - 1847. I have made five tours of considerable extent through my station, in two of which I have been accompanied by my wife and family, of these, 2, were made in December and one in each of the three succeeding months, Jan Feby & March, occupying in all 43 days the remainder of the time excepting one week at the anl meeting, has been spent at the station, - of the time spent here, together with attention to the usual duties in the week and on the Sabbath, I have been able to devote three or 4 hours of each day to the study of the language.

Your letters bearing dates respectively of the 10th & 14th of Decr 1847 call for a full & clear statement of facts in relation to our work, both in the villages & at the station - The present crisis in our mission, moreover, demands such a statement, I am aware of the difficulty of communicating correct impressions, even though every fact as stated be strictly true, - It is often difficult to form correct impressions ourselves with all the facts before our eyes, as appears from the different impressions which the same facts produce when viewed in different circumstances & in different states of mind - not to speak of the apparently conflicting facts which constantly present themselves in every department of our work.

In the account which I propose to give of our operations in this station, I will commence with those at the centre

Here we have a Boys Boarding school, Town free scho[ol]
Girl's school, Sabbath & weekly preaching with other services,
Preparandi Class, & a class in which Teachers, and Monit[ors]
of the free schools are instructed.

The Boarding school ~~contains~~ numbers 16 boys, befo[re]
caste movement there were ~~more than~~ about double this numb[er]
studies are in English and Tamil - There is a teacher f[or]
departments - None of the boys are at present memb[ers of]
the church nor do I know that any of them are the [subjects]
of serious religious impressions - Though I have reason [to]
believe they do not all neglect private prayer - In [regard]
to caste among the boys - I cannot believe after all
that this feeling is eradicated or its influence over [them]
much weakened, though we do not allow any outw[ard ex]
hibitions of it, the parents of these boys are some of [them]
professing Christians, some of them heathen - one or
them are from Pariah families the remainder fr[om]
of higher caste - The Cook has professedly renoun[ced]
caste - The Eng. Teacher is a boy educated at th[e]
but not a member of the church, nor has he reno[unced]
his heathenism or his caste distinction - The ex[pense]
of the Institution in its present condition is about 5
per an. - I should remark, that a portion of
of Mrs Webb or myself is devoted daily to the inst[ruction]
of the boys and the superintendance of the ~~food~~ purchase
of their food clothing &c - of course devolves

The free schools 2 months since were
number and contained about 350 children -
one after another of these schools has been broke[n]

for want of funds. our present number is four with little over 100 children- It has been a great trial to us to disband school after school and to cut down to such an extent those that remain- For these very schools we have been providing with much care and some expense teachers in structed in the Doc. of our religion, & have only by anxious and constant inspection brought them to the condition in which they were when called to disband them. It is indeed true we have not reaped all the fruit we had hoped from this department of our work, and most, or all who were educated at our schools have grown up in many respects as other heathen- But shall we say we have accomplish'd nothing, by all the instruction which has in this way been communicated?- Although we should be constrained to admit even this- Have we not in this way been fulfilling our divine commission?- Have we not been making known the gospel, & that too under circumstances in many respects highly favourable?- to the young - daily & hourly - by our books & by our preaching?- But we need not admit that nothing has been accomplished for 1st we have trained up a class of readers, & 2nd we have initiated a multitude of readers into the use & true meaning of many of our religious terms- we have in this way & by

these means prepared them to hear our preaching - and
them on a footing widely different from that of the unedu[c]
or from that of those educated in Heathen schools - B[y]
our free schools too we have added to the daily increas[ing]
number of those whose superstitions & bigotry prejudices aga[inst]
our persons, and books give place to a degree of inte[rest]
in us, & a sort of respect for us. ~~which other~~ [illegible]
- Thus much has actually been accomplished by [our]
free schools, and that too under a system which I [am]
by no means confident is the best or most effective
Improvements may, & doubtless will be made, [but]
we are surrounded by difficulties in every att[empt]
at improvement in this branch of our work -
1st The teachers, as a general thing, are only anxious [to]
obtain as large a remuneration as possible, & this end they [are]
often ready to secure by any means however unjust, they [care]
little for us or for the children whom they instruct - If it [should]
be said why employ such, It is answered (and this [is the]
2nd difficulty) we must take such as we can get, and [such]
as are to be got among the inhabitants of the town, none [but]
these can collect a school - The parents will not send [their]
children to schools taught by those with whom they a[re not]
acquainted. A third difficulty arrises from the d[islike]
and in many cases hatred of the parents to the religious [instruc-]
tion which we communicate, & to the practice of attend[ing]
religious exercises - They only submit to these things [for]
the sake of the secular instruction which their childre[n]
receive at our schools - Beyond a certain point we
cannot press strictly religious studies - without ce[rtain]
disaster - Notwithstanding these difficulties, [illegible]

imperfection of our system, good has resulted, and this be it remembered with a comparatively small expenditure of funds - The whole expence of the free school department in this station last year did not amount to 500 Rupees. The present year 25 Rupees per month only is allowed which leaves, after deducting the stipend of the school superintendent 18 Rupees for the monthly support of all the free schools connected with the station - (and, (excepting the Madura North) ~~at~~ the same appropriation is made to each of our stations)

If now a still further reduction, as required by the letter just received be made, I see not how the system can be supported at all. -

There are many and important reasons which might be urged for the continuance of the female schools which have been established at our stations - Many of these reasons will suggest themselves instantly to your mind - I will only notice one - It is a pleasant and interesting field for the female missionary - by the superintendence, and instruction of a school of that nature she is greatly assisted in acquiring a knowledge of the language. and the appropriation ~~expense~~ is exceedingly small, by far too small - it being ~~the~~ ~~appropriation~~ for each girls' school being only 100 Rs for the year.

If it be asked - How much of the missionary's time does the proper superintendence of these diff. departments of education necessarily consume? - To such a question it would be difficult to give a satisfac

tory answer — Probably the opinions of no two mis-
sionaries would exactly correspond on this point —
would allow them to occupy a very small portion, &
the entire management & superintendence to native Helpers —
others with a different estimate of their importance, &
passing by other modes of operation, would devote
best of their time and strength to their perfection.
It is possible that schools may exist, & in some cases
to some extent prosper under the care of Native Ass-
with little or no supervision on the part of the Mis-
sionary. — In connexion With these remarks, the question proposed
may be answered negatively.
1stly The present extent of our educational operations is
such as necessarily to prevent a missionary having
charge of a station from acquiring the language. The in-
tercourse with the natives which the supervision of
schools renders necessary may be of great service to
young missionary — This is eminently true of his
in the Boarding school — as the boys' knowledge
of English is always exceedingly limited in this stage
their education If he does anything for their spiritual
benefit — he must do it through the medium of their
language. The value of the Female school in this res-
has already been noticed
2ndly The present extent of our educational operations
does not necessarily prevent or even hinder a mis-
sionary having charge of a station from preaching

the gospel to the full extent of the power which God hath given him - I will rather speak of myself, if I am hindered in this sphere of labor by these means the fault is my own - If I choose my town schools are my preaching stations, and excellent ones too they are - There, none will dare molest me, and often besides uninterested strangers I shall have the parents of my children as listeners - Disband the schools, and facilities for preaching are removed - facilities for finding access to those who may listen not from compulsion but from a willing mind ~~[illegible]~~. -

3rdly "The present extent of our educational op.ns does not prevent a missionary hav.g charge of a station from extending his preaching labors to the villages & towns of the district whether near or more remote. -

It is ~~[illegible]~~ an opinion which has been expressed more than once in ~~[illegible]~~ the business meetings of our mission ~~that~~ and one in which I believe the majority of the Brethren concur, that with the present amount of labor at the station half the time of a missionary might be safely devoted to touring & preaching in distant villages - And during the other half ~~of [illegible]~~ whilst in person superintending the schools &c at the station - as often as health would permit he might visit for preaching the villages & towns in the immediate vicinity. -

It appears then, that although we cannot number many conversions as the fruit of our school system

It has not been entirely without success -- That wh[ile] further reduction would be disasterous, such redu[c]tion is unnecessary as supervision does not not [prove] any hinderance to the Missionary in the discharge of other & more important duties.

It is objected to our Sabbath & week congreg[ations] at the stations that the attendance is not volun[tary] but compulsory. - That the educational departme[nt] is most anomalously the basis of the preaching dep[art]ment. That should the former stop the latter wo[uld] stop with it. -

It is indeed true that all the regular attend[ants] upon the religious services in the centre at this (for I will speak only of my own field) do [in] some way receive assistance pecuniary or otherw[ise] from the mission - It is too true that by far [the] greater number of those who constitute our congreg[ation] attend from rather fear of the pecuniary loss which they [by ab]senting themselves might occasion than from any [love] to the worship or ordinances of God's house. -

This is an evil - and one over which we constant[ly] mourn. - But how shall it be removed? If we d[isband] our schools - then would the end be accomplished - We should indeed have reduced the number o[f] sensual, selfish hearers - Shall we to finish th[e] work dismiss the rest? - We should then indeed be wi[thout] a congregation and in one sense, the evil would ~~indeed~~ ~~be gained~~ removed, but would our object be [gained]

attained? — assuredly not — The great object must now be to collect a congregation of voluntary hearers — But the question will naturally arise whether we have not thrown away some of our best material — whether in storming the strong hold of sin & error we have not needlessly abandoned one opening which by dint of long labor we may have effected, in search of a more eligible position to begin a fresh attack. — True, it requires faith, strong faith, to believe that our unwilling hearers will ever be brought to love the truth for the truth's sake — And so does it require faith, very strong faith to believe that the curiosity of the hearer by the way side will ever give place to an eager panting after the words of life — Follow your Missionary, dear Sir as he leaves his home and enters the crowded street or the busy bazaar — He knows well that there exists in the heart of every one he meets a bitter hostility to the truths which he is about to announce — He lifts up his heart to God for faith — & commences to make known his message — At Some turn aside it may be & listen from curiosity to the white mans talk — He is encouraged & for many successive days declares the same tidings goes & returns — Now curiosity has subsided, neither the stranger's face, nor the stranger's words any longer attract attention, his heart is ready to sink within him. — but he knows that the work is Gods — and he seeks for more grace & wisdom — — Let your imagination follow him once more — The scene

is somewhat changed - He is surrounded by a crowd, who are
ing through with evident impatience to his words - He is about
to distribute among them some books which he has brought,
will all wait for those books - for some are curious to know
what they contain, others desire them for the scraps of
Heathen Poetry they may contain, others desire them
school books for their children, and a multitude are
base enough to desire them for the sake of the paper
which they are printed - He can always get collect
audience with his books, - Is this then his volu
congregation? - Has he done more than transfer his
willing audience from the church to the streets? - and the
will arise whether in adopting this last expedient to induce
to listen to his message, he has not proceeded on the ve
principle which led to the disbanding of his schools and
breaking up of his former congregation? - A compulso
attendance is better than no attendance at all -
had better by far retain our selfish worldly-minded
reitterating in their ears all the while the admonition
of the saviour - "Labor not for the meat which perisheth,
for that wh. endureth unto everlasting life" at the same
taking heed that we neglect not the injunction of
Master "Go ye into the high-ways & hedges & compel
to come in"

I will now endeavour to give you a brief account
of the state of things in our Christian villages - In doing
however I shall not deem it important to enter minutely

tistics — Perhaps it will be sufficient to state that the villages themselves 11 in number, vary in size, containing from 10 to 50 families of which, some four, five or six have nominally renounced their superstitions & embraced the Christian faith, among these a few individuals in some of the villages only have been admitted to the privileges of the church. In eight only of the eleven villages schools are now in operation these schools number from ten to 20 children, are regularly examined once in the month by a person sent for that purpose, and the teachers paid according to the number & progression of the children — There is but one man now in employ as catechist and his labors are confined to two of the villages. The other individuals formerly in employ at Vadaikkty & the places around have been suspended on account of their unwillingness to renounce the caste distinction. Since their suspension, these persons have manifested a most unchristian spirit, and though on the spot have neglected to attend even on Sabbath the religious services which I held in the village — The more I tour among my villages the more am I confirmed in the opinion expressed respecting them in my last communication — They are not stable, they rest on no deep & strong foundation — I must confess I do not feel certain of them — And indeed upon mature reflection I see not how we could anticipate that it would be otherwise — Only a few months since and between these individuals and their heathen neighbours there was no difference not even in pro-

fession. They had little or no knowledge of even the fi
principles of the Christian religion. and in this respect
they were on a footing with their fellow villagers. Ign
superstitious, and wicked as they were, they were in
-ced, for some motive or another to apply to the Miss
ary for Christian Instruction— This motive, whatev
was, was sufficient to induce them to subscribe
names to certain conditions which were presented
school is immediately established in their village
taught generally by one of their number, which
Children & the children of their neighbours attend.—
there is a "Christian village" or as it now stands a
"village congregation"— It is visited occasion
by the Missionary who during his short stay g
them as much instruction as his means of acc
to them will permit—
Reasoning without a knowledge of further fa
would lead infallibly to a conclusion in resp
to their actual condition, which would diffe
little from the fact as it really exists—
We know that the Spirit of God does here & the
graciously influence the mind and heart, & prep
for the reception of the truth when it shall be made
- Such instances, there is however reason to believ
are rare.— Perhaps among the multitud
the ignorant who profess a desire to renounce their s
stitions, & adopt the Christian name there may be so
like Cornelius who really desire to know, & are will
to embrace the truth. But charity will no

low us to think that the number of such is at all considerable. What then can be the motives of the remainder? Whatever they are, they are surely not, such as to warrant great confidence in their strength or permanence.— It will probably appear in the report of the mission that the schools established in these villages are of a character differing essentially from those which are established for the education of purely heathen children— The support of these schools is in reality, a fulfillment of the engagement which we made with the parents of the children, when they expressed to us a desire to be instructed in the doctrines of the Christian Religion.

It was my intention to have referred more at length to tours which I barely alluded to at the commencement of this letter— I mentioned that in two of my tours I was accompanied by my wife and children.— The length to which this letter has already extended prevents me from referring to the particulars of these tours— Some pleasant, & somewhat encouraging incidents occurred which it will gratify me to communicate in my next report.

With sincere respect

I remain

Dear Sir

Yours very truly

Edward Webb

Rev. Rufus Anderson D.D.

No. 33 Pemberton Sq.

Boston

U.S.A.

Rec'd July 12, '11

Ans'd Nov. 24

Swaganga

To Rev. Dr Anderson

My dear Sir,

Had not my last quarterly containd somewhat full expression of my views on several of the important subjects ~~referred to~~ earnestly presented in your recent letters to our mission, I should have written you more definitely & fully at the present time — There remains two or three points to which I will briefly allude.

In the sermon which you preached at my ordination there occurred a sentence which impressed me at the time & has since then often been suggested to my mind — "The Mission school is a fold within the church" — If I now understand the meaning of this sentence, which seems to contain the seminal principle of your theory in respect to Mission schools, it is this, The Mission funds cannot be expended, in the establishment & support of an educational system having for its object the aggressive enlargement of the church, or the extension of her boundaries over heathen territory ~~occu pied by~~ but rather in fostering & training up the generation of youth springing up within her limits. —

Admitting the soundness & wisdom of this theory I remark in the first place — That I cannot regard it as excluding the Town free schools from a limited ~~sh~~ support from the Mission funds

The appropriations for free schools have never been so large in this station as to justify the statement that "their support was the object of the educational establishment." $12 per month is all that is appropriated to this object the present year. Whilst the amount expended upon those directly ~~inclu ded~~ pointed at by your rule, is more than 4 times this amount. — My views of the extreme importance of this branch of our work were expressed in my last communication —

I fear that as a mission we are rather in danger of carrying your views on this point to an extreme — & thus by a too hasty and sudden change of policy weaken the confidence of the native community in the soundness of our judgment & the stability of our institutions. I fear, that with all the good that may have resulted from the caste movement among us — we are suffering not a little on this very ground. The minds of a majority (perhaps) of the Brethn. were prepared previous to the reception of your letter not only to accompany you but precede you in "reform". — A most striking proof of this was given in the letter of Mr. Tracy (written by the direction of the mission) which you have doubtless received. In that letter it was shewn that the appropriation made by the mission before the reception of your letters, for the difft. purposes of education — did not amount to the proportion to which you hoped eventually it might be reduced — now this sudden reduction operates powerfully on the native

mind, they make no great change but with great deliberation & calmness - Radicalism in any of its forms is synonomous in their minds with rashness - The last years appropriation for the free schools was halved, and the question of quartering it was for a time seriously entertained - and this too, whilst our Sem'y. & Boarding Schools were crushed almost out of existence by our caste measures. - I know you will give us all credit for desiring with full hearts the welfare of Zion - but, in perfect consistence with this and the most affectionate esteem one for another our judgments may & on some of these points do differ.-

A second remark I would make is - that our village schools are not by your rule excluded from the appropriate range of the Church's benevolence. In my view these schools are folds within the church - In this view too, I believe there is unanimity of sentiment among us - The object of these schools is the instruction of the children of those who profess to have nominally renounced their former superstitions & embraced the pure Christian faith. others of the Breth: have I believe shewn this at large in their letters - I therefore drop it

Your views in relation to the Boarding schools and Seminary accord in general, with those of the mission.

In connexion with this subject there is only one point to which I will briefly allude.

The suggestion has been made & is entertained by some of us with great earnestness - That of uniting the four Boarding Schools in one & connecting it with the Semy. - This whole matter is submitted to you for decision - I therefore will give in a few words my reasons for dissenting from this proposition. -

I My first reason is - That the time of a missionary and his wife may be very pleasantly and profitably employed in superintending the education of a limited number of boys in an institution of this description.

More than half of a Missionary's time will not, & indeed ought not for his own & his family's sake to be spent away from home. - The female Missionary will spend nine tenths of her time at home - How shall this time be employed? Part of it will of course be devoted to study and reading - But in a country station where visiting & receiving visits occupies no time an hour or two may be spent daily in the instruction of a class of boys - For one I enjoy this part of my work exceedingly - and when at home meet my boys three times a day - twice for religious instruction & devotional exercises & once for general recitations

- The sabbath exercises too are rendered more interesting from the presence of a class of youth who understandingly join in the exercises - Besides we feel more interest in the boys individually than, we could were ~~the~~ a large number collected into one place & that at a distance - and as they are youth from our own congregations - than the Brother and Sister who might have charge of them under such circumstances would be likely to feel.

II My second reason is that parents will feel a greater reluctance to send their children to a place so distant, & to the charge of a person of whom they know nothing - They will perhaps send them to the care of one whom they see continually & whom they may have learned to respect and love - but how hardly will they send them, when so young to strangers, and so far.

Undoubtedly the Boarding School department under such circumstances even would be filled but not with such boys as we should most desire to secure - we should more frequently get the children of parents who would send them for the sake of their food & clothing only.

III A third reason grows out of the great evil which almost always results from the constant intercourse of so large a collection of youth. The danger is great in our own country - how much greater is it here - At present the numbers are so limited that they ~~may~~

be regarded as family schools. & the danger of contamination is proportionably diminished.

IV The expense of one large establishment wo^d be greater than that of four smaller ones for sho^d all be removed to one place the time of one Missionary & his wife must necessarily be devoted to them. The hour or two, which under the present arrangement the 4 Breth^n having charge of these schools, daily devote to them, could not be spent more profitable to themselves or others.-

On these and other accounts I am greatly in favor of continuing them on their present foundation.

Since I last wrote, I with my wife and family have had the privilege of visiting the dear Brethren & Sisters in Jaffna - We enjoyed our short sojourn among them exceedingly - I was astonished & delighted with what I saw of the progress of the work in some of their stations - There is a great work begun. - Christians at home have no occasion to be discouraged - There are no indications in any part of the Mission field in India, that the work of genuine conversion to Christ is to be a rapid one - But on the contrary it is

evident that the faith & patience of the church is to be tried & thereby confirmed by the nature of the work & the difficulties attending it. – Let but our brethren at home expect reasonably & they will never have occasion to be discouraged – & most assuredly, they will never be disappointed.

The garden of the Lord in Jaffna will in time, if we may trust present appearances, yield sweet flowers & golden fruit. – Their blossoms & buds are far more abundant, rich & hopeful than anything I have as yet seen in our barren soil.

But I must bring my letter to a close

With sincere esteem

I remain

My dear Sir

July 29th 1848

Yours affectionately

Edward Webb

Rev. Rufus Anderson D.D.

No_33 Mission Rooms

Boston U.S.A.

Webb

Rec. Oct. 20, __ "

[illegible]

Boarding School,

Jaffna Mission.

Putney Hills ~~June~~ Feby 28th 1869

Rev. and Dear Sir —

Since I last addressed you the Lord
[has] seen fit very severely to afflict us — About a month
[s]ince both our dear children were attacked with cholera
[a]nd within a few hours were numbered amongst its victims
[Tw]o days after I also was "nigh unto death" by the same
[fe]arful disease, but the Lord had mercy, and graciously
[pr]eserved my life — lest my afflicted and deeply stricken
[w]ife "should have sorrow upon sorrow"
Lucius our eldest a boy of 2½ years had just recovered from an attack [of]
measles, when the "feebleness of my own health, as
[w]ell as that of Mrs ~~Bell~~ made an immediate visit to
[th]e Sanitarium necessary — at that time Allyn our other
[ch]ild, sixteen months younger than his Brother was enjoying good health — This dear little boy had
[a] remarkably good constitution, and excepting only one slight
[a]ttack of diarrhoea had never suffered from sickness of any
[ki]nd — Very early in the morning of the day on which we as-
[ce]nded the hills — he was taken very sick — and before
[we] were ready to start, his brother also, — I myself was too
[un]well to make any preparations for our journey having had symp-
[tom]s of ~~a~~ cholera the evening previous — Notwithstanding, as
[bo]th Cholera and Jungle fever were raging in Penacoolam
[w]here we were staying — and as Bro. and Sister Rendal also were
[ab]out to go up to the sanitarium that morning — we thought
[it] best to proceed — At this time we had no idea that
[ou]r dear children were sinking under the influence of that
dreadful disease. — When we had ascended about one
[th]ird of the way — my bearers set me down and I awaited the

the arrival of my wife and children — at this time our
appeared to be in a dying state — several times on the way
wife thought he had breathed his last — when again, and
again he would revive — Not wishing to delay a moment
than was necessary — I hastened off the men — My
was borne by two men in a blanket tied to at both
a bamboo — and immediately behind me — When we
spot it seemed exceedingly doubtful whether either of our
cious babes would live to reach our mountain house
entreated the men who carried my wife & the child
keep as near to me as possible — both on account of
anguish of my soul for the dying boy — and on account
the probability that I also should need assistance on the
— But the cruel creatures disregarded my request —
arrived at our Bungalow nearly two hours before
— The bearers had put her down on several times refused
carry her further unless she would pay them extra for
the infant who was dying by her side — Although she
— them repeatedly — and entreated them for pity's sake to
they seemed delighted to take pleasure in increasing her
— ternal agony — She was carried in a frame covered with
sacking — which the men on six different occasions put
upon the hard rocks — Though exceedingly feeble, she had
up thro' the whole distance supporting herself with one
with the other her suffering infant — at times the dear
was exceedingly restless — at other times, its screams
most piercing and heart-rending — As soon as
after our arrival we put both into a warm bath

and administered Calomel - for two or three hours we
tried to sustain life by stimulants, but all was unavailing
- at 1/2 past 6 O.C of the same day (Thursday 25th)
our sweet little Allyn breathed his last - once more,
and for the last time, my dear wife clothed his sweet
form -
But our cup was not yet full -
You are a father - judge then with what feelings
we left the lifeless body of our youngest to return
to our first born and only remaining child - although
loving we saw instantly that death had marked
him as his own - The intolerable thirst induced
by the disease was consuming him - The hardest
heart must have broken to hear the pleadings of
the dear child for water. - "Please mama give me
water" - "Please mama" "Ayah call papa" - "Please
papa give Lucius water" - But water would aggravate
the disease - and though our hearts were bursting
with parental anguish - we must refuse. -
About 2 A M the same night his Angel Spirit
joined that of his departed brother.
The next day we had their grave dug in a sweet
little valley about a 1/2 a mile distant from the house
and my wife taking in her arms the youngest & I
the eldest we laid them side by side in one coffin
and followed them to their last resting place.
- One sweet remembrance we have connected
with last hours of our Lucius - I cannot forbear referring
to it here. A few moments only before the death

his little brother – & when lying by his side – he commenced repe[ating]
his usual evening prayer – It had been his custom to sit every e[vening before]
going to bed upon his mother's lap & listen to a simple bible sto[ry &]
to follow her word by word whilst she repeated that little [prayer]
"And now I lay me down to sleep" &c – on this occas[ion]
however he commenced of his own accord to repeat it [stop-]
ing however at the third line – "If I should die before I [wake]
I pray the Lord my soul to take & this I ask for Jesus [sake]"
the whole of which he repeated with emphasis – an[d his]
prayer was doubtless heard –

Two days after the death of our babes – I was laid [low]
by a violent attack of the same disease – Whilst we [used]
every means within our power we felt that our [trust]
must be to the great Physician – Human aid was [not]
at hand but – He was near – and ~~sent~~ brought relief –

Can we not admire the wisdom & love of our [heav-]
enly Father in sending, & then removing this severe ill[ness]
just when, and as He did – By sending it then, [He]
diverted our minds for the time from the fearful desolation of our
family – and by removing it when & as he did He put [a]
song of thanksgiving into our mouths, instead of weeping [&]
lamentation. –

"Let us praise the Lord for his goodness, & for his [won-]
derful acts to the children of men"

Yours
My dear Sir
In the labor & fellowship of the [Gospel]

E Betz

My dear Sir—

I have rec^d a letter from Mr North in whi[ch he]
refers to some conversation he had with you about
[..] &c—&c— I had determin^d to send it with a notice of
[...] containing explanations &c—by this mail—But have
[at] last concluded to forward it by Bro Hoisington
[w]ho is about returning to America— This Bro. is ac-
[qu]ainted with me—& knows more or less—what my
[re]putation is in the Mission—&c— May I then beg
[yo]u to suspend, if it may be, your judgment on those
[p]oints unfavourable to my reputation which Mr North
[co]mmunicated to you.

With sincere esteem I remain
My dear Sir Yours very truly
E Webb—

May 1st 1849
[Pa]sumalie

Rec^d July 17. 1849.

Ans. ~~Feb. 9th~~ July 20.

Rev. R. Anderson D.D.

No 33 Pemberton Sq.

Boston

U. S. A.

Tirrumangalem

Sep. 1849

Rev. Dr Anderson

My dear Sir

I have had no opportunity of writing to [you] since sending the annual report. — With that report I [for]warded you an account of our domestic afflictions. —

During the first six months of the year I was too feeble to [do] much actively missionary labor — Since July my health has [bee]n gradually improving — and I am now, tho. merry, as strong [as] at any period of my residence in India —

The first 3 months of the year were spent at the mountain [san]itarium — the succeeding 3 months mostly at Pasumaly where [Mr]s Webb in the month of June was delivered of a daughter. — [D]uring these latter months I made one or two visits to [m]y field, and when at a distance superintended it as well [as] my own health, and my distance from the work wd permit — of course I have nothing particularly encoura[g]ing to report — our native assistants need constant and watchful supervision. —

The operations of the station continue much as they were when reported in Jany. — I have thought best, however, to suspend for a season the girls school, and the [...]ree schools, until a missionary can reside there,

and personally superintended them.—

At the July meeting of the mission I was at my own request removed from Sivagunga to Dindigul, (this latter station having been left vacant by the removal of Mr Rendall who took Mr ... labors.) The reason for this change was, that considering the state of my health the Siv. field was too large for me profitably to superintend — the villages are numerous & at a great distance from the centre. The reason was thus approved by the Breth: and I was accordingly requested to take charge of the Dindigul station.—

As no Bro. was prepared to enter immediately upon the field which I should vacate — I have retained the supervision of that station also — at during the present meeting it is expected a Bro. will be appointed to relieve me of this duty.—

Immediately after the July meeting I visited with my family my old field, and made a short tour into the villages — I was much pleased with the progress of the Boarding school boys in their studies — and the Christians I saw in the villages appeared more firm than my fears had led me to anticipate.

Previous to the removal of my family to Dindigul I went with Mr Rendall for the purpose of learning the

character of his operations. In this town I spent 12 days visiting with him the distant parts of his field.—

In Aug. we removed to our new station and after a few days occupied in arranging our new abode, I visited Pulney with my wife the ~~Pulney station~~, the only village congregation now connected with this field. This is 34 miles distant. I am not able to give you statistical accounts of the number of Christians in this village. Mr Rendal has doubtless already informed you. I was somewhat pleased with what I saw & trust that a good work is commenced.—

After a few days spent at home I set out with [illegible] (who occupies part of the house with us) on our way to the quarterly meeting. We visited the same village again and spent a sabbath among the Christians there. On Monday following, ascended the hills at the foot of wh. the town is situated (and from which they take their present name) on our way to the sanitarium for the purpose of seeing some work which Bro F. is superintending there. After a few days descended by the Pena coolum pass on our way to Tirumungalum where our present quarterly meeting is held.—

I have much cause for gratitude to God that am[id]
all my journeyings during the last 3 mos I have been [pre-]
served from severe accident - and my health on the [whole]
improved. With esteem I remain Yours very t[ruly]
Edward W[...]

Rev. R. Anderson
Sec. of A.B.C.F.M.
33 Pemberton Sq. Boston

Recd. Dec. 20. 1849.
Ans. Dec. 29.

Dindigul August 1850

My dear Sir—

Since I last wrote you, I have been absent from my station about six weeks, during which time I visited with my family the town of Tranquebar on the sea coast— It was there, as you may remember, that our late beloved brother Lawrence died— His remains were interred in an old tomb in the burial ground connected with the Lutheran Church in that place— As it was the desire of the members of our mission that a suitable monument should be erected and a tablet inscribed to his memory— I went with their permission, and superintended the work to its completion— His remains lay beside the first protestant church that was erected in India, and hard by those of the first protestant missionary— During my stay at Tranquebar I saw very little of the missionaries— They are as a class of men remarkably foreign— and to a stranger apparently unsociable in their habits— I must remark however, that the Secretary of their Society the Rev. Dr. Graul who is now making a tour among the Indian Missions is a very decided exception— We enjoyed his society much during all our stay— He is a thorough scholar, and well versed both in Indian languages, and literature— From the extent of his reading in the Sanscrit I should judge he has

a good knowledge of that language.* He seem[ed]
surprized when I told him you had never ...
our missions in India, though they had existed ...
times as long as that connected with their Society.

He spoke quite freely on the great subject of [con-]
troversy now carrying on in the Indian Church ...
the subject of Caste - on this point he sympat[hizes]
with his brethren of the Lutheran denomination ...
Country - and maintains that it is not a relig[ious]
but a civil distinction - associated however w[ith]
many and great evils, which should be erad[icated]
not forcibly, "not by might nor by strength" - but [by]
the preaching of those doctrines and truths wh[ich]
will best counteract them - He disapprove[s of]
all coercive or disciplinary measures - and lays
down as a principle - that in dealing with the "evil [of]
caste" an outward & visible cause will produ[ce]
only an outward & visible effect - not a spiritu[al]
and radical one. Notwithstanding th[e]
peculiar views which the Missionaries of the B...
Society entertain on this subject - and the strang[e]
want of sympathy which they manifest toward ...
brethren in other Societies, they appear to be go[od]

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* The enclosed sketch of Mr. Lawrence's tomb was taken [for]
Mrs Lawrence by the lady of Dr. Graul. As there [was]
no person in Tranquebar who had any knowledge of dra[wing]
she kindly offered to attempt a sketch of it - Although [she]
has, as she professed to us, no knowledge of the a[rt]
the drawing is accurate in its proportions - ...
as you see, not quite consistent with the rules of perspec[tive]

men, hard-working and pious missionaries and, I may add, (notwithstanding the Popish tooling which a thoroughgoing Protestant cannot help perceiving in their forms and formularies) - they are doing good - and there is no doubt that the great Head of the Church is owning their labors, and impressing his own seal on their self-denying efforts to honor him.

You are doubtless aware that this Socy com-menced its operations only some ten or twelve years since - Previous to that time the Tranquebar Mission had become almost extinct - so far as spiritual life and power were concerned entirely so - The last of the royal beneficiaries was thoroughly Socinian in doctrine and preached it openly in the church there. This man was on the ground when the Rev Mr. Cordes the first of the Berlin Society's Missionaries entered the field, some ten years or more since.

It was about that time that the Tranquebar mis-sion was made over by the King of Denmark to that Socy. Now, they have quite a number of good men in this part of India - who are "burning and shining lights" - but though comet-like their orbits are somewhat eccentric - and are on this account not a little in danger of coming into collision with those whose track they cross. I must con-fess I am sorry we made over to them our Poothecotta Mission. If we could not have superintended it ourselves the Propagation Socy Missionaries

ought to have had it — They could, and wo[uld]
have taken it off our hands, and they are [incom-]
parably nearer to us in every respect than the [...]

on my way to Tranquebar, but more [espe-]
cially on my return I had many opportunities [of]
seeing the operations of the Prop. Soc.'s Mission[s]
in the Tanjore district. — And I must say, I wa[s]
most agreeably disappointed — They have been [and]
are still sadly misrepresented. They doubtless
in former times laid themselves open to charges, which
ignorance and hatred have most unjustly colored — [They]
were probably too lax in receiving members to the[ir]
→ mission — They did connive at caste both in a[nd]
out of the walls of the church — though never, so f[ar as I]
can learn, at the Communion table — They [had]
extreme difficulty of finding suitable missionar[ies at]
home — They may have been led, too hastily, to [lay]
hands on unworthy persons in India & elsewhe[re]
— Their counsels were, it is true, for many years u[nder]
the direction of what has been termed, (in refere[nce to]
the Christian Knowledge Society) "a mere book-[...]
Society — as from this society formerly all their f[unds]
were received — And even after this arrangement
ceased — Their operations were for the most part [under]
the direction of the High Church party — as this pa[rty]
dominated in the Committees of the Prop. Socie[ty]
But within the last five or six years these evils [have]
been fast wearing out — It is true, they [...]
retain the doctrine of the church of Eng. in refe[rence]

to who are the proper subjects of baptism — but as a body they require evidence of conversion previous to administering the Lord's Supper — And from what I saw of their church members, as well as from personal conversation with the missionaries on I should judge they are as conscientiously stringent as ourselves on this point — — With respect to their present position on the caste question I think it both firm and judicious — — Since the "Madras Diocesan Committee" (which is a Subcommittee of the Parent Soc.) has been formed — their affairs have in almost every respect assumed a new and more favorable aspect — The present Bishop of Madras who is chairman of this Committee, is an eminently pious and judicious man and is particularly careful as to the character & qualifications of those whom he inducts to the missionary office — ~~Many~~ Several of the men connected with the Tanjore mission, though East Indians are men of good education & a vigorous mind, and men who appear to enter heart and soul into their work I cannot speak of their missionaries in the South as I have only had the pleasure of meeting two or three of their number. — And — with respect to the Parent Society — I learn, that quite recently many thoroughly evangelical men have been elected into their Committee of management. — — The Society in this country has a quarterly periodical of some 50 or 60 pages lately commenced in Madras, edited & in great part sustained by their own missionaries which bids fair to be of value to us all. —

these men are not by any means "High Churchmen" did not hear one of them express the least sympathy either Pusey or the Bishop of Exeter though the ments of both these personages were frequently freely discussed during my visit among them.

You would be pleased with the people, and brotherly feeling which they manifest — They not forbear on several occasions to express regret that the rigid rules of their church for them to invite me to take a part in their for public religious exercises — though on several occasions they evaded the rule, and invited me to preach. when I suppose they would term service informal — I allude to this fact that you may see the spirit of the men. — The Lord prospering their labors in that region as well as south.

Before I close I cannot help referring to the of instructing and training the native catechists in their employment. At Erungalore, the of the Rev. Mr Kohlhoff. son of the late venerable sionary of that name — I was present at their semiannual examination of catechists — nearly hundred from the different stations of the mission assembled — The subjects had been appointed previous examination, and they had been regularly instructed in them by their respective missionaries on this occasion there were three topics — one and exegetical, one doctrinal, and another

from Ecclesiastical History - formal Questions on these subjects were prepared for the occasion by a committee of the Mission - All who could write freely on paper were required to answer these questions, and present their answers in writing before leaving the room - Each Missionary received the papers of his own catechists ~~on~~ which he examined, and selected from them two of the best - These being again collected were examined by the whole mission - and prizes awarded to the two best. - There was also a viva voce examination conducted by all the missionaries present. A mark was then put to the name of every catechist who returned a correct answer - and prizes awarded to the two against whose ~~marks~~ names the largest number of marks was found at the close of the examination - I believe the prizes are generally in money, though occasionally in books - The standing and pay of the catechists are regulated partly by these examinations, and partly by the reports of the missionaries as to the diligence & piety of the catechists. - I have been thus minute in my description of their plan - as I perceive in your last letter to the mission that you enquire on what principle the standing and pay of our catechists is determined.

- In observing the operations and plans of this society one or two questions of practical importance to us as a mission presented themselves to my mind

1 Does the system of paying catechists which we pursue offer sufficient reward to zeal and talent when connected with piety?

I suppose no man whatever his previous habits

of expense in living, or however talented could
our mission with the most distant prospect of
more than 20 or 25 Rupees per month and ex
in special cases not above 10 or 15 Rs – It is
that for the class of catechists which we have
far had in our employment this remuneration
abundantly sufficient. It is as much as the
class of men in any mission would receive –
There is no opening in our system, for a man
would take a higher stand than any at present
us has taken – There is such an opening in
of the Prop. Soc. And as the result, they have
now some most able and excellent native
men among them – who are not only faithful mission
-aries but who stand high in the esteem of their bre
in the ministry, and equally high in that of the
agents & officers of Govt. They rose to their present
step by step simply on the ground of talent and piety
the result proves the wisdom of the arrangement
were made to secure an object so desirable.

2 Is it a wise policy on our part, to exclude the
Indians from our system of agency. – The extent
the Prop. Soc. has availed itself of the help of this
forms now one of the very distinguishing features
its operations – Whether they have been wise in
these men, as they have, a majority is a point
all would not agree – The evil, if any exists from
cause would not be felt under their system of
much as under ours – Whether in their selection
of this class, they have not in some instances

deceived, and disappointed - is a point on which some would have little doubt. But whether the majority of these men are active, intelligent, pious & faithful laborers is a question which none who have seen their work would for a moment dispute.

- It is a waste of words to expatiate on the particulars in which they are inferior to Europeans or Americans - no one doubts but that in many respects they are = and still the question arises - Is it a wise policy on our part to exclude a class of men who have been and are now employed to so good effect by other societies - a class of men who are daily increasing in numbers intelligence & consequently in importance in all parts of India? -

But I cannot proceed -

On our return from Tranquebar we visited three of the stations of the Wesleyan Society and though these missionaries appear to be most laborious & devoted men - they seem to have accomplished but little - The fact is they are cramped with their system - Wesleyanism is not sufficiently accommodating for Missionary work in India - This form of church government was prepared for a time & for a class of people for which it was doubtless adapted - But its incorporated rules and regulations cannot on legal grounds be sufficiently modified to suit a time and class of people that differ in so many respects from those for which it was originally designed - One of the greatest difficulties among them is the rotation of Missionaries as of Pastors at home - It appears they are not expected

to stay more than ten years in India - And then to be rather inducement and encouragement to the missionaries to return, as a circuit & good pay given them as soon as they reach home. Another ble, and not a small one is, the amount of English they are required to perform - many of their sta seem to be selected with this object in view, an missionary's time and thoughts are thus diverte from their legitimate sphere. Many of them who really love the missionary work complain of these difficulties. When I visited their and saw their work I could not help feeling evils of being fettered by rules & regulations by a church or a body of men at a distance can be but sparingly acquainted with -dition & necessities of the people for whom undertake to legislate.

The London Missionary Society has, it would seem gone the opposite extreme - making each missionary, in ma places independant of every other, and then in allo them to carry out their own plans. In accordance this principle - when some twenty years since several their missionaries were associated in labor in Tra -core - they determined on commencing a number of stations, widely separated, assigning one or at most missionaries to each, according to their plan - every had full liberty to carry out that plan of labor, accorded best with his own habits of mind or feeling, or his preconceived views - & to continue, modify or d

as he saw best fit. In the course of a tour which I took to the North of my field in January last I visited the Station of the Rev. Mr. Addis of Coimbatoor. He has been 25 years in the Country - for the first 4 or 5 years he labored in the Travancore district, and was one of those who were removed to the station he still occupies in carrying out the experiment referred to above - His labors have been crowned with a good degree of success, and he has collected a congregation and church of considerable numbers - He has accomplished this work by means of common schools for heathen, in connexion with the direct preaching of the Gospel in the town and neighbourhood - In his efforts to bring men under religious instruction - he has carefully & scrupulously avoided all influences which were not either intellectual or moral and spiritual in their character. The Rev Mr. Sechler of Salem of the same Society, has adopted and carried out the opposite principle - viz, that every influence not immoral in its nature or tendency may and ought to be used in our efforts to bring men under the sound of the Gospel. He has consequently in connexion with his station large establishments of carpenters - Bricklayers Brickmakers Blacksmiths, &c, &c all of which he either superintends directly or by means of his catechists & others. The individuals employed constitute his congregations & it is out of these his church grows - This is very much as we find things in our own Station at Manipy - where the congregation consists principally of persons engaged in the printing office - And, I may add, like *that* too, all

Mr. Lechler's establishments not only are no burden [to]
the Society, but to some extent, furnish him with [means]
for his Schools, and other operations – "Mr. L. b[elieves]
(and justly) that by his plan he has done much [to]
break down the caste feeling – as he has brou[ght]
many to see and feel, that there is no necessity fo[r one]
to pursue the trade of his forefathers – In
In returning on my way to Tranquebar I spent [a]
day at Coombacoonum the station of the Rev. Mr. [...]
of the same Society – He is an East Indian, but a[n active]
and faithful laborer – With almost every other m[issionary]
– ary in India he mourns over the small numb[er of]
clear & decided conversions which as the result of the p[reaching]
of the Gospel. – There, however, in conversa[tion]
with him and other missionary brethren – I c[ame upon]
quite a number of interesting cases of very deep and to
appearances genuine conviction and conversio[n which]
have been most encouraging to my own faith [to]
labor on in the field allotted to me.

Since my return from Tranquebar, I have twic[e visit]
-ed my Puluey congregation, and was on both occa[sions]
much gratified with the evident improvement which they [have]
made under the instruction of the new catechis[t]
I have placed among them. – I was particularly p[leased]
to see by the accounts which he keeps of their daily [at]
-tendance at Evening prayers, as well as at the Sab[bath]
services, that they were much more regular than [for]
-merly. – I was also struck with the evident imp[rove]
-ment in their behaviour during worship – The

was a degree of decorum in their manners, especially in those of the women, which I have not observed in any other village congregation - One other little thing, marking progress, which pleased me much was this - After Sunday morning service, each, and all present, including a little infant in arms, put a small piece of money equal to about the half of a cent into a charity box which they had prepared and set up in the church - It was the more grateful to me, because it originated among them - as I do not remember having ever suggested the thing to them

In my last visit I was accompanied by Mr Webb - on that occasion I dedicated to the worship of God a little church which we have just built there - The old building was quite too small to accomodate ~~the m~~ all the congregation - The dedication service took place on Saturday morning, when the neat little edifice was filled to overflowing with our own people and others who attended from curiosity - In the evening another meeting was held when the catechist preached - After this service about one hundred individuals, including the members of our congregation & their friends partook of food which we prepared for them - It was to them a time of innocent mirth & social enjoyment - On the following day we held two services on both of which occasions the church was well filled and many who could not enter congregated around the door and windows - In the evening I administered the ordinance of baptism to the infant son of Paul, an old and well-tried Christian of that place - We then commemorated

the occasion of the opening of our little Chapel
the celebration of the Sacrament of the Lord's
sup. — During my residence in
I have visited this station eight times, and
seen a very gratifying increase in the congre
as the result of these repeated visits, and of the
-bors of the catechist — During the last
months the ~~convictions~~ evidence has been ~~gaining~~ accum
in my mind, which has led me to the concl
that Pulney rather than Dindigul is the prope
place for the residence of the missionary in charge
"East Dindigul Station"

Since reading your last letter to the mission
which you make allusion to the importance of
selecting proper sites for our central stations — I
endeavoured to put down in writing the conside
thought on this subject into which I was le
by the investigation of the practical question, whe
Dindigul or Pulney was most adapted for the
of the Missionary.

I trust the importance of the subject will be a
ficient apology for the unusual length to whi
it will necessarily draw out this communic

The question is this —

How should a mission decide upon the si
their central stations, or in other words upon
site of the missionaries residence in his fi
In answering this question I shall assume the
following — Propositions

The Spirit of God ~~does~~ makes a selection of particular localities, of particular districts, towns and even villages as scenes for the display of his converting grace.

I This selection is not subsequent to, and in consequence of the selection ~~of the~~ which a mission may make, and the labor which it may bestow upon these places – but previous to, and in our view, entirely independent of them.

II In accomplishing the merciful designs which are embraced in this selection, whilst He may, by His Providence, carry on to a certain extent a preparatory work in ~~those~~ ~~spots~~ ~~which~~ the spots he has thus selected – The Spirit of God ~~so far~~ does, universally, so far as our knowledge extends, make use of human instrumentality in carrying out the work He employs His church in the person of its Missionaries. –

III A Missionary can (other things being equal) best cooperate with the Spirit by residing on the spot which that Spirit has selected as the fit one for his own operations

IV Every Missionary should ~~be~~ reside in that part of his field in which he may with the greatest facility & to the best advantage cooperate with the Spirit of God.

I assume the first three of these Propositions because they are admitted by all Calvinists, and by the majority of Arminians and under these two distinctions all at present engaged in the Missionary work may be ~~classified~~ – To the last two ~~of these Propositions~~ – No one who has

any knowledge, or experience on the subject will object — To my own mind they appear plain to plain to admit of prooff — & too obvious to admit of objection / Further

I have assumed these propositions because they are the acknowledged principles upon which all Directors of our Foreign Miss^y. Societies proceed in those parts of the earth to which their labors are to be directed. — For although the command of the Saviour to preach the Gospel ~~to all the world~~ is universal neither the church nor the world ~~have~~ are at the present time prepared for the ~~universal~~ unlimited fulfilment of this commission. It has become the duty of those who have the direction of the funds and labors of the church to make a wise selection of those parts of the earth in which their missionaries may in obedience to the command "go and preach". — But in making this selection they must be influenced by considerations which shall appear to designate the country, district or town selected, as better prepared for the labors of their missionaries than others — and the facts which indicate that such spots are in some respects, in a more favorable condition than others, for the commencement of missionary operations — They also consider as indicating the mind of the Spirit in relation to such places — that "He has thoughts of peace and not of evil to give them an expected end" — In this important but exceedingly difficult investigation the following are some of the facts which usually guide them.

1st The political relations of the people.

as friendly or otherwise to Christian nations, as peaceful or warlike in respect to the surrounding tribes or nations (b) Their social condition, including only such considerations as would ~~affect~~ impede or ~~advance~~ favor missionary operations - such as - the fact of their being stationary or migratory &c, &c (c) Their disposition to favor or oppose missionaries, (so far as this can be discovered) (d) The healthiness or otherwise, of the climate (e) The general course of God's Providence in the history of the people developing his plans in relation to them.

By such facts as these they endeavor to discover to what particular spot the Spirit points as the selected field of his own operations, adopting the principle that the ~~channel~~ direction in which he intends to work - is the direction in which He would have ~~the~~ His Church work - and, in fact, the only ~~direction~~ one in which it can hope for success in connexion with its labors

If it is proper for the Directors of our Societies at home to be guided by the Principles embraced in the Propositions just stated, in the selection of the site of the whole mission, & in sending their Missionaries, so far, to occupy the site thus selected - It is certainly proper for the mission to be guided by them in deciding upon the site of all its parts, upon the particular spot in which the missionary shall reside, and as a consequence on the ~~spot~~ upon which more than

upon any other his labors and influence m[ay]
be bestowed &c

In the IV Prop. I have inserted the qual[ifying] in parenthesis
phrase "other things being equal" — A Mis[sionary]
can, (other things being equal) best coop[erate]
with the Spirit by residing on the spot w[hich]
that Spirit has selected as the fit one fo[r its]
own operations. — I regard the Prop. as [indi-]
cating the rule, and the qualifying exp[ression]
as pointing to such exceptions as should [be]
made of those places in which from the un[health-]
ness of the climate, or from other causes, the hea[lth or]
comfort of the Missionary or His family wou[ld]
be seriously endangered.

With this remark I proceed to exhibit [the]
manner in which these principles should be a[pplied]
in settling the question which we have p[roposed]

— It will be remembered that the result [to which]
we were brought by those principles was —
a Missionary should reside in that p[art]
of his field in which he may with the g[reatest]
facility, and to the best advantage coop[erate]
with the Spirit. —

But in the first establishment of a Missio[n it]
will be found to be exceedingly difficult a[nd in]
most cases quite impossible, to discover from [the]
scanty data which will then exist the probab[le]

sphere of the Spirit's future operations.—
On this account there will generally be two distinct periods in the history of every mission, which embraces in its field of operations a large district, as the Madura and Ahmednuggur missions in India.— when the question of the location of missionaries will arise as practically important—
In the first place, when missionaries arrive newly in the field they must reside somewhere, and the question of locality must be decided now— But it will generally arise a second time for decision after experience has thrown light upon the general character of the district, and after the results of the Spirit's work in connexion with their labors in this or that quarter are developed.
In the first instance, the only considerations which can be supposed to furnish any data, by which a mission may decide upon the site of their stations will be some or all of the following.
(a) Statistics of population &c— (b) Social condition of the people— in India, under this head would be included— first their caste— their poverty or wealth intelligence or ignorance, and questions of a similar kind—, (c) their apparent willingness or unwillingness to listen to preaching and to receive religious books &c— (d) the climate of the place— its general healthiness, as well as that of the district around. (e) Its nearness or remoteness from other

places which may, in the above and other [illegible]
appear eligible - (8) The means of access to [illegible]
(9) The facilities which may or may not exist [illegible]
the place, or its vicinity for obtaining articles [illegible]
sary for a family, or for procuring proper site [illegible]
a dwelling house, church and school rooms

These are about all the criteria, which in its
establishment a mission will possess, by which
may be supposed to be able to determine the
sites of their central stations. -

As their work proceeds, and the designs of
Providence and Grace are developed - it [illegible]
appear that the selections which were thus m[ade]
were right or in other words, were the very
in which they may with the greatest facility and
the best advantage cooperate with the Divine Sp[irit]
- It may appear that the selections were goo[d]
not only for the reasons that then existed, but
for others then unknown - but which were s[ub]
sequently brought to light by the actual working
the Spirit.

In most cases however, it will in course [of]
appear necessary for various reasons to aban[don]
the spots previously selected and with the
light which Providence and experience, ma[y]
have thrown upon their fields of labor, to fix
other sites in which with every facility for

seconding the movements of the Spirit, they may most effectually accomplish the object of their mission.

But in order to prove that such a course is expedient the following things must be made to appear

I That the Spirit of God has not by directly operating to any great extent in the spot previously selected confirmed that selection, but by that not working there he has indicated that the choice was not made in accordance with His will.

II The second thing to be shewn is — that sufficient time has elapsed and sufficient labor been expended on the spot to make manifest the design of the Spirit on that point. In other words It must appear that all the people both in the stations and its vicinity have had repeated opportunities of hearing and understanding the truth

III It should also be shewn that through the occasional preaching of the word the Spirit is clearly operating in some other, & somewhat remote part of the field, and that consequently, whilst the missionary resides in the previously selected station he cannot with the greatest facility and to the best advantage cooperate with that Divine agent.

IV It should also appear, that the particular spot in which the Spirit of God may be moving is not in any important respect unsuited

for the residence of a missionary. For if it pro[illegible]
serious disadvantages, which would endanger [illegible]
health or happiness ~~of~~ or the health and hap[illegible]
of his family – he cannot by residing in the[illegible]
with the greatest facility and to the best advan[illegible]
cooperate with the Spirit.

I think these four heads will be found [illegible]
embrace all the points necessary to be conside[illegible]
in determining upon the propriety or otherwise [illegible]
abandoning previously selected and occupied stations [illegible]
of any other – for I cannot think where all
particulars unite in favoring such a change [illegible]
minor considerations – such as the expense[illegible]
may have been incurred for building ~~the~~ in th[illegible]
station, the labor which has been bestowed th[illegible]
and the amount of money which has been expended [illegible]
the form of the salaries of missionaries and cate[illegible]
– or the partialities of individuals for the spot [illegible]
be allowed to have any influence in the decis[illegible]

I proceed to draw from this discussion the [illegible]
lowing inferences.–

I If a particular fact in relation to the pro[illegible]
site of a new station helps to illustrate the fu[illegible]
mental rule which we have laid down, th[illegible]
missionary should reside where he can best [illegible]
erate – with the Spirit, it is valuable, if not, it is useless –

If for example experience has taught us [illegible]
from the fact of a large population existing

particular spot we may expect that the Spirit
has selected that, as the field of his operations,
then this fact is valuable, but if experience will
not permit us to found on this fact such an expec-
-tation then the fact is as useless as would be
a statistical return of the number of rivers or trees
within the same compass. Again - If experi-
-ence teaches us that persons of a certain caste
are generally more open to the operations of the Divine
Spirit than individuals of a higher or lower caste
then the fact that such persons are found in large
numbers in a certain town or district will be
valuable in settling the question of central stations
- but if the facts which have come to our know
-ledge will not justify us in concluding that one
caste is more open than another to the influences
of the Spirit then to say that the people are Brahmins
or to say that they are Pariahs is to say nothing to the
purpose in settling the question — Lastly - If our
experience or that of those who have preceded us
furnishes us no data by which, previous to the la-
-bors of a Missionary we may expect that one spot
farther than another will be the scene of the Spirit's
work then no facts in relation to such places should
be adduced, for in the discussion of a subject of
this nature, facts which are not data are worth-
-less. —
As facts in relation to a particular spot, furnish, previous to

the labors of a Missionary but doubtful evidenc[e]
the propriety of selecting that for the permanent [resi-]
dence of a Missionary — The Mind of the Spi[rit]
this point should be proved by faithful and sy[stem-]
atic labor. — For in the decision of this q[uestion]
no facts are so clear and convincing as those [which]
exhibit the actual result of a Missionary's labo[r].
I speak of systematic labor because it is only by r[egu-]
-lar, methodical, and progressive preaching of th[e gospel]
throughout his entire field, that the missionary [can]
indulge an unhesitating conviction, that he ha[s in]
relation to every part of his field of labor disco[vered]
the mind of the Spirit — He should, in the first [place]
direct his labors more especially to those living in [and]
around the station — The gospel should be so pr[eached]
that if possible every individual in the immediate [vici-]
nity may have an opportunity of hearing and embr[acing]
the truth. Having accomplished this, the circle of [la-]
bor should ~~may~~ be extended, less time and strength shou[ld be]
expended upon those who ~~whilst~~ although they have heard, or
had an opportunity of hearing, the truth, have rejected [it]
more upon ~~to~~ those at a distance — He should thus proc[eed]
widening and still widening the circle of his labo[rs]
till he reaches the utmost limits of his field — unle[ss]
indeed, it should appear, in the prosecution of his l[abors]
that from the success which attends them in a partic[ular]
locality — that further extension is unnecessary.
By these systematic efforts for the salvation of men he [will]
best satisfy his conscience — that he is free from the bloo[d of]
all. and will moreover proceed ~~in~~ a manner best adapted [to]

cover the gracious designs of the Spirit. – If after having thus preached the Gospel throughout his field, he should meet with no success he will be perfectly safe in concluding, that the spirit has not made choice of that field as the scene of his own work, and that therefore it is his duty to seek another, that he may there may make a similar trial. – And by doing so he will only be following the example of the apostles, who when addressing some that had heard and rejected the truth "waxed bold and said – It was necessary that the word of God should first have been spoken unto you but seeing ye put it from you, and judge yourselves unworthy of everlasting life – lo! we turn to the Gentiles". –

– In strict accordance with these remarks I proceed to a third Inference – viz – That every missionary must be an evangelist, until by the preaching of the Gospel, a church or churches have been collected in his field of sufficient importance to occupy all his strength and time. This would not indeed be a necessary inference if such a division of labor could be made as would enable a missionary after the apostolic method to appoint suitable persons to take the charge of those churches. – thus leaving himself at liberty to commence again in another circle, the same course of systematic labor as that which he at first prosecuted. But persons suitable for such a trust are not at present to be found – and until they shall be found it will without doubt, be the duty of the missionary – to spend

that amount of time and strength, which may appea
necessary for the preservation, establishment a
increase of the work which the Spirit may hav
commenced through his labor. Should he
have remaining time and strength, that may,
ought to be devoted to the preaching of the tru
places where it has not been made known, or in
it afresh upon those who have previously hear
rejected it.

IV. As the spot in which a missionary resides ~~upon~~ his
-trance upon a new field is selected, not from an
cided evidence that the Spirit intends to operate the
but either from doubtful data, or simply from the
that it is the centre of the sphere ~~for~~ in which he
pected to labor, nothing should be done which wo
to give a factitious permanence to that spot. —
It must be, at first, quite uncertain whet
that ~~spot~~ will be the site of his permanent resid
— It is therefore inexpedient from economical
-sons that the establishment should, at first, be
permanent character — No more should be ex
upon the residence of the missionary than is actu
essential to his health or that of his family — An
respect to churches, it would appear to be exce
inappropriate to erect costly, and durable build
before the need of them is indicated by a cong
of Christians collected on the spot.

To make the establishment at first of a perman

character is unwise for other reasons. — A number of such establishments in inappropriate spots, endangers the free operation of the true principle upon which the work should be conducted — They greatly clog missionaries in their movements, and a mission in its counsels.

V I infer that the number of missionaries which it is proper to send in the first instance to a particular district should be regulated by the size of the district which it is proposed to occupy, and that subsequently their number should be increased, or allowed to decrease, as by their labors the mind of the Spirit in relation to the selected district, is developed. Much evil has doubtless arisen from the selection by a particular Society, of a field too large to be properly cultivated, by the number of missionaries appointed for that purpose — Such a course will either prevent others from entering, that they may avoid the appearance of interfering, or it will bring the missionaries of different societies into a relation with one another, which may suggest to some the idea of unchristian rivalry — but although neither of these consequences should actually be the result such a course is unwise, as it will either lead to an unsystematic and superficial method of laboring, or by pressing too hard upon the few engaged, stimulate them to imprudent exertion — To avoid these evils the number of missionaries should be proportioned to the extent of the field chosen — Nor should too large a field be allotted to each one — For this

continent of India which is so extensive, and so open
missionary labor — within the space of five or six
after acquiring the language, a missionary has been
-ble to complete a thorough and systematic un
missionary labor through the field allotted to him, we
fairly decide that, that field is too large — Upon
principles eight or ten years labor, would decide the
-diency of continuing the mission, until that period
the number originally appointed should be sus
if at the expiration of this period, little or no sig
the operation of the Spirit should be observed, in
-nexion with the preaching of the truth, that missi
should be dropped or allowed to die out — so true
in this as well as in other respects — that a mission
which the Spirit of God is not found is the most
place on earth. — If, on the contrary, by the succ
may attend the labors of the missionaries — the Spirit
indicate that as the chosen field of his own ope
not only should the number of laborers origina
-ent be maintained — but they it should be in
and the rule of increase should be the amoun
success realized — In other words we should
allow the Spirit himself to determine — not
whether we shall labor here or there, in this
or in that — but also to what extent our efforts
be directed here, and to what extent there — If we
regard this rule — then we must proceed with

-le - and we must be the subject of all the uneasiness & dissatisfaction which must necessarily result from pursuing a policy, in such a momentous business, which is uncertain - being neither aimed nor limited by any definite rule.

It will not, generally, be expedient to appoint at first more than one missionary to a particular spot nor will it be expedient, subsequently to appoint more unless the necessity of such a step should be indicated by such a degree of success as would make the labors of two or more necessary. -

Each missionary and his family are, or should be the centre of a powerful and holy influence - Before any proof exists that a particular spot is an appropriate one for a Missionary Station - we can ill afford to expend upon it the influence of two or more missionaries and their families - Until the Spirit by his converting grace has provided sufficient work for more than one, no more than one should in general be appointed there - I have however, as it will be perceived qualified this inference - because in every mission there will probably be found some, whose health or the health of whose families seems to render it inexpedient that they should be far removed from another family - There may possibly be others whose habits or temperament, seem to render the constant presence counsel and sympathy of others essential to their highest usefulness - These however & similar

cases should be treated as exceptions, and whe[re] no peculiar cause exists which would be likely [ma]terially to impede the usefulness of a missiona[ry] alone at a station, the rule we have given sho[uld] be followed – Fewer exceptions however to the [rule] would be found to exist if the suggestions cont[ained] in the last inference were followed and station[s of] a moderate size appropriated to each Missionary

VII My last inference from this subject is a practi[cal] one – that is it is one on which it seems necessary [to take] immediate action – It is as follows –

Upon the principles I have here advanced – [Palney] and not Dindigul, is the proper site for the res[idence] of the Missionary in the field committed to my cha[rge]

It will not be necessary that I should ente[r mi]nutely into the proofs of this inference in this [place.] It will perhaps be sufficient to state that u[pon] an examination of facts connected with the [two] sites I have found that the four particulars, [which] as I have before shewn, would alone render, a change expedient, combine in indicating the [pro]priety, and necessity of the change now propos[ed.]

The Gospel has been preached fully in Dindi[gul] without apparent success – It has been preache[d] partially in Palney with much apparent success

All the other important circumstances connect[ed]

with the town of Pulney as a residence for a Missionary and the minor considerations of an opposite nature such as its distance from other stations &c - are by no means insuperable, nor are they of sufficient importance to affect the arguments which appear in favor of the change.

Although about 30 years of Missionary life has been spent in Dindigul were the two missionaries ~~now~~ resident ~~in~~ there ~~[illegible] to leave~~ (with those in their employ to leave, I am not aware that a single Protestant Christian nominal or professing would be left to testify the fact. -

In Pulney ~~[illegible]~~ there are about 12 members of the church, and 60 members of the congregation -

And what is more to the purpose in this question than mere statistical returns - there are very encouraging facts indicative of a degree of stability not generally found in what we term village congregations -

The first is a slow but gradual increase in numbers, ~~and~~ an improvement in attendance upon the daily & Sabbath exercises, in propriety of behaviour & among the members of the church, in Christian character -

- The second is a gradually widening separation between them and their unconverted

neighbours – They have manifested a desire to come out from their former connexions and be a separate people. This they have shewn – by remov[ing] their residences to the mission land in the neighbour[hood] of the church – that they may all live together and [encou]rage & help each other.

But though I regard the formation & establis[hment of this] congregation (which by the way I should remark [is] of 8 or 10 years standing) as encouraging I do [not] regard ~~as~~ it as sufficiently so to justify ~~us~~ the [making of] it immediately a permanent station – and the er[ection] of costly buildings on the spot – but sufficiently to ~~ex~~ justify the outlay of a small amount upon a tempo[rary] residence – in which we would most cheerfully [reside] whilst the experiment is being made. –

With my present views I cannot contemplate [to] remain longer in Tindigul – and it is my [desire] to in strict accordance with the principles [I have] here laid down to make the experiment of [residing] in Pulney –

With Christian regards

I remain Yours very truly

E Webb

P.S I cannot now lay my hand on the sketch No. 2 – to which I referred – but will send it [next] month – as I have a communication of some impo[rtance] wh. I will then forward to you.

Recd. Dec. 13/51
Recd. for Ansd. 20/51

To the Rev. R. Anderson D.D.

Secretary of the A.B.C.F.M.

Dear Sir,

At the meeting of our Mission last month the following resolution was passed

"That Bro. Webb be requested to forward to Dr. Anderson the resolutions adopted by the Mission with respect to the Improvement of our Native Assistants - with needed explanations"

The following are copied from the book.

Quarterly meeting, Sep. 18th 1850.

Voted - "That Brethn. Webb and Taylor be a Committee on the Improvement of Native Assistants - to report at the next meeting"

January 10th 1851. Annual Meeting

"Committee on the improvement of Native Assistants reported - the report was accepted" Their report was ordered to be on the table till the next Meeting.

Voted " That Bro. Rendall be added to this Committee"

Voted " That the Catechists at all our stations be invited to come to Madura at the April Meeting - to be classed by the Committee according to their attainments, and to receive lessons for a future examination.

Quarterly Meeting April 12th 1851.

"The report of the Committee on the improvement of
Assistants" (laid on the table at the last Meeting)
adopted. — The Report is as follows —

1st That, in order to the intellectual improvement of our
Assistants, they be divided into 5 classes.

2d That the following be the subjects of study —
Doctrinal (& systematic) Theology — Ecclesiastic
History — The duties of Catechists — Biography —
graphy, and History.

3. That definite periods of study be allowed to ea
Native Assistant.

4. That every Missionary be required to hear the rec
of these studies, and to give instruction on them as
as once a month.

5. That there be two examinations in the year conduct
by all the Missionaries.

6. That the studies of the classes for the ensuing term
fixed at these examinations.

7. That the examinations be partly viva voce and pa
by writing.

8. That the questions for the written examination be
pared immediately previous thereto — by a Com.ᵉ wh

extract an equal number of questions from lists sent in by all the Brethren.

9. That papers containing the written replies of the Catechists shall be distributed among the Missionaries - each one receiving those of his own Catechists, and selecting from them the two best, to be examined by all the Missionaries in concert.

10 That every correct answer to viva voce questions - as well as the relative value of the written answers of the selected papers - be indicated in some appropriate manner, that thus the standing of each Assistant may be determined and recorded.

11 That a Sermon be delivered on these occasions for the benefit our Native Assistants.

12. That the two best in each class, be encouraged by a suitable present of books.

Signed

E. Webb
H Taylor
J Kendall
} Committee

Voted - That an examination of our N. Assistants take place at the September Meeting.

Voted That the Course of Study presented by the Com. for the coming four months be adopted - and that a copy of the same be sent to each Brother.

The report is as follows

"1st. Each Missionary shall at each examination [illegible] reports on the conduct, religious character, &c. of his Catechists — which reports shall be recorded in the [Ca]techist book"

(Before proceeding to the second article of the [report] I should remark that in a report adopted by the [Mission] which I do not however find entered in the Sec's [Book], the Committee recommended that every fact & part[iculars] of value in the history & circumstances of every [Cate]chist should be ascertained and recorded. In [order] to which a list of more than thirty questions [was] presented to the Mission. — This list was accept[ed] a copy ordered to be sent to each Missionary [with] the request that he obtain answers in writing [by] the next Meeting). A book was purchased wh[ich has] been denominated "the Catechist Book. Two or [more] pages are reserved for each individual, and th[e facts] ascertained by means of the general questions [entered] under his name.)

"2d. Any helper in the II, III, IV, and Vth Classes standing two examinations first in his Class shall be promoted to next higher class.

3d Any other member of the above mentioned classes, having passed four examinations in his class, although on no occasion first, shall be eligible for promotion to the next higher class.

4th That the case of all such shall be presented to the Mission by the local Committee in whose bounds, that member of the class may be, and considerations in favor of promoting him shall be drawn exclusively from the Catechist book.

5th That above the first class, there shall be a class the members of which shall receive the designation in English of Superintendents and in Tamil of சுவிசேஷகர் (which is a literal translation of the Eng. word Evangelists, though it differs in meaning in some respects.)

6th That any member of the first class standing at two examinations first in his class, or any other member, having passed four examinations in it, although on no occasion first shall be eligible for promotion.

7th That the case of all such shall be presented and decided in the same way as that of other classes.

8th That the wages of no number of the fifth class shall be raised above four & 1/2 Rs. per mensem – of no member of the fourth class above six Rs – of no member of the third class above ten Rs. – of no member of the first class above twenty Rs."

I may call your attention to the point that this ~~rule~~

only limits the maximum to which the salary of any indiv[idual]
can rise so long as he remains a member of any partic[ular]
class. We have no rule which decides the amount any m[an]
shall receive — his promotion in the classes gives him no
viewed by itself; for, one may be a member of the
& yet receive no more than a member of the fifth
qualifications in other respects may entitle him to no m[ore]
9th The case of all increase of wages to any member
classes, shall be presented to the Mission by the Local Co[mmittee]
in whose bounds that member may be, & shall be de[cided]
by considerations drawn exclusively from the Catechist
10th The wages of every new helper except from the [Semi]
nary shall at first be decided by his promotion in
classes. If a member of the fifth class, he shall rece[ive]
3½ Rs — if of the fourth 5 Rs — if of the third 7 Rs if
second 10 Rs — if of the first 15 Rs".

On this rule I would remark that on receiving [a per]
son into our employment of whose character & [piety]
&c. we have no personal knowledge — the only criteria by [which]
we can judge of his value is his proficiency [in reli]
gious knowledge & his apparent intellectual cali[bre]
however, are not the only means by which we dec[ide]
the proper wages of a man who has been for a[ny]
length of time in our employment. You perceive

no discrepancy between my remarks under Rule 8 and the intention of Rule 10.

We are desirous that you should be better acquainted with our Native Assistants. We wish you could have more full & minute information respecting the circumstances, history and character of each. We have a few, good sterling men - valuable Assistants to us. Would it not be well for you also to have a "Madura Mission Catechist Book". We would furnish you with brief notices of each man in our employ, which would assist you in appreciating any references which might from time to time be made to them. The particulars which would accumulate in such a volume might be very valuable. You would see the progress of our work more clearly - for you would find many who rose from the obscurity of heathenism in some little village making their light shine on multitudes - You would find many once inmates of our boarding Schools, members of our Preparandi Classes and not a few from our Heathen Free Schools sending out around them intellectual & spiritual influences - the first impulses of which they themselves rec.d in childhood & youth under our care. You would have tangible evidence of the value of our

Educational Establishment in all its branches — You w
see that by its aid we are gradually filling up
men of our own training — selected exclusively fo
own field — the places formerly occupied by forei
Finally, you would, we think, see evidence of the
mable value to our Catechists, of a training thoro
systematic, conducted from childhood under th
influence & inspection of the Missionary.

We shall be most happy to furnish you all th
mation you may desire on this most important de
ment, either in the way now proposed, or any othe
may be more agreeable or valuable to the Comᵉ.

As some time has elapsed since I had the pleas
addressing you directly on the subject of my field
labors. I will on this occasion add a few words. I
have, doubtless, written you before, had you not
ted in a letter to the Mission recᵈ many months sinc
intention of corresponding with me on the subject
last to you. It seems the Comᵉ was under som
apprehension in respect to that letter. This misap
hension has been in part corrected by the Mission
may be necessary that I remind you of the object

latter part of that communication, in which I endeavored to shew that Pulney is the proper place for the ~~evidence~~ residence of the missionary in the E. Dindigul station. So convinced was I of the importance of this view that I drew out in full the train of reasoning by which I came to the conclusion. As these reasons were applicable to all similar cases I embodied them in a letter to you. If you think it worth while to read my letter again, you will not find that the absence of success in one region is represented as a sufficient reason for abandoning it in favor of another. When you read it carefully you will not I am confident see ground for what appeared to me an unkind remark. viz. that "No wise man would adopt such an opinion" The whole subject was referred by me to the Mission. They decided to defer the occupation of Pulney until more laborers should be sent to our aid. To this decision I cheerfully submitted

and have continued my labors
Dindigul from that time unt
present. I will dismiss this subj
with the remark, that I have no
reason to change my views. I st
think that Pulney and not E. Din
is the proper residence for the m
sionary in this station.

For a number of months I w
engaged at the request of my B
on the revision of the Tentative ve
of the Tamil Scriptures, publi
by the Madras Aux. Bible Soc. It
hoped that this version on wh
much valuable time and lab
been bestowed would be recei
as the basis of a standard transl
for all the Tamil people. But
Missionaries of the Church and Pro
gation Societies in Tinnevelly, Pa
cotta and Tanjore rejected it. The
principal reason for so doing
that little or no use had been
of Fabricius, the version which h
in common use in the church
a hundred years. Owing to the d

stand which these Brethn have taken against the new version, the Society has concluded to relinquish it as the only basis for a Standard translation In consequence of which I have of course discontinued my labors on on the Revision—

I have to day corrected the last proof sheet of a Theological Class Book which I have translated for the use of our Catechists. The book is a duodecimo of 150 pages. I took Dr. Cogswell's little book as the basis & made such alterations and additions as appeared necessary to meet the wants of those for whom it is prepared. I am just commencing a Class Book on Ecclesiastical History. We have nothing in the Tamil language on this subject adapted to the wants of our Catechists. The work will of course be a Compilation. A set of Charts on a large scale including the Missionary Chart would be of great value to our Catechists. If you could send them out to us, they would be highly prized and be particularly serviceable With their aid lec-

ances could be given at our Pub
Examinations, when all our Nat
Assistants are assembled, which wo
be interesting to them and wo
tend much to expand their

I expect to write you again ere
when I will give you some acc
of the state of my field of lab
though the signs of prosperity
not particularly animating th
no ground for discouragement

With kind regards

Believe me

Yours very truly

E. Webb

Dindigul
June 20th 1852

Dindigul, June 30, 1852

Recd. Oct. 8, 1852

Ans. Feb. 6

ans. Feb. 8.

✓ Write him.

Rev. R. Anderson Esq.
No 33 Pemberton Sq
Boston U.S.A.

public

Doctor Anderson

Secretary of the A. B. C. F. M.

Dear Sir,

A few days since I left home for a
t to Palney and the neighbouring villages and am now on my return -
ill in this letter after a brief notice of my tour - give you in few
ds the history of the Congregation and Church in that place and the
lt of our labors there -

I arrived on Friday Morning, having been two days
the road, in the evening of the same day rode to a village called
noor distant about four miles north - of this place I have reason
elieve you will hear more in future reports - at present we have
two families there, the prospect however of a large increase
lattering(. The case of one of the men, who with his family has joined
s worthy of notice here - He is a man of high connexions - and
od circumstances, He was moreover, the priest of a large body
Pariahs in this region and derived from this source a very com=
table libelihood - for about a year to connecting himself with us,
ame to see me on almost every occasion of my visiting Palney -
these times he would manifest great interest in the doctrines of Chris-
ity, contrasting them with the dogmas of the Vathanthane, and
Hindoo Shasters with which he seemed perfectly familiar - on
last visit he informed me that he had resolved to renounce
connexion with heathenism and join our congregation - I was
ly prepared for such an announcement - for at that time
y member was of the despised caste - the caste who had
arded him as their gooroo But as he said he had seriously
ided upon the step I admitted him, The poor outcast members

of our Congregation were surprized to see him enter the Church, ing up before them all, hear him make the same declaration promises that they are required to make, when admitted among He will in future derive no emoluments from his office, Whe reminded him of this, he replied, that he had studied med and intended to support himself by practising it We natur fear the existence of some secret worldly motive when such parent sacrifices are made by unconverted men, If th in this case I am unable to detect them - The man seems to been deeply convinced of the folly of heathenism and of the of Christianity - and to have had sufficient truthfulness Character left to induce him to renounce the one & chose the

When I visited the village on this occa he was absent not having been previously informed of my c Some principal men among the Pariahs understanding the ob my visit, invited me to sit down and preach to them, they quite attentively for about an hour - and then respectfully ducted me out of the village -

The following day was spent inquiring into congregation, Church and school

On Sabbath morning our little Church was well filled - I preache Mark 16: 16, - My object was to shew that in the case of adults faith must precede baptism and that the Children of baptized only were entitled to that ordinance. Among the Papists from w almost all our people in this place have come, Baptism is ministered immediately to all who apply - and that not by Priest only - but by the Covilpillay or Catechist, who is often ceedingly ignorant and incompetent, Besides which, the p creatures thus baptized are taught to entertain the highest ence for the saving virtues of this ordinance, For more t

year past I have never visited this congregation without being press-
in the most earnest manner by the members to baptize their Child-
ren. I have often explained to them the Scriptural doctrine respecting
ordinance, - but they are slow to learn and with great diffi-
ty, shake off long cherished errors -

In the afternoon I visited a Roman Catholic village distant
miles South - I rode directly to the Covil or Church and as I
nd no one there, sent the Catechist who accompanied me into
village to call the people - quite a number soon came - They
d their Covilpilley had been dead more than a year and as
one of their number could read well enough, they had en-
ged a heathen boy to read Muntrams on Sunday, but that
he did not come and they had had no worship that day -
on opening the door of the church a small place about 20 feet
10 wide, I observed on a sort of stall at the end of the build-
four or five images, carefully covered with cloth to preserve
from injury. upon these images all the devotion of these poor
orant people is expended - and yet they take the name
Christians - after preaching to them and praying with them I
turned to Palney.

In the evening we again assembled in the Church
ch was as usual well lighted with five or six lamps supplied
the members of the Congregation - After reading the Scripture and
ayer, I commenced examining all the ~~adults~~ in the lessons
the past month - a number of the woman and several of
men - though unable to read, have learned to repeat cor-
tly the Lords prayer, the ten Commandments in full - the whole
the first Catechism - and part of the "Articles of Faith" The
t besides the Lords prayer and from 20 to 40 questions in
iritual Milk, can recite two or three of the Command=

ments. I am particularly gratified with the progress they make [in] their lessons. After an hour spent in this examination, I [again] admitted to the congregation a widow of the Potter Caste [who] has for some time been regular in her attendance and a[sked] to join us. This is the third individual of high Caste wh[o has] been received among us. I have been particularly anxious [that] such should connect themselves with us, before the notion [that] Christianity is the religion of Europeans and Pariahs only [should] be more firmly fixed in the minds of the heathen. I [have] been anxious for this, moreover in order that that feature [of] christianity which levels the distinctions of human pride [and] makes all one in Christ Jesus may have scope for [its exer]cise and prominent development. I have had still an[other] reason for desiring accession from differant Castes among [the] Sudras - which is that every such individual clears the wa[y] and makes a path direct from his own circle of relati[ons] to the Church of Christ the ark of refuge.

Besides this woman, and the goosoo whose case is relat[ed] above, an individual of the weaver Caste has also joined. His history must be told, for my mission experience d[oes] not furnish a case of so much interest and affording much encouragement. On my last visit I received [him into the] Church. It is about 12 months since that he first m[ani]fested a desire to know the doctrines of Christianity, from [that] time his interest gradually increased until I became well [satis]fied that a work of grace had truly been begun in his [heart]. I then most cheerfully acceded to his wish to obtain bapt[ism]. Though he learned the lessons and attended the Church a[s] regular members, he was never formally received into t[he] Congregation till I admitted him to the privileges of the Ch[urch]

the evening previous I reminded him that among Christians
could be no distinction of Caste - that they were all Breth-
one in their Lord. He replied I have thought of that sub
t and have determined to renounce all claims to distinc-
among the members of the Church - When I asked him if he
resolved on treating them as Brethren, he said, he was
lling to live with them, associate with them and eat with
if it was the will of Christ. Knowing that my Cook
a member of the Church. he offered to shew his sincerity
partaking of food with him then and there - which he did
n his wife and family heard of the step which he had
ken, they prepared to leave the place, regarding themselves
finally disgraced in the eyes of all their friends. He how=
induced them to remain by promising not to come any
re to the house without their consent. He did this, he
me with the hope that they might before long relent
If they now leave he added I can have no hope
them. For three weeks he subsisted on charity in the house
the Catechist - his wife refusing to prepare his food and threat=
to leave if he entered the house. She at last consented to cook
him on condition that he eat on the verandah of the house. He
dly acceded to her wish and with admirable forbearance and
ility continues to eat and sleep on the verandah of his
house, with the hope that he may thus overcome her opposition
this occasion when I sent for her. She immediately came,
manifested no anger or bitter feeling against her husband
her grief and sorrow she said were inconsolable - John
this is the name he received at his baptism) seemed de=
ted with the opportunity which she conceded him of speaking

with her on christianity and reading to her from christian books, I doubt not that his prayers for her will be heard and that the course so remarkably conciliatory which he had adopted will be blessed by Him who is the "Prince of Peace"

Just before leaving Pulney on my return the catechist put into my hands the names of seven or 8 families embracing over 30 individuals. All of whom may possibly before many months, be admitted to the Congregation. Several of these made application to me for this purpose on my visit in the previous month. I think it will however, as a general rule, to make them feel by a little delay that the step is an important one. I require such to shew the sincerity of their desire by regularly attending the meetings, learning the lessons and submitting to all the rules of the congregation until it seems best formally to admit them.

More than 30 children are now studying in the school here. Two months ago over two thirds of this number were children of the members. I have now with the consent of my brethren, removed eleven of these boys and girls to Dindegal where they are learning under Mrs Webb's superintendance in what I call an "Industrial School" It differs from the boarding schools of other stations in three respects. In the first place its object is different - not having any reference, so far as the boys are concerned to a protracted and higher course of studies in the Seminary or elsewhere and having no design of preparing the girls to be the wives of mission helpers. In the second place, its plan is different, Only part of the day is to be devoted to study, the rest being spent in some profitable industrial exercise

and costly character of the education and the style of living is lower. It is not an intention to introduce any branch of study which will not directly tend to elevate them intellectually and morally in the sphere in which they will move in after life - and we desire carefully to avoid by an expensive diet creating wants which in future they will be unable to satisfy.

Our design is to teach them some useful trade by which they may be able to earn an honest and respectable living. Their parents are all Coolies or grass cutters - and are entirely dependent on these exceedingly precarious means of support. We propose to teach these boys and girls the art of weaving - if we succeed, besides providing them with the means of obtaining a good and respectable livelihood - we shall have done something towards breaking up the foolish notion so deeply embedded in the Hindu mind - that a Child must pursue the occupation of his parents. In our attempts to establish this school we have already met with much opposition on this very ground - A stranger would suppose that these poor people would consider a school of this kind proposed a most valuable boon - but the contrary is true. We have had to use arguments, and even authority to induce them to send their Children. They have a notion that people will infer they are unable or unwilling to support their own Children. They had also heard of the plan of our other Boarding Schools - and consented to send their Children, if we would teach them English, give them Rice and Curry three times a day, give them Catechists' or teachers' employment when they completed their course.

and if lastly we would not require them to do any manu
labor - When they found we were firm in refusing to listen
their propositions and would not in the least change our
plans they sent the Children - but in a few days they them
selves followed a distance of 35 miles - they had altered
their minds - and wished to take the Children off with them
to this we would not listen - and they were obliged to re
turn without them - but soon encouraged as I suppose
by their parents, the children themselves, little urchins took
french leave, and one morning before it was light decamp
ed - We did not make much research for them - guessing
their intention, and concluding that as they were so small
and had no food they would certainly lose their way and
return before night - but by some means they reached their
home and remained there until my visit on this occa
sion. I am now bringing them back again - having re
ceived promises from both parents and children that
they will never do so any more They will not apprecia
ate our good intentions for years to come - not until they
begin to eat the fruit of our labors on their behalf -

We hope on the plan I have now describ
to reduce the expenditure on each child below that of
other boarding Schools during the first two years
one third - and for the two or three years succeeding
that to one half - after which we may be able to redu
it yet further - but as we shall be continually receiving
fresh children, we do not now anticipate even bringing
the expenses much below one half of the present rate

[th]e expences will be somewhat increased at first by the ar-
[r]angements which we shall have to make for teaching them
[t]he proposed trade - Our plan is to have one or two Christian
weavers - members of our Dindygal Congregation come and
live on our compound near the school house - and conduct
their business here - supporting themselves as far as practi-
cable and at the same time teaching the Children and by
eventually the assistance which they may render, reducing the
expences of the institution - Both boys and girls will also
learn the tailoring business, so as to make little articles
for sale among the mission families -

The idea of an industrial school for native xtians
in India is not original, it is carried out by the Ger-
man missionaries on the Western Coast. Under what pre-
cise plan or with what success, I have not yet learned -
It is my intention soon to correspond with these brethren
on the subject - and shall doubtless reap the benefit of
their experience

Notwithstanding this communication is al=
ready much longer than I intended it should be, I will
not conclude without giving you, as I proposed a
brief history of the Congregation, some of the particulars
of which, I have on this and former occasions detailed

It was in Decr. 1842 that Mr Lawrence first
visited Palney - He was taken by the Catechist who ac=
companied him to the neighborhood of the Roman Cath=
olic Church, It was Christmas and the people were, as=
sembled for worship. Mr Lawrence sat down near by

in the shade of a large tree which grew where our Church now stands, When their service was done, he sent for the Covilpilly or Catechist who, after some hesitation came and learning that Mr Lawrence wished to speak to the people, invited him to the church verandah where they were still standing - after Preaching Mr Lawrence prayed David the Covilpilly now says, he paid little attention to the sermon but well remembered that prayer - for it produced an impression on his mind which was never erased for a whole year. Nothing further was done - when a man who had friends in Palney, and was passing through Dindygul, being acquainted with the mission family, called at the Bunglow and induced Mr Lawrence to commence a school, Joshua - a native of Dindygul - a Christian man - the fruit of Mr Lawrence's labors was first sent with the direction to return within 15 days if he was unsuccessful - 10 days passed - but no one ventured to send a child to the strange teacher, David first set the example by sending his little brother Moses - now a member of our Church in a day or two others joined - and within three weeks Johua reported 35 Children in his school, It subsequently met with many reverses - It was repeatedly broken up and as often recommenced when the fear occasioned by the presence of their Priest was no longer felt by the Parents, Soon after Johua began his work a school room was built which still stands - A hog

whom we named Sampson at present a Reader in Mission Employment was the first monitor. Soon after the school was commenced, David had occasion to visit Dindygal Johua the teacher gave him a letter to Mr Lawrence who instantly recognized him as the Pulney Covilpillay and induced him to stay and learn for a few days in his Preparande Class. The Pulney Romanists heard of it and on his return held a meeting of all in the vicinity to enquire into his case

But Davids mind was now fully impressed with the sin of Idolatry as practised in the Roman Church - and he had resolved - let the consequences be what they might no more to act as Covilpillay - When he told them this, they used every effort to dissuade him - they tried to frighten him and actually had him imprisoned 3 days on a false Charge - His wife forsook him - and no one was allowed to render him any assistance. He then went to live with Joshua and Sampson in the school house. Hearing Mr Lawrence was on the hills, he repaired to him for advice - he was comforted and was told to look to God for help - But these trials were almost too severe and David was wavering when Mr Lawrence made his second visit to Pulney - finding that Sampson had resolved to renounce Heathenism and that David was fully convinced of the truth - he forthwith laid the foundation of the Congregation by solemnly receiving these two individuals -

A few months after this event -

three schools were commenced in as many villages in the vicinity - one taught by David (who for more than a year had been deprived of all the emoluments of his situation as Coinlpilly and had supported himself by labor) - another by Sampson, and the third by Paul, These three schools were subsequently disbanded -

In the year 1845 Gnanaperagasom as Catechist was sent to Pulney - by his labors the relations of David and Sampsons widowed mother were induced to join the congregation - He remained a year and was succeeded by Saverymoottoo the father of Rasanaiakum - he remained the whole of 1846, during which year a small tiled roof building for a chapel was erected by Mr Rendall Saverymoottoo was succeeded by the Catechist who accompanied Mr Lawrence on his first visit In the trial of the Caste question this man relapsed into Romanism - and was succeeded by Joshua the teacher, The school was then taught by Paul who has continued faithfully at his post from that time to the present In 1850 Joshua was removed to Teroomunglum - and Abraham Alleine was appointed in his place, who was succeeded this year by Thomas the present Catechist

David is now employed as a Reader at Mannoor a village 4 miles from Pulney, where a few families appear interested in his labors

In the year 1845 David, Paul and Sampson were baptized and admitted to the privileges of the Church

and 49 after nine individuals members of their families were also baptized by Mr Rendall -

In 1850 the small chapel was found insufficient to accommodate the congregation - and a house of large dimensions, capable of seating about 100 adults was built. There are now 85 individuals in the congregation who are firm in their adherence - regular in their attendance and interested in their lessons -

As this letter is already too long I will leave the account of my labors at Vellodos and other places in the vicinity of Dindygal for another communication.

With most respectful regards

I remain

My dear Sir

Yours sincerely

Dindygal

Aug. 27th 1852 (Signed) E Webb

Rufus Anderson D.D.
Secretary of A.B.C.F.M.
No 33. Pemberton Square
Boston
U.S.A.

Recd. Dec. 13/52
Ackd. March 16/54
Mem. Rcd

Rev Rufus Anderson DD

Sec^y. of the A.B.C.F.M

My dear Sir /

In my last communication I stated with some minuteness the condition and history of the Christian Church & congregation at Pulney. I have since made two visits to that place, and am now able to report a very perceptible, and pleasing progress. The congregation ~~now~~ numbers ~~over~~ has more than 90 members. - of this number two individuals, having been reported irregular in behaviour, and attendance on Divine worship, were at my last visit suspended.

You may remember my notices of John. His wife has so far relented as to consent to his living in the house; - but ~~main~~retains all her abhorrence of his course. He has no access to that part of the house where she cooks, nor does he, in fear of losing all influence over her, do any thing that a Pariah or out-caste would be prohibited from doing. A few days since she stole twenty Rupees, money which he had received as advance for some ~~weaving~~ work he had engaged to perform, and sent it to her brother in Salem. John says he could recover it, but only by finally quarrelling with her. He is content to lose it.

I have not seen in this country so decided an instance of the power of true religion. he evidently loves the Saviour

He supports himself by his own labor, and is at the same
zealous in seeking the salvation of others. + Already he i
ing in the influence he has secured over a heathen youth,
he employed to help him for a few days in his business
I have become much interested in this young man. H
an only child in a family of high caste. + His parents
him very tenderly. + When they saw the effect of Jo
conversation upon him - they forbade him to go to his h
- and refused John admission to theirs. The commands
treaties, and threats of the parents, however, were unavail
The boy's desire to know more of the way of salvation w
so strong, that he seeks opportunities of meeting John or the
catechist, to converse with them on this subject. When I w
last in Pulney he came to see me - he said he much de
sired to be present at church on the next day; ~~being Sunday~~
But, as his parents would know the reason of his absence, they
would be crying all the time. + He said he was willing
leave them entirely, for the purpose of learning the way of salva
and would return to Dindigul with me, if I would al
him - But he could not live in the house, and see their
sorrow. - When I left, + although it was quite dark, he
walked beside my bandy for more than a mile, + talking

[with]out leaving his parents &c — I thought it prudent, not to [ac]cede to his wish, till he had a further trial, and until [he] had obtained more knowledge of the doctrines of Christi[an]ity — May we not be disappointed in this interesting [y]outh — but be ere long permitted to number him among the lambs of the fold.

Since writing you last — a congregation has been organized in Manoor the town four miles North of Pulney to which I then alluded. The congregation now contains about 52 individu[a]ls. They are all, of course, very rude, and ignorant, but they appear willing to submit to our rules, and to observe the Sabbath. This, by the way, is one of the first duties we enjoin upon our new village congregations. That is, we require them to remit the usual labor of the week, and attend the public services of the church.) To the friends of Missions, at home, this may appear a very moderate and [e]asy requirement, and one to which all who have a small desire for Christian instruction, will immediately & cheerfully submit. But the truth is, it is to them, one of all their the most difficult. They will renounce many heathen [...] practices, will learn the appointed lessons, and will sub[m]it in almost every thing else. But the strict, religious ob[s]ervance of a day, returning regularly at short intervals, requires a degree of mental discipline, self control, and order which

ignorant persons, who have been accustomed from child-hood to regard every day alike, do not possess. Those who have always religiously observed the Sunday among a Sunday-observing people, can not appreciate the difficulty which these uneducated people encounter, when no visible sign indicates the sacred day. They have overcome yet another trial in yielding to this requisition, which few in Christian lands feel so keenly. The majority of the members of our village congregations are very poor. They live upon the labor of the day, and must often go without food, if that labor is suspended. Few can earn more than four or five cents a day with which food must be procured for the whole family. Then they have no faith in a God of Providence, who will take care of those who trust in him and obey his laws. May we then yield to the force of circumstances, and relax the strictness of the requirement? Our experience, our judgment, our conscience would deprecate such a course. Shall we then immediately forsake every congregation that does not yield? Had we from the first adopted this course we should not at the present time have had a Sabbath keeping people in our midst. No congregation however can be regarded as prosperous, or stable, so long as any of the members violate the Sabbath, by neglecting the worship of God

[illegible]d by attending on any part of it, to their worldly busi-
[illegible]ess — It is because, during the past two months, my Pulney
congregation has yielded to this requirement that God is bles-
sing them. "I have recently required, the catechists of every
congregation in my care, to make out, and forward to
[illegible] weekly, a report of the members who were absent at the Sun-
day services, with the reasons of such absence — A Punjayam
consisting of 3 of the principal members has been appointed
in every congregation — whose business it is to investigate the
[illegible]se of absentees, and to levy a small fine, where no satis-
factory reason appears."

I have within 3 months received and organized
congregations in 2 villages, in the neighbourhood of Dindigul,
one in Pokayilyputta* — where there are about 40 members,
the other in Coosevaputty — or the Potters village — in this there
are but 22 members — In these congregations — individuals
of several castes are associated — These all retain their caste dis-
tinctions — nor would they, although we demanded it, re-
nounce them — But although, until they have learned the
first principles of Christianity, it seems unwise to require them
to do so — By allowing the heathenish and wicked distinc-
tion among them — we appear to be countenancing and justi-
fying it — Heathens, and Romanists regard our catechu-
mens as Protestant Christians — They do not, because

* meaning Tobacco Cap village

they cannot, or will not, understand the difference bet[ween] the Church and the Congregation. This subject [is sur]-rounded with difficulties, but it already begi[ns] loudly to demand a patient and thorough inve[sti]-gation.

I made previous reference to a Congregation lately a[ssem]-bled in Belloder a town four miles south of Dindigu[l] - for a time it continued to increase but has recently [met] with some reverses, owing to the unfaithfulness, and [in]-sincerity of some of the members who have relapsed [into] Romanism

The "Industrial School" to which I also made allusio[n] now numbers 12. The children have learned under Mrs Webb's superintendence to do rough sewing, and have in this, and other ways, earned about 12 Rs - I have more encouragement to hope the plan will succeed, than I had some months since - A weav[er] ~~fro~~ who is a catechumen in a neighbouring village ha[s] just been ~~induced~~ engaged to come and teach them the business.

During the absence of Mr Ford, I have, at the request of [the] mission taken charge of the Pernacolum field - In octob[er] last - I made a tour among those villages. The general

impression
received was highly favorable - That field is ripe unto the harvest. Could the time and strength of one or two missionaries be expended there, existing congregations would soon be greatly increased and strengthened, whilst many new ones would ~~soon~~ easily be collected. The low caste people in that valley are, I think, in an eminent degree prepared for the labors of a missionary. And my very decided impression is - that the Bungalow at Periacolum should be occupied by the first missionary that can be spared - The fact that one of the Missionaries in Madura city, was prostrate with fever is not regarded as a sufficient reason for abandoning that station - The fact that a few years since several hundred individuals died of feaver in Dindigul is not regarded as a sufficient reason for abandoning that field - Nor should the facts, that one of the Missionaries stationed at Periacolum caught the fever, and that a few years since quite a number of the inhabitants suffered from the same cause be regaraded as sufficient reason for abandoning it as a Mission residence.

Though very little has been done in the district, during the past year or two - there is is still great encouragement for labor. There are few Brahmins in that valley - on which account there is less blind bigotry, &

hostility to Christianity among the people. The members of most of the congregations manifest a good deal of attachment to their profession, respect for their missionaries, and willingness to submit our rules — At Cumbum 100 adults were present at the Sabbath service — These were all catechumens of the place and of the surrounding villages. There are in the valley ten congregations containing members — On a future occasion — I will endeavor to be somewhat more particular and minute in my return of each. I was delighted with my tour — The scenery is delightful, air cool, healthful, and bracing — I should have no greater joy than to spend my whole life in touring up and down that beautiful valley.

With the consent of the mission, I last month visited Tanjore, principally for the purpose of making a selection of hymns and anthems in Tamil metre, for public and social worship — from the compositions of Vathanaikan, the Christian Poet of that place. — A class of 7 young men, catechists for the different stations of our mission, accompanied me for the purpose of learning the tunes of the selected pieces — We returned after an absence of little more than a month.

— The importance of giving to our foreign Christians a Psalmody in national metres — set to national music

has, I rejoice to see, been lately recognized by the mission-aries of our Society in Western Asia - We, as a body, are now, for the first time taking a step in the same direction. You are aware that the Poetical forms of the Tamil language are almost miraculously elaborated, that every arrangement and collocation of letters, syllables, feet, & words, and sentences - which in consistence with the genius of the language and the national taste, could increase the beauty or sweetness of the thought, have been made by their poets for more than a thousand years. In respect to elaboration of Poetical form - the languages of the West will not bear comparison with those of India - But foreign Protestant Missionaries, rejecting these exquisitely finished, and withal indigenous metres - have adopted those of European languages - By this means they have crampled, stretched, and in various ways constrained this beautiful language into the most ludicrous proportions. - If the devotions of our Christians have moved at all in this vehicle - it has been slowly and heavily - The music of Europe is certainly more sweet to our ear than that of the Hindu. Doubtless the science has attained a higher cultivation among us than among them.

- and if we were the Apostles of Music, it might be our duty to attempt a national reformation in this particular. But until the taste of the people shall become refined, as missionaries - it is surely our duty to accommodate ourselves to them.

In our own country, a Western air sung in western fashion would be as ill-adapted to express and to elevate the emotions of a polished cultivated congregation in an Eastern city, as a chaste scientific performance would be to kindle and fan the fervid flame of a camp meeting - Have we not then greatly erred, in imposing upon our Christians a metre and a music with which they as Tamulians can have no sympathy. It has yet to be proved that their music may not become a medium for the effective expression of devotional feeling - No missionary has ~~yet~~ as yet, so far I know, thoroughly investigated the subject of native music - My own prejudices against it are receding as my acquaintance with it increases. -

We propose to publish a volume which will contain 150 anthems, or poetical compositions in Tamil metre, adapted for divine worship, together with a selection of about 100 hymns in English metre, and a few passages from

Scriptures appropriate for chanting. The work will, D.V., be printed in the early part of the year. –

During my ~~late~~ visit to Tanjore on this occasion – I took pains to ascertain the views and experience of the brethren there on the location of Missionaries, and on some other points in Mission Policy to which you have recently directed our attention. – Their experience is valuable, for next to Tranquebar that is the oldest Protestant Mission in Southern India, connected with the oldest Missionary Society in Protestant Christendom.

It is true they have, in many respects erred, but they have had time to learn by erring, and have thereby accumulated the most valuable experience – There are now nine Stations, and as many missionaries of that Society, laboring in the Tanjore district. – Yet within about 12 years the mission was in a languishing, and most deplorably inefficient state – This state of things, was attributable, as those Brethren, now think principally to two causes – viz – caste in the church, and the concentration of missionaries in two or three large towns. – At that time they had but

three stations - Tanjore, Trichinopoly, and Negapatam. In each of which were two or more missionaries, a number of nominal, and professing Christians were assembled, But in no instance were they the native of the place. - In times of famine poor people from the surrounding villages professed Christianity, and settled in Tanjore, to receive the bounty of the Rajah placed at the disposal of the Missionary Schwartz. It has become a proverb that no one was ever conv... in Tanjore. - The members in Trichinopoly were, with on-ly an exception camp-followers - and the few, now living in ⊕ Negapatam were induced by some pecuniary advanta... to come and reside there. -

The missionaries living in these places, occasionally made tours in the surrounding villages - In quite a number of them schools were established - and a few catechists were scattered throughout the region. Some small congregations more-over, were collected - and thus, even then, good has been accomplished. -

It was about 12 years since - when the mission was in the state here described - that Archdeacon Sho...-land suggested the propriety of scattering the missionaries through the district - and settling them furt...

⊕ This station has quite recently been abandoned - and the missionary now resides in Nagore a town at some distance

[in] those places where small congregations had already [b]een assembled – Coombaconum, a large city 22 [m]iles East of Tanjore was first occupied – There were [a]t that time a few Christians there, and on account of [the] size of the place, they seemed to have the first [c]laim. – In this instance they have been disappoint[e]d – The only conversions since made, have been in the [s]urrounding villages – Two years afterwards, in 1842, [a] Missionary was sent to Erungalore, a small village [1]2 miles north of Trichinopoly, and 30 miles N. E. of [T]anjore. Here their success began. It is now occu[p]ied by the son of the missionary Kohlhoff – and is the [m]ost flourishing station in the district – A short time [a]fterwards a missionary was sent to Canandagody, [a] village 12 miles South of Tanjore, where a congrega[t]ion had previously been formed, from this place they [s]ubsequently branched out 15 miles further South. and settled a missionary in Annicâdo – Vellum 8 miles west – and Vediapooram 5 miles North of Tanjore were oc[c]upied. In all these instances, success has attended them. To the question – by what principle they would be guided in selecting the sight of a New Sta[t]ion, they replied – The prospect of success – which

would be principally indicated by past success in the proposed locality. The proximity of such a place the centre of the field or to some other occupied stat would also be regarded as a favorable circum – But though, for the sake of more frequent coun sel among missionaries, and that the field may more thoroughly cultivated – the concentration of lab is desirable – they would not – merely on the grou of its distance, regard a place as unsuitable for a sta – They would adopt no theory, they would down no rules which would imperatively forbi their settling a missionary in any place within the district, however distant it might be from th centre, or from another station of the Society. The views were expressed to me by the Rev. Messrs Bo Pope, Heyne, and Hickey – the only Brethren of that Society – I had the opportunity of conversing with on the subject.*

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* It is worthy of note that the experience and practice of both Prop.n and Church -eties in the South is the same as that of the Tanjore Brethren. In the ci of Palamcotta & Tinnevelly there has been no success. The few Christians now d in the former city have been brought in to attend to the operations of the Printing esta -ment – and those in the latter are almost all connected with the mission fam – I am informed that though the missionaries are for the most part living in the neighbourhood one another – they have no theoretical limits – their operations are bounded only by mission in the North – by the sea in the South & East – and by the mountains in the W That any encouraging religious movement within those limits however distant, wo be cheerfully superintended by them.

I scarcely know whether these views accord with yours, for although you have in several of your recent communications to the mission urged the propriety of fixing certain limits to our missionary operations; and dwelt upon the importance of "concentration" I do not remember that you have in any instance very fully and particularly either explained your views or presented the reasons on which they are founded — I do not know, for instance, whether you have reference to the "concentration" of missionaries in respect to one-another, or the concentration of each missionaries' work around his own station. — Would you describe a circle, just embracing our present central stations, prohibiting us from erecting any missionary residences beyond — Or — Would you, having reference only ~~principally~~ to the field of each missionary, draw a circle round his station, just embracing as a general rule his present work, discouraging ~~forbidding~~ not only all aggressive labor among the heathen beyond, but also the organizing of congregations, and the commencing of any missionary operations whatsoever out of the prescribed limits — or does your plan embrace both restrictions — that is — Would ~~you prohibit~~ it prohibit us from

2 setting a missionary, or taking a congregation beyond
certain and previously defined bounds.

Supposing these to be your views — You will I trust
indulge me — if I here make one or two suggestions — and
in the first place — I would remark that.

Restrictions which would be very proper at the com-
mencement of Missionary operations in an entirely new fi[eld]
are quite inappropriate after labor has for years been ex-
pended upon it.

The seed has now been sown in many a village which a c[ircle]
drawn on such a theory would not embrace. We know
not which shall prosper, this or that, or whether both shall
2 be alike good. — At one time of his life — Paul had a mi[nd]
to draw such a circle, and to confine his labors to Asia — B[ut]
he was forbidden of the Holy Ghost to preach the word there.
And when next he assayed to go into Bythinia — the Spirit suf-
fered him not — Then there appeared to him a man of Mace-
donia, and prayed him, saying, come over and help us —
immediately he endeavored to go into Macedonia — assu[redly]

gathering that the Lord had called him for to preach the Gos-
pel unto them."
Should the word, which in former years we have preach-
ed, "become the power of God to salvation", to some beyond the restricted
limits we might now be required to fix — And should
such come to us with the "Macedonian cry" — our answer
must be, Return — The circle we have described excludes
you — Return And may God have mercy on your souls.

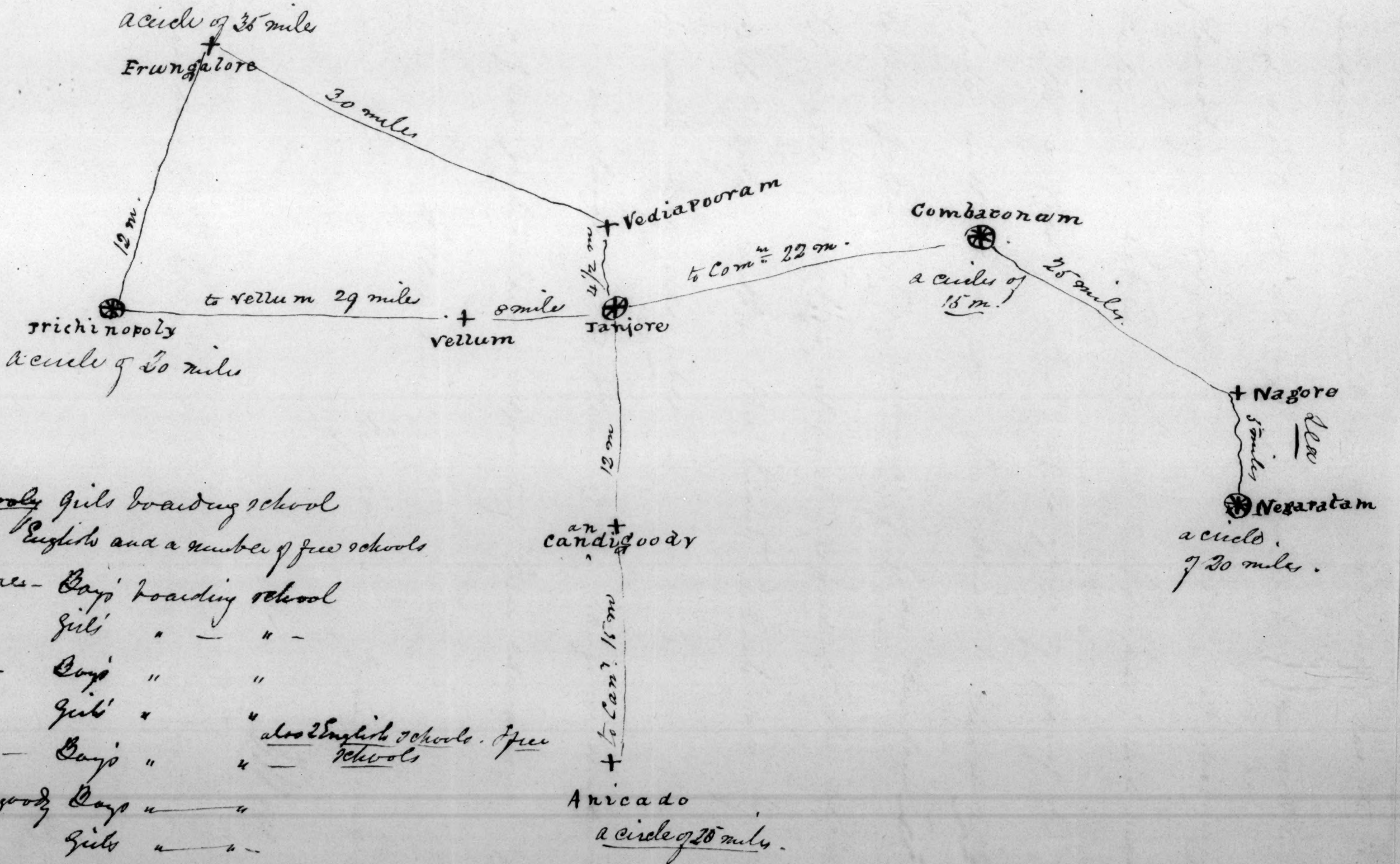
But we may be asked, can you not confide such to
the care of missionaries of other societies — Doubtless we
may — if there be any able and willing to receive them — &
to do so would be highly judicious in cases where distance
would prevent us from properly superintending them —

Still further we may be asked — Do your principles
require you to continue ~~to continue~~ to labor in those
distant villages where you have previously gone preaching
the gospel — Must you continue to seek that bread which you
there casts upon the waters — And that although there should
be no decided awakening — no conversions — no extensive
movements of the Spirit? — Surely not — whilst nearer
by the green blade, or the ripening corn demands our care.

I see not that any other restrictions than these can be laid upon us — that is We can be required to make over our distant villages to the care of others — and we may fix the limits beyond which no aggressive labor shall extend.

— The same principles apply to the location of Missionaries. If souls are converted and churches gathered within the circ of the present mission residences — we ought, without doubt, to locate our new missionaries there. — but the simple fact that there are large towns, and many heathen perishing within those limits should not weigh for a moment against the fact, that the Spirit of the Lord is working — and awakening sinners are crying for our aid beyond.

2 This theory of concentration was that on which this mission was commenced, and at that time it was rightly so — For the word of God had then to be preached for the first time — in the region. — There were no reasons for scattering — and every reason for uniting and concentrating. — Laboring thus we should have supposed that the first churches would have been collected — in the neighbourhood of oneanother — and around the residences of the



Trichinopoly Girls boarding school
several English and a number of free schools
Erungalore – Boys' boarding school
Girls' " – " –
Tanjore – Boys' " "
Girls' " " also 2 English schools. & free schools
Vellum – Boys' " "
Canandagoody Boys " – "
Girls " – " –

Vediapooram Seminary &c –
Boarding schools are just about to be commenced in the other stations – In connexion with them all there are boys' and girls' day schools for Both Christian and heathen.

2

missionaries - But in no instance has it so occurred. The Lord seeth not always as man seeth - our most interesting, and flourishing congregations, are all at a great distance from the Center - Let us not now embarrass, and cramp our efforts with a theory which after years of painful struggling, we shall, without doubt, be obliged to renounce - Let us rather follow the leadings of God's Providence - and go where he calls - Let us, at once, repudiate the idea: that he will call, only within the limits which we by our short-sighted theories may describe. -

Enclosed is a plan of the Tanjore Mission Stations, and a few particulars, respecting their educational operations

I remain

My dear Sir Yours sincerely

E Webb

[…]digul

[De]cember 31st 1832

Dardigu Dec. 31. 1852

Recd. Apr. 8/53.

Ack^d. [illegible]

Speculations -

Concentration ?
etc. etc.

Theory ?

[illegible] Theory -

Rev. Rufus Anderson D.D.
Sec.y of the A.B.C.F.M.

[illegible], and dear Sir

Since writing you last I have been prosecuting the [illegible]k given me to do without any incidents of particular interest - [Co]uld we, however, see all the influences, favorable and unfa[vor]able, which are constantly resulting from our presence, and [la]bors; - Could we, with a Spiritual vision, witness the [co]nflict of light with darkness, of good with evil, which is going [on] around us, and by our means; - Could we follow the word as [it] passes from our lips and pursue it, even to the judgment - You would have reports of startling ~~influence~~ interest - As it is, we [c]an but tell you where we go, and where we stay - we may communicate some of the results which ~~though~~ more palpable and prominent may not be, and in general are not the most important, and valuable. - The best results of our labors are too spiritual to be telegraphed - In fact we are accomplishing, - almost unconsciously, - a vast and mysterious work - for all that we do, which is of per-manent value is done by us, as the agents of a vast, and mysterious, - but unseen, and Spiritual Power.

You appear to have received the impression that Pulney con[...]
has been given over to the care of another society. - I
suppose you were misled, by the report of an arra[nge-]
-ment recently made between Rev. Mr Herkey of the [...]
Society, and Brother McMillan - to exchange some vil[-]
lages on the Plains for several which were under the c[are]
of our Mission on the Pulney Hills. This arrange[-]
-ment had no reference to our work in Pulney and its vi[cin-]
-ity - That town lies, as you will perceive, at the nor[th]
base of the mountains to which it gives its name - We
should not, I imagine, think of relinquishing this part of o[ur]
field, for it is "white already to the harvest." - / "The con[gre-]
A gation at Pulney continues to increase in numbers and stability, + see[...]
two small congregations have been assembled in villages
in the vicinity, + and applications to be received under relig[ious]
instruction are coming in almost every month from others.
The church which was built at Pulney about two years a[go]
is now quite insufficient to accommodate the people. +
John, the weaver, the history of whose conversion I have
given in former letters, continues to give afford me much

comfort. I have now employed him as a Reader in one of the villages in the neighbourhood. He has made good progress in Scripture knowledge, and, what is better still, seems to have a true desire to do good and to honor Christ. He has not in the least improved his worldly prospects by accepting the appointment which we have given him. His wife is gradually becoming reconciled to his change of religious sentiments, and has even promised to adopt them herself ere long. The Day in whose mind his conversation and prayers had awakened so much interest (to whom also you may remember I previously referred) is I trust, a true though timid convert. I have made several visits to Palney during the present year, on the last occasion only a few days since I was accompanied by Mr. Webb. Brother Rendall also on that ~~occasion~~ visit, came from the Hills where he was staying with his family for the purpose of witnessing the progress of God's work among our people. On Sabbath morning he preached to an audience which could not all find accommodation within the house. In the afternoon we visited Manoor four miles north. The Congregation in this place, though recently established

appear firm — and the people appear much attached to their new profession, and interested in their lessons. All the families, including about 70 individuals were present — and as many more who are not yet connected with us stood around apparently interested in the services. David, the catechist at this place, has within the last few months been deeply afflicted in the death of his wife and two children. I trust he is a true Christian and can appreciate the "everlasting consolations" of the Gospel. —

In the evening of the day on which we visited Manoo I had the pleasure of receiving 5 families to the congregation at Palney. The tree of life is planted, and is, I trust striking deep its roots among this people.

Mrs. Webb held, on this visit, several meetings with the women at which from 25 to 30 were present. She expressed herself much pleased with their progress in Scriptural knowledge, and in good manners.

B "Last month I made another tour through the Cumbum valley — Since my last visit, all the congregations had made very pleasing progress in their lessons — In some of them, the men, women, and

children, with scarcely an exception - could repeat the Lord's prayer, the ten Commandments, and the whole of the first Religious catechism; & whilst some had been learning in more difficult books - In two of the Congregations, the young men who had not been taught in childhood, were learning to read and write at evening schools. - The attendance on the Sabbath has greatly improved, if I may trust the weekly reports which are sent me by the catechist - These congregations all greatly need the constant care and oversight of one or two missionaries stationed on the spot. I received additional families in almost every ~~village~~ congregation. - In two places the buildings in which the members assemble are quite too small to accommodate them - I am therefore obliged to enlarge them, though in a temporary way - In one place only I am building a more permanent house ~~building~~; as the members themselves subscribed forty Rs for the purpose.

I am obliged to you for your letter of Feby 8th. - The subject of the salary of Native assistants, is one

of many difficulties - & our respecting which we find it hard to fix on any general principles - Time and experience will clear up some things - but in the actual working of the matter - many cases must be treated individually - and as exceptions to any rules we may adopt. The book ~~you~~ containing references to our Catechists and other native assistants shall be prepared with as little delay as possible.

The maps or charts you propose to send us will be highly valued - and particularly serviceable in our public meetings - which are held ~~occur~~ twice a year. - One of these occurs - by God's permission, next week. One day will be spent in public religious exercises - In the morning sermon, and the Lord's supper - In the afternoon - Addresses - first - "The present condition of the Mohammedans in India - in a religious respect" - second ~~"the"~~ "A brief view of the History

and present state of the London Missionary Society" -
third - the same of the ~~Church~~ Propagation Society -
for these lectures - charts are invaluable.
In the Evening - "the difficulties connected with
the instruction and training of the village Congrega
tions & the best means of overcoming these diffi
culties" will be the subject which is to be dis
cussed by the Catechists themselves. On the
following day the examination of their studies will
take place. - May we have the presence and
blessing of the Divine Spirit. -

The book of Hymns, chants, and Sacred Lyrics in
Tamil metre to which I referred is going slowly through
the press - and will I trust be ready for circulation
within two or three months.

I remain My dear Sir as ever Most truly Yours
Edward Webb

Dindigul
May 10th 1853

Recd. Aug 8/53

Ansd. Nov 16

Rev. Rufus Anderson D.D.

No 33 Pemberton Sq

Boston USA

Dindigul January 2nd 1854

To the Rev. Rufus Anderson D.D.

Rev. & Dear Sir,

A longer period has passed since my last report than under ordinary circumstances I should think to be quite proper. When the last stated period for writing to you recurred, I was suffering from great domestic anxiety; — Just then Mrs Webb was very ill — and for a number of days her life was in great danger; — Now although three months have elapsed she has by no means recovered her former strength and vigor. She had just returned from the Sanitarium where she had been obliged to go on account of the severe sickness of our youngest child. For a month past all our children have been suffering from colds — and the eldest, a girl of feeble constitution, has needed much care, — and the medical attentions of our Physician. I have however great reason for gratitude to God that thro' the whole year, my own health has been good — and that to its close, notwithstanding our many fears & anxieties — the life of us all has been "precious in His sight."

There is no duty I have to perform which induces reflections so sober, & humbling as that in which I am now engaged. To you, — & through you to the Churches I can present only the credit side of the account — I tell you what I do. But the duties undischarged are unrecorded — So it must be. But the day cometh in which "every man's work shall be made manifest for the fire shall try it of what sort it is." It is therefore with feelings far removed from self gratulation

that I allude to what I have been doing during the year
or that I record the progress of the work of God in that part
of the Mission which is under my care.—

The hymn book on which I was engaged when at home during all the former part of the year, was issued from the press a few weeks ago. It is an octavo volume of 36[illegible] pages— It is divided into four parts— Hymns in English metre,— hymns for children,— Chants, chiefly selections from the Scriptures, with the music printed at the head of each selection,— and lastly, hymns in tamil metres,— this last forms the largest half of the book. It was printed and bound at our mission press in Madras, & does great credit to the skill and care of the Printer. Five hundred copies were immediately taken by the Missionaries of the Propagation Society in Tanjore,— & we have received intimation from members of that & of the church Societies in Tinnevelly & Palamcotta, that nearly an equal number will be needed by them.

In Bengal, hymns in national metres have been long adopted by Missionaries of all Societies but in the tamil country they have been used in public worship only by the Romanists.— The consequence of which has been, that except at our principal stations, where children and others have been drilled from infancy to sing European tunes to syllables arranged as in English hymns,— this part of divine worship has been almost entirely neglected.— The good effects which will result from the introduction into our churches of national tunes and metres are beginning even now to appear.—
The members of our village congregations already take

greater interest in the religious services, where they are used; so many of the young men who were unable to read, are making efforts to acquire the art, so that they may sing them more correctly and fluently. On my recent tour among the congregations in the Pariacolum valley, I was surprized to hear several of the new hymns sung where I had never heard singing of any kind before. The members had learned them from manuscript copies obtained through the Catechist. May God in mercy tune their heart to sing his praise — then will this effort to promote his glory not be in vain.

In my last letter, I alluded to a Tamil quarterly periodical which we had decided on commencing; — our plans & preparations are now nearly matured; — We have secured the assistance of a Jaffna man named Hasseltine formerly teacher in the Batticotta Seminary. — With this assistance the first number has been prepared, & will be ready for circulation within a few days; — This first will not be so full as future numbers, as we intend to distribute it gratis to Missionaries & others in the Tamil country. — We hope in this way to make the project widely known & secure for the periodical a more extensive circulation. — As I am sure you will be interested in all our plans for the intellectual improvement of the native christians — the first number will be forwarded to you by the next Mail — I have also requested Mr Hunt to transmit to you a copy of the new hymn book — & of the Theological Class book — Copies of both will also be sent in the same

enclosure for the American Oriental Society

During the past year I have made three tours among the Congregations of the Periacolum valley. The first in April, the second in August, and the last in November. To the first of these I alluded in a letter to you dated June. That made in August, was one of no ordinary interest. I was accompanied by six native helpers, employed under my superintendence in the Dindigal field. I requested them to accompany me, that I might, during our long journey together, have an opportunity for more free intercourse with them than is usual, and that we might benefit one another by friendly counsel, interchange of sentiments, & profitable conversation. I wished them to accompany me that they might also learn, by hearing my addresses to the different congregations, what subjects I considered most suitable, & how they should be treated. I took occasion, in every place which we visited, to direct their attention to whatever was noticeable in the congregations, that if it was praiseworthy they might adopt or cultivate it among the christians under their own care, or if irregular, be on their guard against it.

As eight or ten marriages were to be performed in Periacolum on my return, and the church, just then completed in that place, was at that time to be opened for divine worship, I determined to try the experiment of a great gathering of the members of all the Congregations in the valley. But, as very few of them were church members, it could not be supposed that they would lose four days' work, and travel a distance of from 40 to 70 miles, simply for the religious services of the occasion. They were, therefore, permitted to bring whatever musical instruments they had

nd they were promised an indulgence in such amuse-
ents as seemed innocent & not contrary to the spirit
protestant christianity. On Friday Evening they
eached the Bungalow at Periacolum, - company by
mpany was announced by the distant sound of their
rn & drum. When the sun was set the house was nearly
illed with weary & dusty, yet cheerful, travellers -
en, women & children, - Another horn sounded - all
ushed to the verandah - Who comes now? - that
ounds like the Cumbum horn - true enough -
ut what is that man in front bringing in a tray? -
hat is a little present for the missionary - they took
are to come round by way of the town - and they
ought a little sugar, & a dozen or so of plantains,
d three or four limes - and they are bringing them
ccording to the custom of their country as present
introduction - that man that has the tray, is the
oopan or elder of the Congregation - Hark! there's
nother horn - Bodenaikanoor is announced - What
latter of drums, horns, & tomtoms, - to our taste by
o means musical, - but cheerful and stirring to
hem - their little present of limes & plantains is
o sooner made, than a third horn is heard, &
he last company empties itself into the crowd.

Next day the marriage parties were
ormed, and all went in procession accompanied
y their musicians to the church. - Over the
ew building a large flag was waving, with
he inscription - "Christ the Lord, shall Reign" -

The prayer of Solomon at the dedication of the temple having been read, the building was consecrated to God in prayer. The next day being Sunday, the dedication sermon & other exercises were postponed to that occasion. The eight couple were married, & we all returned to the Bungalow. The afternoon & evening were spent in singing, and in amusements not inappropriate to the occasion. On Sunday, the church which will comfortably seat more than 200 persons, but not [illegible] was closely filled; and nearly 100 members sat outside, under a sort of temporary porch, or booth. After the services, seven Rupees and a half were subscribed by the congregation for the building. In the afternoon I administered the Lord's Supper to the members of the church, on this which occasion fourteen adults and eight children were baptized. In the evening services were again held in the church. During the whole day the conduct of all was good. They expressed no wish for their instruments of music, or for a repetition of any of the amusements of the previous day. On Monday they all returned to their homes.

The growth of the cause in this valley during the past year has been truly encouraging. According to the statistical table of 1852, there were 567 members; the present year the number is 785, making an increase of about 218 or nearly 40 per cent. One of the Catechists, & three of the church members have died during the year. A Catechist and a Reader have been dismissed from the service of the Mission on account

bad conduct — and another Catechist on account [of] inefficiency from oldage — By these means our [str]ength is much weakened in those parts. There is [gre]at need of the presence of a Missionary on the [sp]ot to direct the work. If with a distant and con[se]quently imperfect Superintendence — the members [h]ave increased 40 per cent within a year, what [m]ight we not anticipate from the whole time [an]d strength of a Missionary when brought to bear [d]irectly & closely upon the work?

During the past year, I have made six [t]ours to Palney and the villages in that District — [In J]une the wife of the Catechist died of cholera — [on] this account he has resigned his situation, + [a]nd no suitable person has yet been found to [ta]ke his place. The wife and two children of David, [th]e Reader, have also died of the same frightful di[se]ase — He, however, continues steadily to perform [h]is work. John, the weaver, who has been employed [as] a Reader in a neighbouring village is growing [in] intelligence and usefulness. It will be gratifying [to] those who have taken an interest in his history, [to] know that his wife has at last, not only become [r]econciled to his change of religion, but has also [w]ith her family publicly joined the Congregation. [H]ow deep was her hatred to christianity! how [str]ong her opposition! how slowly have her prejudices [y]ielded! but love and patience and forbearance have [co]nquered even her.

A few days after John first joined the

congregation, his eldest daughter then recently mar[ried]
was taken dangerously sick, although the disease w[as]
conquered and she recovered her health her re[as]
on which became much disturbed during her sick
ness was never fully restored — a few weeks since
her mental disorder increased and she gradually
became less and less rational. I recommende[d]
her father to bring her in to Dindigal and get medi[cal]
advice there. He did so, his wife also accompan[ying]
him. It was during her stay in Dindigal tha[t]
she concluded to renounce her heathenism a[nd]
become a learner of christianity. The poor gi[rl]
I am sorry to say does not seem to be in any wa[y]
benefitted by the treatment —

The work has spread from Palu[?]
to five of the surrounding villages — in all of whi[ch]
congregations have been received. In only two of
these I have been able to place a Reader. To tho[se]
of us who thus look upon the fields which ar[e]
white already unto the harvest, the want of suit
able men, & the absence of funds to support th[em]
in the work, could they be found, is a weigh[t]
pressing heavily & constantly upon our spirit[s]

Last year two Congregations were repo[rted]
east of Dindigul and one South — thirteen mi[les]
east. a New Congregation has been commence[d]
which numbers about 20 individuals. But I ha[ve]
been unable to place either a reader or a teache[r]
among them, they are however visited occa[sion]
al[ly]

lly by the teacher of the Congregation at Coosaputty a village about five miles distant - I have had the pleasure of receiving 4 persons to the Church from these Congregations. Many others are very frequent and earnest in their entreaties that I would baptize them - and give them the sacrament of the Lord's Supper. I trust I shall be able to receive some of them during the coming year; - but the majority of those who thus apply give no evidence of a change of heart - these Congregations have all been visited six times during the year. The number of Catechumens in the East Dindigal field as reported last year was 213, - the present number is 363 - the number received during the year is 172, - loss by deaths & otherwise 15, - making a net gain of 150 or 70 percent.

The industrial school has been continued during the year & the children have all worked half the day, & studied the other half - they have earned about thirty Rupees in money & diminished the expenses of their board by cultivating a portion of ground around the school room. By these means they have reduced very considerably the expenses; for the coming year it is my intention to request the appropriation of ~~no more than~~ only 14 Rupees for each child,

which is to cover all expenses of the institution. We have succeeded in inducing parents from other Castes to allow their children to study here. This [we] regard as a great concession, for persons who are as yet only Catechumens in our Congregations and do not profess to be influenced by the princip[les] of religion, especially when it is considered that the children themselves attend to their own cook[ing] that Parrias, Vellalars, Vanyars, and Shanars co[ok] and eat together, and that they do this, not with the expectation of future employment by the Mission, but either from regard to our opinion a[nd] advice, or from a personal conviction of the valu[e] of the education they will receive.

Dindigul Jan 7. 13th

The annual Meeting of the Mission for business and for [the] examination of our Native Helpers is now past and we have returned to our usual work. The number of catechists [and] other Mission Helpers present at this examination was unu-ally large. Two members of the first Class, Barnes, a[nd] Cornelius, were raised to the Class of Superintendents. We are much encouraged by the interest manifested by most of them. They are evidently growing in intelligence.

Two voluntary Societies have sprung up among them. One termed "The Madura Native Evangelical Society".

other "Mutual Improvement Society" - These Societies [w]e regard as the among the first and most grateful [fr]uit of the intellectual, and Spiritual vigor now [s]pringing up among them. - They are instituted by themselves, all the officers are chosen from among their number, and they have, of course the entire management of the funds. - As they are totally uninitiated in the proper way of conducting a meeting for business - they requested me to preside - The treasurer reported R.100 in the treasury - They intend supporting a catechist and several schools - We hope much from their zeal. - The other Society is composed of the most intelligent and best educated among them. - At stated meetings Essays will be read, in English and Tamil, on subjects of Indian interest. - Interesting facts may be elicited by these essays - Two of the subjects on which pieces are to be presented at the next meeting are as follows - "The aboriginal Hill tribes in Southern India" - "The peculiar Customs of the Cullar Caste".

From the annual report it appears that about 130 individuals have been added to the native Church during the year - and nearly 1000 to the congregations.

With kindest regards I remain

Most sincerely yours

[illegible]

Dindigul Jan. 2/54

Recd. Mar. 25/54

Ack. May 27

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To the Rev. Dr. Anderson

My dear Sir,

Accept the hearty congratulations of Mrs Webb and myself on your safe arrival in our Mission.

We anticipate meeting you & Mr Thompson with very great interest and pleasure.

In answer to the prayers of many both here and in America I cannot doubt your visit

Recd Feb 6/55

among us will be blessed of God. –

May our heavenly Father preserve & sustain you and your fellow traveller in all your coming labors and journeys.

Mrs Webb unites with me in kindest regards

I remain

Most truly and affectionately yours

E Webb

Dindigul
Feb 1st 1855

P. S. Please convey our kind remembrance to Mr. Thompson whom we hope soon to know the pleasure of forming an acquaintance.

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and, dear Sir,

We have not yet heard particulars
[of yo]ur visit to Periaculam, and the sanitarium.
We trust goodness and mercy continue to
[acc]ompany you.

Upon reflection, it has appeared to me that
[it w]ould be well if you were made acquaint[ed]
with the history of the introduction into
[the] morning worship — of the order to which
[you] objected when with us.

[Sin]ce within six months, or thereabout, the
[orde]r of service which I observed, was, so far
[as I] know, precisely similar to that of my
[bre]thren. —

[I th]ought to vary the form and order slightly

to a necessity and under the
present regimen there is no dan
of that - Should danger appear
would meet come where else.
I should not have been so speedy
had not the subject assumed s
unaccountable dimensions in
mind.
As for the principle of Episcopa
I disavow it, and eschew it m
Cost at. - And no one feature in th
intensely than that which makes a
ticular form and order in public
ship compulsory. - The fact of
form & order of our religious w
at morning prayers being simila
those used in the Episcopal c
is purely accidental - I ha

Rev. Jos. Webb.

seen too much of the world to re-
ject the accidents of a system which
appear good and useful on the
ground of an objection to ~~other things~~ the system
with which they may happen to
be associated.-

All I am strenuous for is liberty
in matters of this nature.

I do not think the form I have
now adopted any better than a
great many others which might be
substituted - any better than those
in general use throughout the
mission - But I have said
sufficient and remain

My dear Sir,

Most truly yours

E. Webb

Angul
Dec 7/16th

Rev. Edw. Webb.

Dindigul, Feb. 16/55

Rec. & Ans. Feb. 19/55

Episcopal tendencies

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Dwight, Feb. 21. 1855
Recd. Feb. 23/55
His [illegible]
Votes.

Rev. Rufus Anderson D.D.

Rev. and dear sir,

As you request me to reply to your note before meeting you on Saturday I hasten to do so — May you will excuse my not reply in full — as my duties in preparation for the meeting are pressing —

I assure you, in the first place, that my feelings have

been and are still in accordance with the remarks I made to you and Mr Thompson on the evening you left us. –

In my note as well as in conversation I intended to express clearly the principles there adopted –

You ask whether I "propose continuing these customs in my methods of worship"

I reply – those principles would prohibit their "continuance", and in fact would prohibit the establishment of any other varying routine –

Hoping soon to have the pleasure of meeting I remain

very truly yours
E Webb

Dindigul
21st Feb 7

Reasons for occupying Pulney as a Mission-station.

1 It is a populous, notable, and withal healthy place - 34 miles North west of Dindigul and 9 miles from the foot of the hills which receive its name.

2 The region around is thickly inhabited, and in general the people are ready to listen favorably to the preaching of the missionary.

God, by his providence, and the actual operations of his Spirit, calls for more direct labor there than can be bestowed by a missionary residing at Dindigul

Three fourths of the Christians con

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nected with the East Dindigul
station reside in Pulney and
im mediate vicinity.

5 The mind of the Missionary
now in charge, has been for
past four years often and ea-
-rnestly directed to these conside-
tions and he has been led ch-
fully to say "Here am I send m-

6 The work in the immediate
vicinity of Dindigul can in the
case be superintended by one
Missionary residing there.

7 A circle of ten or twelve mil-
will embrace all the villag-
congregations now in charge

the two brethren at Dindigul, excepting only four or five which might conveniently be embraced in another circle of equal dimensions whose centre should be in the neighbourhood of Battelagoondoo. –

Respectfully submitted to the Brethren of the Deputation

E Webb

Rev. Edward Webb.

Reasons for [illegible] Pulney

Rec. Feb. 26. 1855.

My dear Dr Anderson

The Mission wish to vote me 100 Rs for putting up a temporary place in which to reside for a month or so when I visit Pulney - But they have no money left for building in villages - They have however voted the sum from the money appropriated to "Building at stations" provided the deputation will sanction the transfer.

I shall be glad if you will inform me whether this transfer meets your approbation.

I remain

truly & affectionately

yours.

E Webb

~~Madama~~

Monday Mg.

Dindigul July 2nd 1856.

To the Rev. L. Bacon D.D.

Dear Brother,

A circular letter from you, as chairman of the special committee to whom the Report of the late Deputation to the Missions in India, was referred, has this day been received by me, and requires an immediate answer.

I had about concluded that no further information would be sought by you from these quarters, and had thus noted with satisfaction what I took as an intimation of Providence to me to be silent; I should not have written you or any one else on this subject had I not received this invitation.

A letter from this mission touching the points on which you seek information, addressed to the Senior Sec'y of the Prudential Committee was adopted by a unanimous vote at our meeting last month; this you will doubtless see. Now though we all voted for the adoption of that letter, no one of us would, for himself, have written it just so; it was trimmed to secure the votes of all. I voted to send it from the conviction that in the visit of the Deputation Good preponderated, and not evil and because there seemed no other way of crediting

it with this balance. Now the particulars of the account are called for; each brother will furnish a few items debit, or Credit. May the God of Truth grant that Truth may be elicited; for his own glory.

For the sake of brevity, I shall say nothing of my increased esteem, and affection for the beloved, and honored Brother who principally bears the responsibilities of this visit nor on other topics of a kindred nature, which although more grateful to my feelings would be less to your purpose.

My decided impression still is, as I took occasion to express several times in the course of our meetings with the Deputation, That there were many circumstances extremely unfavorable to full conviction in the minds of the missionaries, and to a free development of the sentiments of the Mission; I will endeavour to state some of these circumstances

1st The subjects for discussion, as well as the order in which we considered them were determined by the Deputation, It is true we adopted them upon their suggestion; but at that stage of the business, we could not of course be acquainted with the interdependence of one upon the other, We twisted strand on strand, as subject after subject arose, and found our cable strong enough on every occasion to draw any conclusion to which we discovered it hitched

2 The arguments pro, and con, clearly and definitely appre-
hended by our distinguished visitors, who had travelled
over all the ground more than once before, were, at
first but dimly traced by most of us. An ugly objection
struggling into prominence could be easily fogged by a
dextrous remark, and an argument of moment supplied.
We were in a condition to be led.
3 The time given for the *decision* of these subjects was
insufficient. It *was* sufficient for the *discussion*, the
meeting could not probably, with any profit, have been
prolonged; but why was the *decision* thus precipitated?
Why not have given three or 6 months for each to pon-
der well the important changes proposed and discussed?
The only answer is – The Gentlemen of the Deputation could
not have been present, and they well knew, that besides
the force of the arguments they had presented *their personal
influence* was necessary to secure their adoption. I think
we were urged to a decision with undue precipitation.
4 Some of the most important changes inaugurated on
that occasion, were consented to by us in deference to
what we were assured by the Deputation were the sen-
timents of the churches. When strong objections were
raised to the disbanding of the Boarding Schools, breaking
up the English School, and so forth, we were silenced
at once by "The churches will not sustain them", "The
Board will not grant the funds" "Some things" we were
told "had been decided by the Prudential committee, and
these were among them". These, and other things

which could be specified were unfriendly to full

conviction, and free expression of sentiment by the m

On the subject of receiving "Grants in aid",

views are decidedly opposed to those expressed in

Reports and in the letter of the Deputation.

The Government of India urged on by the intellig

and piety of Great Britain are turning their earnest att

to the education of youth in this country: They are

to establish schools in every important town, and wi

eventually embrace the villages in the sphere of their

tions.

They are sincerely desirous of accomplishing their object

connexion with & by the aid of the Missionaries - F

this purpose we are to be allowed on the most favo

conditions what they call "Grants in aid" - that is a

proportion of the expenses of the institution will be pa

in consideration of the General Superintendence w

the Missionary will ~~render~~ have - The Bible, and relig

truth will, of course, be taught in all such school

Should missionaries refuse to cooperat

Government will establish their schools without

and the multitudes of youth taught in them w

receive no religious instruction; for it is

principle of Government not to interfere with t

religious sentiments of the people. Under these

circumstances how unwise does it appear for the

Board to withdraw its influence and cooperation.

We were informed by the Deputation that this question had been settled by the Prudential Committee in accordance with the views of the Christian Community in the United States, and so it was discussed but little at our Special meeting with them.

The principle asserted by the Deputation, and echoed by some of the Missions — That "no Educational establishment having the conversion of the heathen as its principal object should be supported by Mission funds", is one which demands from you a thorough examination.

Dr. Anderson frequently asserted this principle in reply to statistical arguments showing the great good accomplished by Boarding Schools and other similar institutions, and yet by a singular pravity of reasoning, when attempting to establish the propriety of discontinuing the English school in Madura, and the Batticotta Seminary in Jaffna produces as his strongest argument that they have accomplished little in direct conversions.

As you have given me but a single day to reply, and this letter has to be written in connexion with several other pressing duties — I hope you will excuse the indications of haste, and believe me with sentiments of sincere respect to be

Your affectionate Brother
Edward Webb

To the

Rev. L. Bacon D.D.

Missionary House

Boston

Dindigul. July 2. 56

Recd. Sept. 4. ..

Rev. Rufus Anderson D.D.

Sec. A.B.C.F.M.

Rev. and dear Sir,

A much longer period has elapsed since my last communication than under ordinary circumstances would be proper. I omitted writing in anticipation of your recent visit, and subsequently delayed, from the impression that little would be added to the information you then accumulated. I shall, however, feel it to be my duty and privilege to address you more frequently in future.

In February of this year we were permitted by the Mission to visit Jaffna, both for the medical attendance which the circumstances of the family made necessary, and for the sake of our eldest child whose delicate health, it was thought, would be confirmed by the sea air. We returned in the month of June bringing a little stranger to our old home.

It was with a good deal of anxiety that I left my station, for I feared that "after my departing grievous wolves might enter in, not sparing the flock", and there were quite a number of precious lambs, whom I feared would become an easy prey. But the Lord had mercy, and heard prayer on their behalf.

Since returning I have had the pleasure of receiving to the privileges of the church three individuals giving evidence unusually satisfactory of being born again - It is a fact somewhat remarkable that these all live in villages where we have no Christian congregation - The first of them, Dairiam by name, resides in a place about four miles from the nearest catechist; several years ago there was a small congregation there, superintended by a catechist who lived in Palney, this man alone remain when the others relapsed, and his religious interest has been grow ever since, though he has had few opportunities of attend religious worship except when a catechist visited the place. The opposition which his christian firmness has excited

has not been safe for him to leave his house for any length of time; on occasion of his baptism which took place at Amarabandy, his weaving materials, and apparatus were all stolen - but he bore this, as he has borne his other trials, and persecutions quietly and humbly, for Jesus' sake.

The name taken by another of the three was Satiyanáthan. This man has, for about two years attended Divine service regularly at Amarabandy, which is distant about three miles from the village in which he lives.

Royappan, the other individual to whom I referred is connected with a family of high caste in a town about six miles from Dindigul; his friends are among the strongest supporters of the Roman Catholic cause in this district. About six months previous to his joining the church he became fully convinced of the errors of Popery from reading a copy of the Gospel of Mark, and from conversation with Daniel the catechist of Kotárapatti, a village about a mile from the town in which he lives. He immediately left attending the Roman church in

town and commenced to visit daily the catechist, and to attend the service of the poor Christians at Kotarapatti. He was for several months satisfied that it was his duty publicly to renounce his former errors but was deterred by the fear of the disgrace, poverty, and persecution which he well knew awaited him. In anxiety he begged me to assure him of protection, save him from starving, if his friends immediately on his baptism, should drive him from them. I advised him to do his duty without such assurances, to trust the faithful word of Christ — and he was enabled to do so. He has since been several times driven from his home, and once severely beaten. Every art has also been employed to induce him to return; up to the present time, however he remains firm. But he is in great peril, and needs the prayers of God's people. The grace of Christ alone is sufficient for him.

I continue to edit the Tamil Quarterly Repository. The works in course of translation and publication in that periodical are steadily progressing. The Biblical Dictionary, Watts on the improvement

of the mind, Ecclesiastical History; an Exposition and Refutation of Romanism, and a class book of Natural Philosophy.

Preaching at the Zayat in the Bazaar street of this town, is continued as usual, and the attendance is still good; from 50 to 130 ~~persons are usually present~~; Although I have not been permitted the joy of reaping ~~any~~ fruit directly from these labors, the continued attendance encourages me; & I may add that the people are decidedly less impatient when we confine our discourses to the simple Gospel of Jesus Christ."

Including the congregation which usually assembles in the church in this town, there are six in this part of my field with whom my sabbaths are spent in rotation. These are all within ten or twelve miles, but it is my practice to leave home on Saturday, and return on the Monday morning following.

The particulars of a tour which I recently made in company with Brethren Noyes, Chandler,

and Taylor you will receive in another place;

With sentiments of sincere respect and affe[ction]

I remain

Rev. and Dear Sir

Most truly Yours

E. Webb

Dindigul
Sep. 1st 1856

I certify that Mary E. Webb eldest daughter of Revd E. Webb of the American Mission attached to the Madura District has for some years past been suffering from general debility which is [illegible] rendering it very desirable that she should not [illegible] beyond a few months [illegible] in India, and I think it is expedient that she should proceed to America before the expiration of the close of 1857.

J. [illegible]
Civil Surgeon Madura

Madura
Sep. 15 1856

To the

Rev. Rufus Anderson D.D.

Missionary Rooms

Boston.

[illegible]

Rec'd. Nov. 22.

a.d. Dec 17

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This is to certify that Mary E. Webb eldest daughter
the Revd E. Webb of the American Mission attached
the Madura District has for some years past
been suffering from general debility, which in
my opinion renders it very desirable that
she should not remain beyond a few months
longer in India, and I think it expe
dient that she should proceed to America
the close of 1857 for the restoration of her
health —.

J. Colebrook
Civil. Surgeon. Madura

Madura
Sep. 15. 1856

Madeira Sept. 13. 1836.

Rec'd Nov. 22.

Ans'd. Dec 17

Rec'd Ans'd

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Dindigul September 17th 1856

the Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Rev., and dear Sir

Enclosed is a certificate from Dr. Colebrook the civil Surgeon of Madura, and also a resolution of the mission, respecting my daughter Mary. Recommending that she be sent to America as soon as the latter part of 1857.
The object of this letter is to request permission from the Prudential Committee, for Mrs Webb to take her to America at that time.
My reasons for not sending her by the families returning then, are first, the exceedingly delicate health of the child; and secondly, the uncertainty of our being able to find a suitable home for her on her arrival in America. — On these accounts, and because the child

is of a very nervous, and excitable tempera-ment, we have decided on submitting to the temporary separation which such an arrangement involves; rather than send the dear child off alone, among strangers, with no arrangements for her reception and care in America.

The feeble state of our mission, and the importance of the work at my own station, with a deep consciousness of many short comings in the past, have induced me to defer applying for myself to accompany my family at that time. — Especially as the present state of my health does not make such a visit necessary.

Our little Mary will be about 9 years old on her arrival in America, and from her feeble constitution & nervous tempera-ment will greatly need for a time at

least the arduous attention and affectionate care which her Mother only can give; Mrs Webb would, of course, take with her, our other three children, Ellen 16 months younger than Mary, Edward and the baby, respectively six, and two years old.

I trust you will oblige me with a reply as soon as possible, that our suspense may be the sooner relieved, and that we may proceed as soon as may be with the necessary preparations.

I remain, Rev. and dear Sir

Yours most sincerely

J. Webb

To the
Rev. Rufus Anderson D.D.
Missionary Rooms
Boston.

Pr. Ch.

Ans. Dec. 17

Rec'd Nov. 22.

Dindigul Sep 29th 1856.

Rev. R. Anderson D.D.

Rev. and dear Sir,

I have been requested to present you with an abstract of the Report of the Committee of the Mission appointed to visit the Congregations in the Periaculam Valley with reference to the organization, and recognition of churches in that district. This report was read and accepted at the recent Meeting of the Mission in Madura.

We left Periaculam a little before noon on Tuesday the 29th July accompanied by Mr. Taylor.

The same evening a church was organized in Bódanaikanúr. We found in this place twelve Church members, including the catechist, the teacher and their wives, also the catechist of Uppukótai, his wife, and another individual residing there; From some misunderstanding respecting the time of our visit the members from Uppukótai, which is about 8 miles distant, were not present.

After we had taken tea, the members of the con-
gregation assembled; For the purpose of introducing the object of our visit, the letter of the letter of the Christian brethren in this place to the church of Christ in Periaculam, expressing their desire to be dismissed from that communion, in order to be formed into a separate church so as to enjoy the privileges of communion & fellowship among themselves; and the reply of that church acceding to this request, were read.

The members then present solemnly pledged themselves to the following articles.

1 To adopt the articles of faith, covenant, and rules of faith of the American mission churches in Ceylon, Madura and Madras, (which were then read)

2 To provide, or assist in providing according to their abil[ity] a house of worship.

3 To sustain, or to assist in sustaining, according to their abi[lity] a school for their children.

4 To choose for themselves a pastor, according to the principles of the New Testament, to be ordained by the American Madura missionaries, and to contribute whate[ver] they might be able towards his support.

After prayer for the blessing of God upon the new organization, the church was affectionately recognized in the name of the mission by one of the members of the Committee. Then followed a sermon in which the duties and privileges of the members in their new relation to one another were explained and enforced. Two individuals nominated as Deacons by the church were then set apart with prayer, and the exercises closed.

In the morning very early, we left for Kombai, distant about 15 miles; on the way we stopped at three places for the purpose of meeting the Christian congregations collected there. We were much gratified with the interest with which these people listened to our instructions. In Kombai itself we found only four members, but with these were associated six others from two of the villages we had visited on the way - of these ten individuals six are men and four women. As the members residing in this places are connected with high caste families we thought it proper to require them to illustrate the communion of saints by partaking of food

together in a social party. It gave us great satisfaction to unite with these brethren and sisters, who were enabled thus publicly among their heathen relatives, to manifest the real unity, social and religious, of all true believers in Christ.

In the organization, and recognition of this church the order of exercises was the same as at Bodanaikanúr.

Next morning we proceeded to Kambam. Here we found 23 members, 12 of whom are males, & 11 females; this number includes three catechists one teacher and their wives; three of the members reside in two of the neighbouring villages where Christian Congregations have been assembled. The services connected with the formation of this church were held in the evening, and were the same as on former occasions.

Friday morning we proceeded to Kámayanpatti which is about 7 miles. N. E. from Kambam.

At a small village, which is a little more than halfway, we had the pleasure of meeting an interesting Christian Congregation; several of the members of which are connected with the church at

Kámayanpatti. Shortly after leaving this place we passed ~~another~~ village where there is yet another small congregation.—

The total number of persons connected with the Kámayanpatti church is 17. of whom 9 are men and 8, women.—

Immediately after the services we proceeded to Kóvilápuram which we reached a little before midday.—

At 4 P.M. the members assembled, and entered into covenant with one another; Thus within four days had we the privilege of witnessing the formation of five little churches, having within themselves, as we earnestly hope, the elements of permanence & growth, in the sincere faith of the members.

During our short stay at Kóvilápuram we had the pleasure of recommending to the communion of the church there a man of the potter caste, who, gave as we thought good evidence of piety; before joining the church he cheerfully submitted to the caste test wh. the brother in charge thought it best to require; In this act he was joined by the only other member of the church connected with caste families.

In this church 22 persons were associated in fellowship, including one catechist and his wife, and five individuals from two villages in the neighbourhood.

Shortly after dark we started for Upukotai, 15 miles N. W., which we reached before light next morning. In the forenoon we had a meeting with the congregation there; and soon after started for Periaculam. The distance is nearly 20 miles, which was accomplished during the afternoon.

Next day was the Sabbath; and it was a day of peculiar interest. In the morning, services appropriate to the re-opening of the church were held in the new building, which is commodious, strong, and well-finished. During the rains, the roof of the former house fell in, and it was, in other respects, much injured; the Congregation which numbers more than 100 individuals, has taken great interest in the prosecution and completion of this work, and has contributed liberally towards it.

In the morning a sermon was preached, and in the even-
ing a conference, and prayer meeting conducted by the Missionaries was held.
In the afternoon a meeting for prayer was attended
in the church by the members of the congrega
tion conducted by the catechists: we also held
a meeting for prayer in the bungalow at the
same time. The burden of our supplications
was, the little churches which had on the pre-
-vious week been organized, that the Lord would
raise up and qualify by the gifts and graces
of the Divine Spirit, suitable persons to
act as pastors among them.

In view of the great importance of this
subject and of our evident, and conscious de
pendance on the Holy Spirit, the Mission has,
upon the suggestion of the Committee, selected
the last Thursday in October as a day of fasting
and prayer for this object.

We feel that these infant churches have a
great claim on our sympathy, as they doubtless
have a share in that of the Great Redeemer.

I remain, Rev. and dear Sir
Most sincerely Yours
E W Cobb

Rev. Rufus Anderson D.D.

Missionary Rooms

Boston.

Ans. Dec. 17

Rec'd Dec/16.

To the Rev. Rufus Anderson D.D.
Sec. to the A. B. C. F. M.

Rev., and dear Sir,

The following is an extract from the minutes of the annual meeting of the mission held in Madura Jan 9. 1857.

"The brother in charge of Sivagunga having presented a request to be relieved from the care of that station,

Voted 1st. That we will comply with this request as soon as Providence shall open the way,

2nd" In view of the encouragements in that field, and its position in respect to the operations of the Gospel Propagation Soc'y., we believe it important to occupy it in force at an early day,

3rd. Its distance from Madura, and its extent render it highly desirable if not essential to the successful prosecution of the work, that at least two men ~~new~~ should be placed in that region,

4th" That Brother Webb be requested to write to the Prudential Committee forwarding these resolutions, and

young men at large the reasons why they should immediately send us men for this part of the field, in addition to the number needed for other stations". —

Since the return of Brother Little to this country, the Sivaganga Station has been under his supervision; but during this time he has on several occasions officially and very decidedly notified us that his health is insufficient to the discharge of these extra duties, and at our late business meeting, he informed us in another communication on the same subject, that unless some definite prospect of relief should soon appear he should be under the painful necessity of entirely relinquishing the personal supervision of the interesting congregations in that region.

Madura is the next nearest occupied station; but the solitary missionary residing in that city of 80.000 souls, with the duties of Secretary and Treasurer on his hands, having also the care of a large, and interesting cluster of Congregations, would be quite unable to undertake the oversight of a body of Christians, more than 40 miles off; and

nearly equal, in number, to that of his own station.

Mélūr though somewhat less remote, is not yet oc-cupied; and it is probable that the whole of the pre-sent year will be consumed in the completing the buildings; and the Brother, recently arrived from Jaffna, who will then reside there, will have besides that large district, the care of the Nattam station which extends to within a short distance of Trichinopoly.

Nor can the work in the Sivagunga field be at-tended to by any other of our missionaries; for the rea-sons which would prevent Brethren Rendall, and Burnell, of Madura & Mélūr respectively, from un-dertaking it would operate with additional force in their case, their stations being still more remote.

Must we then conclude to relinquish the work in that district? Shall we indeed be obliged to renounce a field on which nearly 18 years of missionary and Catechist labor has been expended? If the labors of all these mission-aries, and Catechists through these many years had failed of success. If the Divine Spirit had testified

His disapproval of their work by refusing His co-ope-ration, the reasons for such a relinquishment would be apparent. But the fact is, that with two, or three exceptions no part of our field presents more encouragements for labor than this; for the success attained has in general equalled that in other sta-tions, and has actually exceeded what has been realized in several of them.

According to the annual Report for 1836 there were connected with that Station 8 congregations, contain[ing] 363 individuals; during the present month a congregation of 52 persons has been added, making the total number under instruction 415. In these congregations 5 schools have been established in which are 60 children. Although the number of church members is small, there are many hopeful can-didates who would doubtless be received to the pri-vileges of the church were there a resident missiona[ry] on the spot to instruct, and prepare them for its ordinances. Can we for a moment indulge

the thought of relinquishing a work of so much importance and promise as this? - Can we say to all these Catechumens, amounting to nearly one twelfth of our whole body, "It is true you have renounced heathenism, and the observance of its degrading rites, and ceremonies. It's true you have by the providence and grace of God heard the gospel, & been induced to seek more full instruction. This true that in your villages the Sabbath is observed, and the ordinances of a holy faith are administered, that schools are established and your children are learning as they were not wont to - All this is true, but we are unable to sustain this good work which we have commenced among you; May be Christians of another land will undertake what we through weakness are obliged to relinquish."

Is the American Board prepared to assign this station to the care of the Leipsic Society, as they did in 1846 the Puthucotta Station formerly connected with this mission? Or will they invite the active, intelligent and enterprizing young missionary(1) recently

(1) Younger brother of Rev Geo Pope of Tanjore.

stationed hard by in Ramnad, to enter in and reap our fields. Unless we very soon occupy it in force, they will precede us whether we invite them or not; and thus the difficulties and perplexities of the brethren whom we may eventually send will be greatly augmented.

On all these accounts we are constrained to appeal to you with much earnestness for an immediate reinforcement of two missionaries for this region.

We ask for two because on many accounts it appears to us inexpedient for a single family to reside so far from the centre of our operations. Many of the inconveniences from which a single family would suffer, would be much diminished, and others would be entirely obviated should two families go to the same place, or to places contiguous to each other. A dresser sufficiently acquainted with medicine to afford help in emergencies could be sent to live in the neighbourhood; - Servants, including a washerman &

taken might also be induced to go there and remain. The families would moreover be a great support, and comfort to each other — In the necessary absence of one, the other missionary could superintend his work. And then the district is very large, amply sufficient for the labours of two; On occasion of our meeting with the Deputation in 1855 — It was divided into two station districts, Nos 15 and 16 — In report No 9 — the following remark occurs — "Experience goes to prove that some places are more open to the reception of the Gospel than others" Sio xgunga is quoted as an illustration — "The town itself being the residence of a Zemindar, and the people being greatly under his influence they are difficult of access.... There are however congregations of promise in villages from six to 18 miles off" — These facts, and others similar were adduced to prove that the town itself, was not a good place for the residence of the missionary: it was accordingly abandoned, the dwelling house sold, and the church taken down. The same report however

suggests that it is important another site should be selected in the district, in which the obstacles alluded to would not exist. In another part of the report Sivagunga is named with 3 or 4 other station districts which should be occupied without delay.

There is a large town on the direct road to the sea about 10 miles East of Sivagunga which seems to possess most of the recommendations of a good station centre. The site is high, and healthy, enjoying the sea breeze and is moreover in the immediate neighbourhood of the congregations. It is a mercantile centre having roads branching off from it to all the principal towns in the district. The missionary in charge at the present time regards this as a very desirable site, and remarks that none of the objections to Sivagunga, as a station centre apply to this place, as the people are peculiarly well-disposed, ready to receive the missionary and listen to his message.

"We earnestly hope, that with these and

other facts which you may have already in your possession, you may be able to enlist the interest, and secure the services of at least two men who will be ready for work during the coming year.

I remain,

Rev. and dear Sir,

Most truly, and respectfully Yours

Edward Webb

Dindigul.
January
1857

Rec'd. March 30.

Ack^d July 13.

Two more Missionaries.

To the
Rev. Rufus Anderson D.D.
30 Pemberton Square
Boston U.S.A.

Copy of a letter from J Murdoch Esq. on Native School masters.

Kandy Ceylon April 9. 1859

To Rev. E. Webb

American Madura Mission,

Rev. and dear Sir,

Before leaving Dindigul I promised to send you a few observations with reference to the mission School-masters, in the instruction of a number of whom I had the privilege of spending three weeks at your station. I now fulfill my engagement though my remarks are little more than an echo of the sentiments already expressed by your own missionaries and the Deputation.

It may be mentioned at the outset that although the deficiencies of the teachers are fully stated, it is not to be supposed that the men are inferior to those of other missions in similar localities. The Com^e of the Church Mis^y Soc^y. aware of like defects on the part of their agents established last year an institution for the training of teachers in Tinnevelly.

The teachers require more knowledge. Having been for the most part selected merely from the village congregations many of them can do little more than read, write, and repeat by rote a few arithmetical tables. In Geography some of them scarcely know the four quarters of the earth – Of Grammar, Genl. History, and popular Science they are entirely ignorant.

Their minds need to be disciplined. – Some of them had difficulty even in repeating simple questions put to them. The answers of others had no connexion with the questions.

They require to be trained how to teach. This holds good with respect to the best method of imparting secular knowledge, but the want is far more deeply felt in a moral and re-

Rec'd. March 30.

ligious point of view - Adams, in his report on the state of education in Bengal, says of Hindu Schoolmasters - "The teacher in virtue of his character, or in the way of advice or reproof, exercises no moral influence on the character of his pupils; for the sake of pay, he performs a menial service in the spirit of a menial." Though the mission schoolmasters, are a great advance upon this, it must be admitted that remains of the old spirit linger in many of them. They require to feel the responsibility of their office, that their duties are of a far higher character than merely to teach reading, writing and arithmetic. At the commencement of the school course of instruction at Dindigul one of the teachers gave a Bible lesson, but it consisted only of a few verbal questions, without attempt at explanation, or to draw practical instruction from God's word - at the close of the exercise. Criticisms were asked from those present, an experienced catechist made the brief but emphatic remark - "He gave the lesson just as it is always given."

From the deficiencies of the teachers the children are not interested - soon they acquire as much knowledge as the masters, & have therefore no motive for remaining at school. And above all religious training is not sufficiently attended to - In many cases there is the letter of Scripture - but not the Spirit.

But the remedy for this state of things is the great question.

I It may here be stated, that whether with respect to the ministry or teaching a course of training as a general rule is absolutely necessary. Nothing satisfactory can be obtained without it - If therefore the schools are to be improved - the price must be paid. Two alternatives are open, either each missionary must train his own teachers, or they must be collected for instruction at some station - The former would be a great waste of labor - and less efficient. The latter is the only plan which can be depended on.

In Europe students generally remain three years in a normal school - The mission teachers cannot be taken away from their schools for such a period - But their minds are so undisciplined that a continuous course of instruction is needful in the first instance. One half of those employed at present with a few suitable candidates for situations requiring to be filled up without delay might go six months at some station to go through a course of study, having immediate reference to the subjects taught in village schools - One of the best native assistants should be placed at the disposal of the missionary in charge to communicate instruction - A missionary might devote one whole day a week to the examination of the various lessons, while two hours on two other days might be spent in hearing the teachers instruct a class in his presence to be followed by criticisms. Some of the teachers have good natural abilities; the great majority are desirous of improvement, and such a course would prove of very marked benefit. It would require, however, to be followed up by the present admirable plan of prescribing lessons, and having examinations at stated periods. By taking half the teachers at a time less accommodation would be required: the class would be more manageable, and arrangements could be more easily made to keep up the schools by assistants, or catechists devoting a small portion of time to them daily.
The above plan however is only recommended for "the present crisis." The Deputation bore testimony to the superiority of agents who have passed through the Seminary; and it is highly desirable that provision should be made for a regular supply of trained teachers. An additional number of students might be admitted into the Seminary, who should devote attention during the last

year of their course to acquire the art of teaching.

II In addition to the training of Teachers, it is desirable that the mission sh^d prescribe some course of instruction for the schools. It is the general experience of persons who have examined village schools that the children make no progress beyond a certain point. Go when you will you ~~ma~~ find them at the same lessons. The advantages of prescribing a course of study may be best given in the words of the Rev D. Mosely, one of the most distinguished educators in England. "It is a recommendation of the course of reading books here described that by prescribing a lesson for every day of the week & the year, and making the mastering of that lesson as to its subject matter as well as the reading of it the business of the day, it imposes a task for every day as well upon the master as the children, and constitutes a register of what ought to be done, and what is expected to have been done up to any period of the year in the school." It moreover takes from the masters' labors that uncertain & desultory character, which they at present have, and methodizes them. At present he teaches what he likes, when he likes. This prescribes for him with the knowledge and concurrence of all the parties connected with the school a course of instruction to be pursued in it, and specifies a time to be devoted to each element of that course, and a period within which it is to be completed."

III The last point I would notice is the great advantage of the mission appointing one of their number to inspect the schools annually. By devoting special attention to education he would acquire a knowledge of the best modes of teaching, and thus be better qualified to make suggestions for the improvement of the schools. His examination wo^d be a stimulus both to the masters and the children. The inspection would not occupy so much time as might appear at first sight; by the schools having the same lessons their comparative progress would easily be tested, and in many cases two or three schools might be brought together for examination.

as stated in the last report of the mission - The improvement of the village schools must be a work of time - The people on the whole are poorer than in most other districts - A large proportion of the coolies in Ceylon come from the Madura Collectorate. Poverty and indifference to education, almost universal among persons in their position in the social scale, have proved great obstacles to improvement, happily they will become less and less every year - It is very gratifying that so much has already been done under the circumstances - The schools being intended for the children of small & scattered Christian communities cannot be large at present - In 1856 the number of boys in attendance was 1 in 5, or inclusive of the Seminary students 1 in 4½ of all the males belonging to the Congregations - The proportion of girls was much less, only 1 in 16. This was to be expected; In the northern stations in Tirumangalam the number of girls in the schools is only one half that of the boys while in the southern and older stations they even preponderate - Still taking boys and girls together the proportion of Christian children under instruction in the Madura mission is 1 in 7 of the people belonging to the Congregations. This is higher than in England, where in 1851, the last census - the proportion was only 1 in 8.

It is much to be lamented that the children leave school at an age when they would profit most by instruction but the deep poverty of the people in many places renders it impossible to prevent it. The teachers might have classes two evenings a week for youth employed during the day, which with a bible class on Sundays would enable school studies to be carried to a much higher point. This is the more necessary from the discontinuance of the Boarding schools. The Seminary must otherwise depend for a supply of students upon young men whose intellectual faculties have

been allowed to stagnate for years. The formation of such classes is another argument in favor of the training of teachers. Missionaries and catechists might aid somewhat, but school masters should be able to conduct them alone.

In conclusion I may express my earnest hope that the mission will carry out vigorously measures for the improvement of the village schools. The people sho^d not be allowed to remain in their state of comparative pupillage to be a burden on the churches of Christendom. The growth of intelligent piety, by raising the temporal condition of the people would enable them better to support gospel ordinances among themselves, as well as to propagate the faith in the regions beyond.

I am

Rev^d & dear Sir

Yrs very sincerely

Signed, J. Murdoch

Villages Schools

Ceylon Dec 68

Dindigul Oct. 1857.

The Rev. Rufus Anderson D.D.

My dear Sir,

From the report of the meeting of the mission held, during last month, in Madura, you will have learned that the return of my family to America has been, by the advice of the mission, postponed for one year. The ~~sub~~ necessity for an immediate visit to America is not so pressing now as it appeared to be when I wrote you on the subject a year ago. Subsequent to that date Mrs Webb suffered from a severe attack of sickness, and for a time, during the first few months of the present year, there seemed to be ~~on account~~ in the state of her health an additional reason for our taking the step at that time proposed; we were still further confirmed in our purpose when ~~the~~ we received the consent of the Prudential Committee so kindly and promptly communicated. But a visit to the Sanitarium during the months of July, and August greatly invigorated both my wife and the little girl who had been so feeble. About this time also, I became convinced, that should they return as proposed, it was not, by any means, certain that my own health would not require me to follow them within a year. As I did not accompany my family to the hills I had a good opportunity of testing the strength of my

constitution, and its ability to sustain the depressing influence of solitary life. I am now convinced that my health, and strength are at last succumbing to the climate, and agree with my brethren who are unanimous in the opinion that it would not be economical or safe to defer my own visit to the States beyond the close of the coming year. It has been with extreme reluctance that I have given place to this conviction; The work in which I am engaged is every year becoming increasingly interesting to me; and with growing facilities for doing good I humbly hope the great Master is giving me more and more desire to improve them. But the path of duty seems to be plain, and I would therefore be content, and with cheerfulness say - "The will of the Lord be done". -

You will also have learned from the letter of the Secretary that several circumstances have indicated the propriety of our bringing the Tamil Quarterly Repository to a close with the present Volume - It was suggested by Mr Murdoch the Secretary of South Indian Christian School book society; on the ground that the time had come for issuing, periodically, separate works similar ~~to the~~ in character to those which have for the past four years been ~~[illegible]~~ published by us as serials in the Repository - He, at the same time, invited us to co-operate with the society of which he is the Secty in preparing books on the plan proposed" - Our reason for commencing several works at once and continuing

to print them in the serial form from Number to Number, was, that in the system for training our Catechists just then commenced these books were needed; several of them we required immediately, and it was thought they could all be produced on this plan, as fast as our helpers would need them. The translation of Watts on the mind" having been completed in the present Number, and the Church History, which is a translation of Goodriche's Ecclesiastical Class book, having been brought so near completion, that by printing an Extra Number that also might be finished; and the other works on Romanism, Natural Philosophy &c having advanced to a stage at which without any violent disruption they could be left for completion at some future time, we concluded to adopt the suggestion of Mr Murdoch, discontinuing the Repository and commencing forthwith the preparation of books in connexion with that Society. The first we shall furnish them, and which is already half done, is Edwards History of the ~~work of~~ Redemption - Some portion of this work has already appeared in the Repository, ~~sufficient~~ to advertise ~~the work~~ it; This is to be printed early in 1858. There is ~~still~~ another ~~and~~ very great advantage in preparing books to ~~be~~ printed by this Society ~~Tesper~~ the circulation, which "will be ten times greater than they would have if printed and published by ~~our own~~ mission only." "The book of Lyrics in Tamil measures, set to Native tunes, of which an edition of 2000 was printed and published by us just previous to your visit to India, is now nearly exhausted, and another edition is called for. They have been welcomed with

~~such~~ un mistakable satisfaction by the Native Christians throughout the Tamil country // that the opposition against which they had to struggle in the outset, from the unfavorable regard of many missionaries has gradually subsided

A missionary from Tinnevelly told me the other day, that no Christian book which had ever been issued from the Tamil press has been so eagerly sought for as this — And in our last mission meeting the Brother from Mandapasálai remarked, that the influence of the Lyrics had been second only to that of the Bible in producing the effects which had been witnessed in his field // ×× The forthcoming edition is to be printed and published by the South India Christian School book Society. ++ In the mean time, a tract containing a selection of from 15 to 20 of the most popular of these pieces is to be printed for general circulation

I have just sent the manuscript to the press, and we confidently hope that this little tract will be the means of great good

After a few weeks I propose making another selection, adapted more especially to social worship, and ~~for~~ special occasions, such as marriages, funerals, the New year &c.

I fear we have not given the attention we ought to the general subject of Christian poetry for the Tamil people generally, and especially for the native Christians. Like all Eastern nations, the Hindus are passionately fond of Poetry and Music. They will scarcely listen with patience to a recitation in plain prose, however striking and important the matter may be; but their attention is instantly captivated by the very same thoughts, when expressed

with the aid of Rhythm, Rhyme, ~~and~~ or other Metrical forms." // With the practical habits of mind and thought which we brought with us from our western homes in more high latitudes, we find it difficult sufficiently to sympathize with our eastern brethren in this thing. To this reason first of all, must probably be attributed the general indifference of Protestant Missionaries to this subject. It is worthy of remark, however, how large a portion of the Old Testament was, under the direction of the Divine Spirit, accommodated in this respect to the tastes and predilections of those for whom it was first written.

The facility which is possessed by the inhabitants of this country of expressing their ~~ideas~~ thoughts in poetical forms and measures, is quite as remarkable as the relish with which the mass of the people read and hear their compositions. That in this poetical talent, which has been so largely pressed into the service of heathenism, our brethren in the Native church share, there can be no reasonable doubt. Is it not therefore of the utmost importance that we avail ourselves of this resource, in our spiritual combat with the powers of darkness, and with the bad passions of the human heart, and that to this end, the poetical taste and talent of our people be encouraged and developed to the utmost.

Influenced by these and similar motives I have, with the approval of the mission, drawn up and circulated an advertisement addressed to all educated Tamil Christians, announcing

an intention of publishing a new and enlarged selection of the Tamil Lyrics, and requesting all who wish to prepare and send their compositions for insertion in the new book. The Christian Schoolbook Society has placed a sum of money at the disposal of the committee which may be appointed to examine these pieces; so that all who need or desire it will be suitably repaid for their labor. May the Holy Spirit graciously assist those who shall thus undertake to compose songs of praise for the use of their brethren in Christian worship.

At the mission meeting, held in Dindigul, last June; Savaimuttu, a young catechist belonging to this station, was examined, and accepted as a candidate for the Pastoral office. He proceeded immediately to the Seminary to pursue his studies ~~there~~ for one year; and will return to the congregation in this town, of which he has for several years had charge, in the month of April next. I am much interested in this young man, and hope, quite confidently, that if his life is spared, he will become a good minister of Jesus Christ. To introduce him more fully to you, I inclose the notices of him which are recorded in the "Catechist book".

I have been much interested with the efforts making in England and on the Continent to construct a Universal Alphabet. I have long felt the importance of all missionaries adopting a uniform method of spelling Native words in English letters; and have in connection with

Dr. Green of Jaffna devoted a good deal of attention to the subject. The principles on which we finally decided and on which our plan was constructed differed little from those laid down by Dr. Leipsius, and adopted, as I suppose, by several of the principal missionary Societies in England. Mr Venn the Secy of the C.M.S. has, it appears, taken especial interest in this matter, and has laid down rules for the spelling of in English letters of the Tamil words which occur in the official correspondence of the Missionaries of that Socieỹ. Whether this plan of spelling adopted by Mr Venn, a synopsis of which is printed on the Cover of the Church Missionary Record - is a part of Dr. Leipsius' system or not, I cannot say - Would it not however, be advisable for us to fall into the track of Dr. L's comprehensive plan, (should it be generally approved) even although, in some respects it might appear faulty in its particular application - I have not had the pleasure of reading Dr. L's treatises; all I know of his system, and of the efforts which have been made in favor of its adoption I have learned from the article which appeared in the Bibliotheca Sacra on the subject. Perhaps you have already taken steps in this matter, in Connection with the Am. Oriental Society. Dr. Green whom you will soon meet is much interested in it, and has the history and results of our united investigations with him.

It was my intention to have referred to two or three instances of severe persecution which have occurred in Con-

gregations at this station, but these particulars must now be reserved for another communication.

With affectionate remembrances

I remain

My dear Sir,

Most respectfully yours

Edward Webb

P.S. I inclose besides the quotation from the "Catechist Book" respecting Savarimuttu, a copy of the English part of the Advertisement just issued respecting the proposed new book of Tamil Lyrics.

Rec'd. Dec. 27.
Ackd Dec 28.

456

Madras 14 Sept. 1858

To the Rev. Rufus Anderson D.D.
Sec. to the A. B. C. F. M.

My dear Sir,

I suppose the Sec. of the mission has acknowledged the receipt of the letter in which you communicated the Prudential Committee's approval of my proposition to accompany my family in a visit to America - And I suppose also, he has informed you of the official advice given by Dr Colebrook that we should leave India before the rainy season sets in, spending a few months at the Cape for the purpose of avoiding the severe cold of the winter of England and America. Mrs Webb's health has improved so much since that advice was given, that we now hope to be able to proceed direct to England, spending three or four months in some warm and sheltered spot in one of the Southern Counties, and sailing for America some time in the month of May.

Our passage is engaged in the "Earl of Hardwicke" a

Rec'd. Dec. 27.

good passenger ship, which sails about the middle of next week.

I left Dindigul on the 3rd August and arrived in Madras on the 16th - Mrs Webb travelled in Palankeen, myself and the children in Carts.

// I am most happy to be able to inform you that I have never had more solid grounds for encouragement in the work at my station than I have at the present time. There is now a very general spirit of enquiry on religious subjects among the people, and in some places a good deal of interest and earnestness are manifested, - with a desire to join the Christian congregations in the towns and villages. - The older members of these congregations make frequent applications to be received to the privileges of the church.

During the past six months I have had the pleasure of registering the names of about 150 new Catechumens, and of receiving 20 individuals to the table of the Lord.

On the Sabbath previous to my leaving (Dindigul) 91 members partook of the Lord's supper, of whom about 80 were members of the three churches into which during the present year the church at this station has been divided - It is an interesting fact that Mr Asbury, the only native

female who was connected with this church at its formation in 1837 was present with us on this occasion.

On the previous Friday (July 30th) a separate church had been organized called the "Dindigul Centre Church" consisting of 22 members. At the request of this church Mr Savarimuttu was ordained, on the same day to be their pastor. The services were conducted in the following order; Invocation and Reading the Scriptures by Mr White; Sermon by Mr Rendall. Questions to the church and candidate, and the ordaining prayer by myself; Right hand of fellowship by Mr Chandler; Charge to the Pastor by Mr Noyes; I gave the charge to the church and congregation in connexion with my farewell sermon on the following Sunday.

I observe with some interest the quotations you make from our Annual Report in the Herald - but am disappointed to find you omit the portions which we regard as most important to be laid before the churches - The statistical facts, statements and appeals occurring in the former part of the report are put out of sight - We attach much importance to them - and do trust your Committee will yet give them the consideration & publicity which they deserve. You would doubtless receive more from us if more use were made of what is communicated:

I hope with the Divine blessing we may reach England by the last of the year. I shall, of course, keep our agents in London informed of my place of residence, so that any communications you may wish to make will be received by me without delay.

Rev. Rufus Anderson D.D.
No 33 Pemberton Square
Boston
Mass.
United States of America.

Ack Dec 11

Rec'd. Nov. 20.

With respectful remembrance, I remain
my dear Sir, Truly yours
E. Webb

457

New York 17 March
1859

My dear Brother,

I hasten to inform you the arrival of myself and family — We landed yesterday morning having had a passage every way prosperous — We left Liverpool on the 2nd Inst. in the new Steam Ship City of Washington a vessel of the same line as that by which the Lelelers came — I took my family direct to the New London boat which left in the after noon —. I propose following

them thither tomorrow

Monk if possible for

a short season of perfect

rest - for though I am

in pretty good health - the

excitement of anticipation

arrival will be succeeded

by a season of depression

& nervous relaxation which

I feel must be indulged.

I visit Mr Wood & Mr

Merwin, and my dear

old friend Dr Crum yesterday.

Mrs Webb's health is better

than it was when we left India — yet she is still feeble —

When you write, please to direct to care of Mr A. Prentis New London.

Please to present my affectionate regards to Mr Thompson. & Believe me to be

Most truly yours, in the bonds of the Gospel

Edward Webb

The Rev. R. Anderson D.D., Sec'y to the ABCFM
33 Pemberton Sq.
Boston.

New London 20 March 1859

Rev. R. Anderson D.D.

My dear Brother,

Yours of the 19th instant was duly received.

We thank you for the welcome you give us.

I propose visiting Boston on Tuesday the 13 April. Thank you for the offer of the Prophet's chamber. With "Jacob's stone" for a pillow one could scarcely have more mercy hallowed associations;

Most truly yours

E. Webb

I Pulney.
II Talakanuttu.
III Dindigal.
IV Manaparai.
V Nallam.
VI Mélur.
VII Sivagunga.
VIII Tondi.
IX Periyakulam.
X Vallalagundu.
XI Madura.
XII Tirupuvanam.
XIII Pattiyanúr.
XIV Ramnad.
XV Usalampatti.
XVI Tirumangalam.
XVII Mandapasálai.
XVIII Kamati.
COIMBATOOR
PUTHUCOTTA
TRAVANCORE
TINNEVELLY
GULF
of
MANNAR
Dindigul
Madura
Manaparai
Pulney
Periyakulam
Tirupattur
Sivagunga
Tirupúvanam
Tirumangalam
Mélur
Natlam
Ramnad
Tondi
Kamati
Mandapasalai
Aruppukotai
Tirussuli
Usalampatti
Andipatti
Uttamapalaiyam
Kambam
Manamaturai
Vaikai aru
To Trichinopoly
To Tinnevelly
To Putukotai
78°
79°
30'
10°

1113

460

P. S. If this report is handed to Brother Little he will perhaps add his signature — or append some additional remarks —

E.M.

Greenwich, Mass. 18 April. 1859.

To the Rev. Dr Anderson,

My dear Brother,

At your request I attempt to state, as succinctly as possible, the particulars required by the Prudential Com^e. to enable them to come to a decision on the proposition made to them by the Madura Mission to purchase the property of the Gospel Propagation Society in the Bethel Mission.

In the first place, you will observe, we do not now propose to do any thing with reference to the Ramnad Mission of that Society, which as well as that of Bethel, is within our borders; and this because Ramnad is situated at one extremity of the Madura district, between which and the neighbouring stations of our Mission bounde ries which neither party are to transgress, have

been agreed upon by the respective missions —
This district moreover is so remote from our own centre that it could not be occupied by us before the other stations should be filled up —

Its position, as well as that of Bethel, and the village congregations belonging thereto, are marked on the accompanying plan.

It is not proposed that we make any offer at first for the property of that Society situated on what is called Mount Zion Station; and this for the same reasons assigned above for not purchasing of them the Ramnad property — their operations there would not interfere with ours, nor ours with theirs;
But as the house and outbuildings at Zion are only estimated by us at some three or four hundred dollars, we think they might be embraced in the purchase, provided that the Propagation Society make that a "sine qua non" in the arrangements — We think they may be disposed

to this inasmuch as that station is at present only an appendage of the Bethel station, & is superintended by the missionary residing there. We have no impression they will ever again place the Zion station under the care of a resident missionary. Still as that is but our impression, we do not propose that in the first instance any offer of purchase should be made.

We propose that for the purchase of the property in the Bethel Mission a sum not exceeding Rupees 4000 (four thousand) be placed at the disposal of the Madura mission - with instructions to purchase at a valuation not to exceed this amount.

The property is estimated by Mr Little and myself as follows

	Rs		Rs
Bethel mission house	2000	cost	3000
Boarding school house	600	cost	1000

		Rs		
new	Godowns & Stables	400	estimated cost	600
	other out buildings	150	" "	200
new	Amápatti church	300	" "	330
	Pilliyar Nattam church & house	250	" "	300
	Velampatti do do	50	" "	60
	School houses in various places	200	" "	200
	Dindigul Church	50	" "	75
		Rs 4000		Rs 5710

The buildings on Mount Zion have probably cost Rs 1500. Rs 650 or 700 might be offered for them, if necessary – making the whole amount which should be placed at the disposal of the mission for this purpose $2350.

The principal reason for acceding to this proposition is that the operations of the two societies are in so many respects dissimilar

that we not unfrequently come into most unde-
-sirable collision with them

This can, I think, be most abundantly illustrated.
They do not require their communicants to relin-
-quish caste destinctions, this brings them into con-
-stant collision with us.

My own station of Dindigal has probably suffered
more from this cause than any other in the
mission. Let it suffice to say that the Congre
gation of the Gospel Prop. Society in the town of
Dindigul, is composed (with but one or two excep-
tions) of persons who have been disciplined by our
church on account of their adherence to caste, or who
have failed in their efforts to become connected
with us from the same cause; We cannot now
invite the members of the Bethel mission to
unite with us at the table of the Lord, when they
are Providentially present, for there are among

them several of our suspended and excommu-
-nicated members:

They baptise the children of nominal christians,
we do not; on this account their movements
not unfrequently clash with our own; and among
the converts from Romanism in our Congregations
who of course retain their superstitious regard for that
rite it often produces much dissatisfaction.

At Vellódu, situated between Dindigul & Bethel, we
once had a large and flourishing Congregation.
The members had been Romanists, and they were
relatives of some of Mr Hickey's converts. Of some
of these persons we had a good hope, but being of
high caste they were unprepared to make the re-
quired sacrafice, and join the church; they were
much troubled that their children should be growing
up without baptism; In process of time some of them
became so clamorous on the subject, and in other
ways behaved so badly, that we sought to discip-

them by depriving them of some of the privileges enjoyed by other Congregations - Just then Mr Hickey stepped in to their aid, and by baptising a child of the leading man among them, & by giving him the Lord's supper, rendered my efforts to reclaim them fruitless, the congregation was disorganised and broken up.

They regard their church as the only legitimate one, and as the dominant ecclesiastical organization & so represent it to the people - Mr Hickey sought every where to leave this impression upon the minds of the people, and that we were Dissenters, and schismatics.

It should be remarked also by the Committee that the situation of Bethel is such that no boundaries can be drawn without ~~interfering~~ embracing a ~~as~~ large portion of the Dindigul, and Battalagundu stations, and that portion of those stations in which a large number of their most promising congre

-gations are located. On this account the missionary residing at Bethel must be allowed the range of the whole district, he must be allowed to tour, & preach, to establish schools and congregations in all our stations. Whether he shall enter the towns in which we reside, & the the villages in which our congregations are gathered & our schools are established is and must be left to the his christian courtesy. It would be quite impossible to indicate all the points of collision. Our christian our catechists, our schoolmasters are all in danger of imbibing a spirit of unholy rivalry, if not of animosity & hatred. Our Pastors & native ministers are regarded by them & represented to the people as no more than catechists, our baptism as invalid, and our churches as disorganized assemblies.

I do not accuse the Committee of the Gospel Prop. Society of encouraging, or approving of such a course on the part of their missionaries

but their system does not preclude the possibility nor even the probability of a missionary ~~who~~ of them appointment proceeding in the way I have indicated.

As to the use of this Property to us: or the objects to which the mission could apply it; I would remark, that the house and buildings at Bethel would be of no service where they are: the materials could be ~~worked~~ taken apart and worked up into other buildings in process of erection or to be erected in other parts of our field. The churches ~~and~~ schoolhouses at all the other places, excepting perhaps the house at Pilligao Nattam ~~or~~ would be needed by us where they are.

The society is to be pledged, on condition of our purchase, to retire, and not again to commence any operations within certain ~~those~~ limits, that is the limits of ~~the limits~~ of the Madura District exclusive of Ramnad.

With great respect I remain
Most truly yours
Edward Webb

Greenwich April [illegible]
Rec'd. April 21.

Pub. Cat.
Ref. Ca.

To Rev. Dr. Anderson D.D.

My dear Brother,

I shall be pleased to know that my last communication respecting the Bethel mission has been received, be so good as to say whether any use has been made of it, and what—

I suppose the change in Mrs Tendall's plans was sudden, leaving no time for us to be informed officially— so as to be present according to the proposition you were so good as to make when I was last in Boston. My wife's sister happened to meet her in New York— and gave us the notice— We reached New York on the evening before she sailed— on the following day I went to New Haven to meet some students who are interested in the

missionary work - and had an opportunity of addressing them all from the College pulpit on Sunday Afternoon - and on the following Tuesday Evening when the Society of Inquiry was reorganized I was invited to address them - which I attempted to do -
Last Sunday I preached in Ware and made some statements respecting the Madura Mission at the evening service. P.

We came to this Place yesterday - and propose remaining about a fortnight. On our return I shall be glad to have a opportunity of visiting Boston - I desire it for several reasons - I wish to make a map of our mission field - to visit Andover - and to speak with you on several subjects.
Mrs Webb will not be able to accom

pany me at that time - Be so good as to inform me whether you think such a visit at that time desirable. -

With affectionate regards

Remain

Most truly & respectfully yours

E. Webb

P. S. Until the 14th. inst. be so good as to direct all communications to the care of Dwight P. Janes Esq. Montreal - after which they may be directed to the Post office Amherst. Mass.

Montreal, June 1857

Recd. June 7, 1857

Ansd. June 21.

Rev. S. B. Treat
Sec'y to the A. B. C. F. M,

My dear Brother,

I have been invited to visit Woodstock Cont., and address the people on Missions. I am willing to go if you think such a visit desirable at the present time. The relations of Bro. Chase of our mission reside there, which presents, perhaps an additional inducement to visit them soon.

Yours very truly & respectfully
E. Webb

Amherst
25 July
1859

Rev. E. W

Amherst Aug

Rec'd Aug

Ans' "

Watch Hill Rhode Island
25 Aug. 1859.

Rufus Anderson D.D.
Secr A.B.C.F.M.
Boston. Mass.

My dear Brother,

I am sorry to hear what you say of your health. If it is in my power to render you any assistance in the manner you suggest I shall be most happy to do so.

I came to New London on the 22d having received

an invitation to preach
in the first church next
Sunday — in Mr Field's
absence. — I am trying
to improve the week
as best I may at this
place, hoping a few days
of sea air, & bathing
may help to invigorate
me. —
I will endeavour to
be in Boston on Mon
29th Inst.

Mrs. Webb, who is with me, unites in kind regards to yourself, and Mrs. Anderson.

Yours most sincerely

E. Webb.

Boston 31 August 1859

Rufus Anderson DD

Secy of A.B.C.F.M.

My dear Brother,

The object of this communication is to request that the Prudential Committee will make an appropriation of $700 per annum for the expenses of my family during our stay in this Country.

I am informed that some families as large, and even larger than my own, find a smaller appropriation sufficient - I have reason to believe that such have received assistance & in supplies for the family from a large circle of friends among whom they live. In this respect there is a difference between my own case and that of the brethren referred to.

The fact of two of my brothers residing in Saint Louis render a visit to the West necessary; we therefore propose spending the winter and

spring in that city. On this account it would not be economical to furnish a house either here or there.

I have been paying $17 per week for board and lodging in Amherst - Nor do I think suitable accommodations can be obtained any where at a lower rate. Had I not small private resources which it is my intention to apply to my family expenses during my stay in this country the sum for which I now apply would be quite insufficient.

I may add that it will still be necessary to draw on the finances of the Board for the travelling expenses of my family visiting relations and friends in "the West".

I remain

Most respectfully yours

E. Webb

Boston, Aug. 31. 18[illegible]

Rec'd. Aug. 31.

Ans. [illegible] 8.

Pd. [illegible]

465

To Rev. Rufus Anderson D.D.

My dear Brother,

This report has been delayed one day by sickness in my family - I trust you will not thereby be put to much inconvenience.

You observe the spelling of Tamil words is very nearly the same as that which was adopted in the Report of 1857 - I have not ventured to change such names as Madura and Dindigul - But the spelling of Mélúr, Periyakuḷam, Pāttiyanúr &c are not so thoroughly established and may perhaps be changed.

An acute accent over any vowel thus (á) indicates that it is long.
A dot beneath a consonant denotes an initial trill thus (ḍ) sounded rd - and so in all other cases.
There are two diphthongs in Tamil one composed of the vowels a and i the other of a, and u. no other combinations of vowels occur.
Neither G. nor C.. nor B occur
For fear of change both G and B have been retained (in some words) - K is the substitute for the former and P for the latter -
It seems highly desirable that some uniform mode of spelling should be adopted - Are we not prepared for a system?.
If the inclosed report should be approved I shod be pleased to know it at your early convenience

Very respectfully Yours

E. Webb

4 Sep. 1859

P.S. What shall I do with the manuscripts of yours in my possession?

Rev. Charles T. White — 466

Seymour Jackson Co Ind.
Rec'd May 31. — May 27, 1856

I have not answered your letter because I could not tell when I could leave this state till now, I shall leave Ind. July 1st for my home in Rock Stream N.Y. Then I can go to Boston & meet the Committee of the A.B.C.F.M. So the expense from Ind. to N.Y. will ~~not~~ be ~~charg~~ paid by myself.

I think I can be in Boston the 2nd or 3rd w'k in July; I will write again before I go. I shall be in Seymour till July 1st, after this I shall be at leisure

If one week would be more convenient to the Committee than another in July, please let me know. I cannot well leave my Church & State till July.

Respectfully yours
C. J. Whi

467

Rock Stream N.Y. ~~Oct.~~ Sep. 22. 56

Rev. Mr. Pomeroy.

Dear Sir. There may be some difficulty about my Ordination, for want of time. I am a member of a Presbytery in Ind. I have a traveling letter or certificate from the Stated Clerk.

But Presbyterians require that a man be dismissed from his own Presy & be received by the body that is to ordain him. They ordain only their own members. As I have not a letter of dismission I cannot be received by the Presy in this place unless they should think it best to forego the forms of law. — They may or may not do so.

To get a letter of dismission I must wait till meeting of Presy of Salem in Indiana, ~~till~~ Oct. 7. If I had expected to go so soon I could have had a "pro re nata" meeting called & obtained it. It is too late to do that now. — Cannot a Council in Boston ordain me on a traveling letter? ~~note~~

I will apply to this Presbytery next week. If the informality be insuperable, can I come to Boston & meet no objection? besides I can probably get a letter from ~~Boston~~ Indiana to Boston after Oct. 7 to set all right.

Please write immediately what
can be done in B. with or with-
out a dismission & I will write
the result of my application
to Presbytery next week,

I am sorry there is the
difficulty, but if I had kn[own]
I w'd have sailed so soon, [I]
might have prevented it, or
if I had not sailed till
Nov. 1st as was first mention-
ed to me, it would have
been all right for I could
have had my dismission [as]
Pres. could have met here [illegible]

I would like to hear from
Dr Anderson soon about prepar-
ing for India & the time when
the vessel starts, as soon as it is
known. Do we furnish all bedding
on board ship? &c

I think we can be ready to
be in Boston a wk before we must
sail,

yours &c
C. T. Whit[e]

Rock Stream Sep. 22, 1866.
Rec'd. Oct. 1.
Ans. Oct. 2.

Rock Stream Sept, 30, 56

Rev. Mr. Anderson,

your letters were received this morning. I am glad to learn that we have so ~~to~~ much more time to prepare given us. We can get ready by that time but we can ~~t~~ get but little help from friends here as we are all strangers.

We will try to be at the meeting of the A. B. C. F. M. on our way to Boston. I wrote for ~~on~~ more money on the outfit which we will need before we get to Boston. I hope it will be sent here.

To have started, ~~as~~ on the first ship would have given some trouble about the ~~outfit~~.

Ordination, But now there w
be no difficulty.

I hope to hear the
precise time of starting
soon as known.

Yours Respectful

C. T. Wh

Rockstream Sep. 30. 1886.
Rec'd. Oct. 3.

Rev. ~~Chester~~ Geo. T. White. 468
Rock Stream, N.Y. Oct. 13, 1856.
Rd Oct. 16.

Rock Stream Yates Co. N.Y.
Oct. 13, 1856
Ans. Oct. 17

Rev Mr. Pomeroy

Dear Sir, I have received from Mr. Gordon a draft for $100,00, & a letter from Mr. Anderson.

The Presbytery ordained me so that there will be no more difficulty about that.

I did not expect to ask for so much of the outfit money, but some circumstances have made it necessary. My Father has lost $1000,00 by a fire & so cannot help me as much as he would otherwise.

Shall I ~~go~~ take all
my baggage with
me to Boston via
when I go to Newark
I suppose I shall he
when we are to sail
as soon as it is kno

yours &c

C. F. White

Madura Apr 7, 1857

Rev. Dr Anderson

Dear Sir, Mr Capron has probably informed you of our arrival at Madras. We are now safe in Madura. We reached Mr. Rendall's Sat, Apr, 4. but Mr & Mrs. Capron did not get here till Monday. They stopped at Mayloor with Mr Burnell, over the Sabbath.

Our voyage was much more prosperous than we expected. Yet we were so restricted in our intercourse with the sailors, that it was not so pleasant as we wished. The Captain did not like to have us preach to them. We had much better accommodations than are usually given to ~~sailors~~ missionaries, ~~&~~ & a much shorter voyage. Yet the cruelty of the discipline & the starvation to which we were reduced ~~will~~ made our remembrance of ~~a~~ sea life less pleasant than it otherwise would have been.

At Madras we staid with Mr. Hurd. Mr. & Mrs. C. with Mr. Hunt. Mr. Hurd is in his school about 5 hours each day

preaches once on the sabbath, i.e., with an interpreter. In the afternoon the catechist preaches. In the ~~ates~~ Royapooram Ch. another catechist preaches to a few.

Our first impressions of the natives were quite favorable. Their dark skin & want of clothing did not trouble us any. They appeared much more intelligent than we expected. & we think we would like to live here among them & try to do them good.

Our health is quite good now. Mrs. White suffered some ~~on~~ aboard the ship from sea sickness & from want of proper food. But her health now is good. Though our journey from Madras was a hard one. There were no Palankeen bearers to be had, so we came in the Transit company's bandys to Trichinopoly, & then in oxcarts to this place. The first 100 miles from Madras we had horses, the second hundred oxen.

We were sorry ~~to~~ not to see the Madras Mission in a more

flourishing condition. We might have expected a different result from the toil of 20 years, & of such men as have labored here. They have here two fine Churches (houses) splendid dwelling houses & compound - school houses & Seminary, & a few Christians. I do not know that any other missions have been much more successful than ours has been. Madras is a hard place to labor in as far as I could see.

We saw Bro. Webb. of this mission in Madras. We are staying here at Mr Rendalls. Mr & Mrs. C. ~~are~~ with Mr Little a mile from here. We have seen also Bro's Burnell & Taylor. All appear in good health. Bro's Tracy & Chandler &c are on the Hills at present.

We will probably stay at Pasumalie till the meeting in June. We may go out there this week.

We have studied the language some & hope soon to be able to use it. Yet we find very difficult to remember words.

We are very much pleased with the members & all the operations of the Madura Mission & hope we shall continue to do so.

Mrs. W. wishes to be remembered to you & Mrs Anderson.

Respectfully yours
C. T. White,

Madura April [illegible]
Rec'd. June 12.
Ans Feb. [illegible]
Recorded
[illegible]

P.S.

I wish that Andrew Jack of [illegible] Sem might be sent here. From a [illegible] acquaintance I have had with him I should judge he would be just the [illegible] for this place. Of course I could not decide about his health, but if I re[member] right he would prefer a warm cl[imate] to a cold one. — But do not [let] my wishes be considered an inter[fe]rence with your duties, however [much] I may wish him to come. — C. T. Wh[ite]

470 Pulney Hills. Madura. 470 Sept. 21st 1857.

Rev. Dr. Anderson,

Dear Sir,

The Mission received a letter from you a few days ago. The letter which I wrote when I first arrived at Madura, was not noticed as having been received, as were others written later. I mention this, so that if it was not ~~rec~~ received you might know I had written.

We first lived at Pasumalie about 2½ months, & then it was thought best for us to come to the Hills, on account of Mrs. Whites health. There are no other mission families here at present, so that we are alone. We ~~will~~ shall go down in about a month. Mrs. W's health is quite good now. Mine is as good as ever it was. It makes but little difference with me whether I am on the Hills or plains.

Since we have been here I have been to the plains twice, & each time was gone more than two weeks. I went over the Periaculum valley with Bro. Noyes, then through Battalagundu to Dindigul. Mr. Webb went with me to visit some congregations east of D. then we went west through Palkanuth to Pulney. We found Pulney to be a large town in the midst of a fertile country. There is here a fine congregation & several Ch. members. From Pulney we

come to the Hills by the north path, which is 24 miles.

I have been again to the plains to attend the Sept. Meeting. From Periacolum I went through Usulamputty where I met Bro. Herrick, who pointed out the villages & shewed me some of his congregations, I went to Madura by way of Tirumungalum. Thus I have been over a great deal of the western part of the Madura ~~field~~ District. It was for a while thought that ~~Mr~~ Brother Capron or I would be stationed at Usulamputty, but after much consideration, other places seemed to have superior claims. So I was stationed at Pulney in the extreme West, & Mr. Capron at Partiamur in the East. Pulney becomes our station in January. We ~~will~~ shall live in Dindigul till we get our house built, wh. will probably be within two years.

Pulney will be 72 miles from Madura. Our nearest neighbor will be 34 miles, for the present. But we hope that soon another family will be located near us, for there is the large Station District of Palkanuth between us & Dindigul yet unoccupied.

¶ Our first impressions of the natives here ~~were~~ quite favorable. We ~~had~~ hardly expected to find the people so intelligent, or so willing to hear ~~the hear~~ the Gospel. I have been out to many of the villages & congregations with the missionaries or their helpers & in every village some have been found willing to listen to preaching. [illegible]

have I yet seen any signs of ill treatment."

A Missionary can oversee a large ~~field~~ district, with many villages & congregations but his field must have a limit or the work will at times decline, as has already been the case in the large ~~field~~ station of Sivagunga & also in Pulney. In these places, the congregations are much less than they were a few years ago.

We were all much rejoiced to learn that two more Missionaries are expected soon to come to our Mission. Their help is much needed, & it is hoped that several others may also be sent soon. Mr. Webb goes home at the close of 1858, & thus leaves the important Station Dindigul vacant. - Palkanuth between Pulney & Dindigul is a large & important field & very much needs a Missionary. - Usulampatty also has land claims. ~~have~~ Here is a large village in a very fertile plain & it is surrounded by villages which are many & near together. Here are thousands who are ready to learn of the Missionary the way of Life. Now if we do not occupy this ~~field~~ it will not be occupied at all, for other societies will not send any one there at present. This will be in many respects a very fine place for a missionary to live. Many conveniences such as a good [illegible] [illegible]
[illegible]

here be obtained. & he will be half way between the Hills & Madura & will also have neighbors on each side, at the convenient distance of 20 or 25 miles.

The large district of Sivagunga needs two immediately. This field has been long occupied, but lately has been necessarily abandoned to a great degree, receiving only an occasional ~~call~~ visit from the nearest missionary. So that the congregations are declining. But should a missionary go there now & "strengthen the things that remain", the work w'd not look so discouraging either to us or the few Christians there, as it does now.

There is at this time much distress in the country on account of the famine. The rain last year was much less than usual & now all the tanks are dry. The price of provisions is very high & consequently robberies are more frequent than ~~before~~ they have been. All are looking anxiously for rain.

"We have heard but little lately of the troubles in the North. We expect soon to hear that peace is restored. All is quiet in this part of India & we have no fears in traveling through any part of the country, by night or by day."

We are learning the language ...
as fast as we ... [illegible]

Tracy, Wm, Sept. ...
Rec'd. Dec. 8

Dindigul Nov 20, 1858.

Rev Dr Anderson,

Dear Sir, The station of Pulney was transferred from Bro. Webb's care to mine at the beginning of this year, the Mission having previously decided this to be the place where a new Mission house should be built. In order to be nearer our station, we moved in March from Pasumalai to Dindigul, & for several months occupied the same house with Mr Webb.

At the direction of the Mission arrangements were made for building at Pulney. Land was bought & a well was dug & some ~~[illegible]~~ money advanced for the necessary materials. The work was suspended ~~[illegible]~~ [illegible]

the work is permitted to go on again. It is earnestly hoped that we may soon be permitted to welcome among us the new missionary brethren whom we have been so long expecting & that the station of Pulney may be occupied by a missionary living there.

// The village of Pulney which is 34 miles west of this, contains about seven thousand inhabitants. It is a prominent centre of heathenism & twice a year many thousands come from every part of the country for many miles around to attend the festivals & visit the great temple there which is built on a rock that is 300 ft high. Near the town are extensive rice fields and also a vast tank which is filled by a stream from the mo[untains] & which when full is more than a mile long & ~~more than~~ half a mile wide. The mountains

[illegible]

In Pulney village the regular Sabbath attendance is about 60, & when I am there the number attending the morning & evening prayers is 45. This is however more than the usual number however. There is an interesting school here of about 15 scholars, of whom six are girls of eleven & twelve years. These are all poor & are obliged to work half the day, usually in getting grass, & thus they can earn nearly two cents a day which is almost enough for their support. Several new families have joined the congregations here lately & also at Amarapundi, a ~~village~~ seven miles northeast of Pulney. ~~Seven~~ // miles north is Meaniar. Here a few years ago was a large & interesting congregation, but some of them having been accused of stealing sheep, & [illegible] been taken to jail there is [illegible] the village

tian name. Several times while going to this village a former who was once a prominent ~~Ch~~ member of the congregation, seeing me pass, will run out ~~to meet me~~ from his sugar cane gardens to meet me & give me a stalk of the cane to eat, & tell me he is a Christian. "But" says I "I never see you at Church", "No" said he "I cant go there for it is not respectable, for some of the Christian people were once taken to jail." In this he represents the feelings of many in the village, but the case of this congregation is mentioned as an exception to all ~~the most~~ others.

The church members of these congregations 20 in number were organized into a seperate church on the first of May last. The Lords supper celebrated & three children were baptized. The prospects for doing good in this station are quite encouraging. Yet while it is so far from a Missionary, but little can be done. The famine has been much more severely felt here than in other parts of the district. A great part of our people are employed by farmers & their [illegible] in villages

although several new families have joined, the whole number may not be so great there as in years previous.

The Mission at the June meeting, voted, that the Dindigul station should also be under my care, from the time of Mr. Webbs leaving. There are here nine catechists & and as many congregations & several schools. All but one of the catechists have two or more small church buildings under their care as their people are in several villages. Since Bro. Webb, left I have been several times to these villages which are all with in a range of twelve miles. At Mauanampaddi ten miles north is a congregation where a short time ago the people suffered much from persecution. The few Christian people there were obliged to go to other places for every thing they wished to get done, & every thing they wished to buy. But they having endured it patiently, it has to a great degree passed away. The evils of persecution are nothing to be compared with that which results from the sins of those who bear the Christian name, as may be plainly seen in comparing this village [illegible] When I was last at the [illegible]

man Catholic called to see me & talked a long time about X-t saying that his religion & mine ~~did not d~~ however were the same.
Eight miles east of Dindigul is Pukailapatti or tobacco village, so called from the tobacco which is raised near it. Here is one of our best congregations, which consists of about 20 families & nearly all of them hard working & respectable farmers. They are better trained & have much more knowledge than the greater part of our people. The women & children attend the meetings quite regularly. When I was there a few weeks ago I baptized two children. Kosavapatti is six miles south. There are as many families here as at the last village, but only a few of the women attend, which is a very serious drawback to the prosperity of the congregation, ~~that~~ Last week Mrs. White went with me to this village. The sight of a white woman & the "chinna baba" was a ~~great~~ quite curiosity to them & they crowded around in great numbers. As the catechist rang the little bell for meeting, some women who had not before attended came in & sat down, & promised to attend hereafter & hoped the Ammah (lady) would come again.
At Murukkumpatti are some 10 or 12 christian families, & a good school of 15 children. But here is the same difficulty as at the last village, only a few of the women attend the meet-

ings. In Kotarapatti 8 miles west of Dind. is a peculiarity just the opposite, here more women than men attend. Some are widows, & the husbands of others have gone to distant countries to get work. Kunnevardi, is four miles farther on, at the foot of the mountains. There is no catechist living here now, though one is much needed, as there are several Christian families. The next village is Kurasalpatti or black soil village being in a large tract of black soil or cotton soil, which much resembles the prairies of the Western States. Here is a fine congregation, but the members are ~~scattered~~ in five different villages. Several families here have lately joined the congregation. Anamantha-rayan-kottai where it was once proposed to build a Mission house, before building at Vattalakundu, is 4 miles south west of ~~the~~ Dindigul. There are but few of our people here, but the catechist has lately met with much success in some small villages near this. In one other village there has been a decrease, several of the people having left & gone back to heathenism. But in all the other villages there is much that is encouraging.

The church members in Dindigul village were in July organized into a seperate Church, & are now under the care of their Pastor Rev. A Savarimuttu, who was ordained at that time, A few weeks ago he was permitted to receive into his Ch- five persons on profession of their faith, His congregation have subscribed for his support three & a half Rs, per month. The remainder of his salary will be paid by the Native Evangelical Soc. This Pastor is much respected by all who know him, He is of what the people call the Pariar or low caste, but though he does not know English he has a good education & can preach well.

It should be stated that so much as 3½ Rs. could not be subscribed in any other congregation here, & by but very few in our mission, Because many of his people receive wages in in money. The twenty independent farmers at Pukailapatti could subscribe only a very small part of this.//

My health has been very good in this country with the exception of sore eyes, Mrs. W. has also suffered some from this ~~same~~ but otherwise her health has been remarkably good, Our little daughter is now a year old & is a very ~~pleas~~ bright & healthy child. We have not been on the mountains this year but expect to go next year. We have fine rains now & it is hoped the prices of food will soon be lessened But there has not been so much suffering here as in other places.

Respectfully yours, C. T. White

Dindigul Nov. 20. 1860.
Rec'd. Feb. 9. 1859

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Pulney Hills May 17, 1859.

Rev. Dr. Anderson,

Dear Sir, Our little girl being unwell Mrs White came with her to the Hills, about the first of Feb. I came up about the first of March, and on the 16th another ~~little~~ child, a little boy, was added to our family. Our stay on the Hills this year has been longer than the usual time because of the illness of our eldest child & because of Mrs. W's confinement while here, & perhaps it is somewhat prolonged because we did not come last year. We expect to go down sometime in June, I expect to go before my family does. I have already been down once & was gone a little more than two weeks & went both to Dindigul & Pulney. Mrs White is now quite well & so are our children

The village of Pulney is 24 miles from our Sanitarium. The road is not the usual one to the plains but one seldome traveled except by natives. The first sixteen miles miles is a rugged mountain path, & then there is a good bandy road. I left the Hills a few weeks ago at 9 A.M. & reached Pulney at 8 in the evening, not much fatigued, though I had to walk the greater part of the way. The school in Pulney numbers but 15, yet they attend regularly & appear to be learning well. Within the past few months a female prayer meeting has been commenced here by the catechists wife. A report of each meeting is written & at the end of the month is sent to Mrs. W. who occasionally writes to them. The Fem. prayermeeting in Dindigul which Mrs. W. had the care of, is continued regularly during her stay on the mountains. About 20 attend including a few of the larger school girls. I spent ten days in Dindigul, & had mean-

while the Catechists meeting & heard their reports of the congregations under their care. Each Catechist is required to present a written report, or a daily journal of what he has been doing during the month. ~~Many~~ Several of their reports were not as encouraging as I ~~could~~ had wished, & shewed the necessity of the constant watchfulness & the frequent presence of the missionary or the feebler congregations will decline. There is but little that is new in the congregations of the villages or that is different from what it was when I last wrote. The school in Dindigul has increased so that it is now divided & we have in the two schools about 50 scholars.

There is a new & interesting feature in the congregation of Dindigul, that several of the women are learning to read. They are all much interested in this & seem anxious to learn. In some cases their children are their teachers. The Pastors wife also assists in this & so do the two grad-

nates of the Girls Boarding School who are now employed as teachers & who out of school teach their own mothers & a few of their neighbors.

No new families have joined the congregation in Dindigul but still the prospects of the church are good. The Sabbath School which is held after the afternoon service is well attended. At a communion season in Jan the Pastor Savarimuttu received by profession two persons into his church.

Yours very sincerely,

C. T. White.

[illegible] Aug 17, 1859
Rec'd Aug 23, 1859.

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Dindigul Sept. 1st 1859.

Rev. R. Anderson D.D.

Dear Sir. — Mrs Whites stay on the Hills was prolonged by ~~the~~ ill health of our youngest child. I was however the greater part of the time on the plains. We came down in July & since then the health of Mrs. White & of both the children has been quite good.

In Punjumpatti a village 3 miles from Dindigul a few new families have joined the congregation; & in June the Church was rebuilt & dedicated. This was one of the first villages visited by Mr. Lawrence twenty years ago, & a small congregation was then gathered. Two boys were sent to the Seminary at Pasumalai where they studied a few years but then were removed by their parents. Owing to some difficulties in the village, on account of a French Roman Priest living there, the congregation for a long time did not flourish. But now the two ~~pers~~ who once studied in the

Seminary come regularly to the meetings & one has joined the Church, & the prospect is much more favorable that good may be done.

A few weeks ago the Lord's Supper was celebrated in Pukaizelai patti a village 8 miles east of Dindigul, There were present 27 communicants, These were members of two congregations, besides a few from Dindigul. The Church was much too small to accommodate all who were present & many of the people sat on the ground in front of the house. Mrs. White who was with me had a meeting with the women & the Catechists wife who is the only female church member in the village has since then kept up a weekly female prayer meeting. There is one other woman who can assist her, & who can read & pray in the meetings.

The people of this village have given about 8 rupees for building a new Church, which will be commenced soon after the coming rains.

Two young men who were formerly Romanists have lately joined

joined the congregation, ~~of this village~~, & last Saturday were married to two of the Xn girls of the village, This may have been their principle object in coming to our Church. but even in there is encouragement, for very often Christian parents find great difficulty in obtaining husbands for their daughters & thus sometimes they are married to the Heathen & become lost to us.

The congregation in Dindigul attend meetings regularly, (I speak in Tamil every Sabbath afternoon if I am at ~~pres~~ home ~~in the village~~,)

Very Respectfully Yours
E. T. White.